

MARY BAKER EDDY
HER SPIRITUAL PRECEPTS
as gleaned and deduced
from her letters to
THE CHRISTIAN SCIENCE BOARD OF DIRECTORS
AND
THE MOTHER CHURCH
THE FIRST CHURCH OF CHRIST, SCIENTIST
IN BOSTON, MASSACHUSETTS

VOLUME I

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The Discoverer and Founder of Christian Science is
Mary Baker Eddy, the author of the Christian Science
textbook, *Science and Health with Key to the Scriptures*.

Unless otherwise noted, the quotations in this transcript
are from the writings of Mary Baker Eddy.

All quotations from the Bible are from the authorized
King James' version.

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MARY BAKER EDDY: HER SPIRITUAL PRECEPTS

Volume I

December, 1881 through July, 1892

by

Gilbert C. Carpenter, Sr. and Jr.

Introduction

IN STUDYING A TREE one is supposed to be able to tell the size of the rootstock by the leaves and branches, deducing the unseen from the seen. Further study of these roots, however, is much more arduous than just observing the leaves and fruit of the tree. Much labor of digging is required before the entire root system is exposed for investigation. The life and teachings of Mary Baker Eddy, the Discoverer and Founder of Christian Science, that have been left to posterity as her loving heritage, and designated as her authorized writings, are available to all. In studying these the very beginner is safe. These constitute the branches, leaves and fruit which are open to the public inspection and study.

Mrs. Eddy was not only the author of her works, but the one who authorized them. That is, she established beyond cavil their correctness, and demonstrated that they are not of human origin, but divine. She might well have said, "My dearly beloved brethren, I give you these teachings and assure you that in them you are safe, because I guarantee that they came from God. Therein you may gain a knowledge of Christian Science that is correct and demonstrable. As you read and study them, you need have no doubt nor fear, since you are studying what was written through inspiration -- by God, not man."

In an airplane field the runway is plainly designated. It is a safe take-off for, and is used by, every plane. Mrs. Eddy's authorized works are a safe and standardized take-off for the upward-soaring thought. No student can depart from them without making a shipwreck. They represent the only God-approved means of rising into the higher realms of spiritual freedom. Hence one must study them until he understands them correctly, and is able to demonstrate this understanding in part. Then, and only then, is he ready to rise to the higher reflection of God where all knowledge comes directly from Him.

This leads to a consideration of Mrs. Eddy's own life and demonstration, as well as the waymarks, writings, letters, and books which have never been published, but repose in the archives of The Mother Church in Boston. Did not her unpublished and authorized writings come from God as well?

The leaves of Mrs. Eddy's tree are for the healing of the nations. Yet we must learn of the root system of this tree in order to perpetuate a knowledge of the demonstration whereby the tree was able to put forth such leaves. Many students seem to be satisfied with the leaves, and do not care to investigate any further. Yet it should be the desire of every follower of Mrs. Eddy to study her complete tree and learn that such study is really

invaluable, because only in that way can he pattern her demonstration.

What would be thought of a man who, in his effort to bleed his rubber tree, killed it? The wise man is as careful to preserve the tree as he is to extract the rubber. He then knows that the tree will be a perpetual source of value to him. The effort to profit by Mrs. Eddy's demonstration, but to forget Mrs. Eddy -- a tendency in thought which is evident today -- would be to lose her as a perpetual source of wisdom, advancement and increased knowledge. On page 72 of Science and Health she writes, "In Science, individual good derived from God, the infinite All-in-all, may flow from the departed to mortals. . . ." That is her prophecy that she will still be capable of blessing the Cause even though she may not be with us personally. She also writes on page 105 of Miscellaneous Writings, "Christian Science is my only ideal; and the individual and his ideal can never be severed. If either is misunderstood or maligned, it eclipses the other with the shadow cast by this error."

What value would be a mooring rock, if it was severed from the buoy that marked it? In his day Jesus was the buoy, the presence of the Rock, Christ, where we might find a permanent mooring. Mrs. Eddy was chosen of God to be that buoy in this age. Hence she saw that her mission would be robbed of its value, if she could be severed from her ideal, which is the Christ. Her insistence that she be held before thought as the Discoverer and Founder of Christian Science, was not for self-aggrandizement, but for the protection of her revelation and of those who would seek Christ, Truth, as their permanent mooring.

In John 12:32 Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." What should be thought of the error that attempts to cast Mrs. Eddy down to the earth? It is the same error that would have cast the Master down, whereas this very statement indicates that he should be lifted up and put into a prominent and permanent place, in order that those who are in need and ready, may be drawn, or attracted, to his teachings. Similarly, what is the use of trying to gain new members in Christian Science by eliminating Mrs. Eddy -- as has been advocated -- striving to leave her name out of the services? If Mrs. Eddy is the drawing power of the Cause, or the marker, we should guard it sacredly.

It is claimed by some that the only thing that keeps many out, who otherwise might embrace Christian Science, is opposition to Mrs. Eddy. Yet it is entirely because of her that we have such a large membership today. How blind and foolish to believe that, in an effort to remove her so that those opposed to her will come in, an obstacle to growth is being removed, when in reality it would be removing the very drawing power that Jesus spoke of!

Jesus said in substance, "Crucify me and you have accomplished nothing; move me out of Christianity and the vitality of the Cause will be lost." The same statement would hold true of Mrs. Eddy. We blame the Jews who crucified the Master; yet they forced on him the demonstration which has become the lodestar of Christianity, namely, the resurrection. The truly serious error has been the attempt to misinterpret his teachings, ignore or attempt to move him out of his proper place, since that has resulted in sapping the vitality of Christianity. Hence the real criminals were not those who killed the Master so much as those who attempted to kill his influence. He himself

said, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matt. 10:28). This statement could apply to fearing those who seek to kill out of Christian Science the demonstrating thought, because when that is done, the body becomes vulnerable. They tried to kill the body of the Master, but because they could not reach his soul, or spiritual sense, they could not do it. Had they been able to destroy his demonstrating sense, they could have destroyed his body.

Similarly, it is easy to feel aggrieved towards the malpractitioner who dogged Mrs. Eddy's footsteps and tried to put her through a slow crucifixion. Yet they could only serve to spur her on to a higher demonstration. The effect was to bring forth a broader and clearer understanding of evil, as well as to unite the Cause more closely, and to establish it on a higher and more spiritual plane. Suppose a man to be on an ice floe that is about to break away from the land, and a polar bear, rising out of the sea, chases him to shore and safety. When he realizes what he has escaped, he will look upon that bear as a friend. There is nothing more wholesome for a student of Christian Science than to have animal magnetism at his heels, provided he keeps ahead of it and does not permit it to catch up with him. The serpent at the heel of the woman keeps her going forward when otherwise she might linger by the wayside. Mrs. Eddy once said, "Mortal mind has not been kind enough to me to cause me to desire to linger in it."

The form of animal magnetism that was dangerous to our Leader and was, and is, the real enemy of the Cause, is the human mind that uses students within the ranks to endeavor through conservatism and intellectuality to move our Leader out of her place. Such an effort, if successful, would take the heart and soul right out of Christian Science. Such a subtle action of animal magnetism is to be feared a hundred times more than its aggressive phases.

Mrs. Eddy was so completely governed by God that centuries will elapse before the full significance of her life and teachings will be entirely comprehended. At no point did she guarantee anything that she said or wrote as being inspired in origin and content, that she did not authorize. Neither did she deny their divine authorship. In fact she wrote to one of her students, Julia Field-King, on August 10, 1898, "All who obey His word prosper, and His word is spoken through my pen and lips even more explicitly now than when I wrote Science and Health."

The deduction is that, in the authorized teachings and writings a student can rest secure in the realization that he is safe in God's word, whereas in the unauthorized he must develop his own spiritual perceptiveness in order to discern whether what he is reading represents Mrs. Eddy following Christ, or just Mary. The obligation is laid upon him to make the demonstration himself to answer the question correctly, "Did God write this?"

Mrs. Eddy declared many things in the privacy of her room which she knew her maids would hear and record, even though they did not understand them. She had to tell all that God revealed to her, much of which no student then was too ready to take and comprehend to practical advantage. But the recording of things by her household represented perpetuating that which it was important for future generations to know. The authorized writings represented that which she could set down with safety because the world was

ready for it. But there was much that she could not even record. She was like a father who has instructions for his sons that they are not ready for. So in his will he directs them to a box where he has concealed letters that they are not to open until they reach the age of forty. He knows that at that point his instructions will be understood and followed with profit. Had they been received before that, they would have meant nothing.

Everything that Mrs. Eddy has said and made note of is valuable to the one who reaches the point where he is capable of comprehending and perceiving its nature and importance. From time to time students are raised up who are ready to listen to these isolated but wise statements. For instance, one of her maids said that Mrs. Eddy declared that the departed could not commune with those here on earth, as if death shut us off from them; but they could still see us. It is a startling proposition that few would accept. Yet, instead of declaring that this maid mistook our Leader's words, the student would be far wiser if he filed such a thought away as perhaps being true, to wait on his own growth to reveal its true inwardness.

One who is studying to be an art critic has a two-fold novitiate. First, he studies pictures that are known to be definitely inspirational masterpieces of art, and hence are used as models for painters of every age. After he has mastered the first lessons connected with such painting of recognized and authorized merit, he is required to browse among paintings the character and status of which are left for him to determine. He must learn not to be fooled by the signature, since it may be a forgery. Again, it may be signed by an obscure master, who with a few added brush strokes of correction gave his pupil's painting a truly inspirational character. For instance, when one reads the article by Archibald McLellan on page 363 of Volume 10 of the Christian Science Sentinel, he is compelled to acknowledge Mrs. Eddy's hand in it.

The student of Christian Science must never deviate from that which Mrs. Eddy was guided by God to authorize. Only through an adherence to the authorized writings, that is in strict obedience to Article VI, Section I, of the Manual, can he gain a preparation of thought for a higher spiritual discernment. He must be tested and not found wanting in his ability to detect divine inspiration, before he is ready for the vast amount of material which Mrs. Eddy left, which God did not direct her to publish or authorize, because He had a further purpose. In this latter material the student who is ready for the privilege, may find items into which he may delve and dig. In order to develop his own spiritual sense, and find the wealth of treasure that waits all students of the infinite -- as they turn the water into wine -- or remove the mortal thought that merely hides the spiritual inspiration of God that has always been present but unappreciated, such as ". . . the sea is ignorant of the gems within its caverns. . . " (Science and Health, page 87), or a man with blue glasses on, the beauties of the sunset.

If, as Christian Science teaches, man is in the kingdom of heaven now, what good does a knowledge of that fact do him, unless he has senses that will bear testimony to it? In order to have that fact of any advantage to him, he must be able to cognize the wonders of spiritual harmony. Man is assured again and again in Science and Health that his true senses are spiritual. Hence he must possess such senses as will bear testimony to his presence in heaven now. But through disuse, these senses have become atrophied, and it is man's task to resurrect them and bring them back to full

activity, as he blots out the opposite false material senses.

The question arises as to the method of developing spiritual sense. How is it to be done? The answer comes that man seldom seeks recourse to Soul, when sense is found adequate. It is only when man meets an insurmountable problem -- one beyond the solution of material thinking or the human mind -- that he reaches out for help to the spiritual source. It is through questions and problems that defy human sense, that man turns to spiritual sense. It is through such turning that spiritual sense is resurrected and strengthened. It is evident, therefore, why the study of the Bible, from an inspirational standpoint, is of such great value to the student; without this inspiration it appears to be full of dark and cryptic statements, before which the human mind quails. For instance, among the early offerings that the Israelites were called upon to bring to the altar was the heave offering. Human sense would have a sorry time trying to determine what the significance of such an offering was, but to spiritual understanding it is clear that the attainment of divine Mind must include an expelling of the human mind as something not fit to retain, even in its most purified form.

It is this spiritual study of the Bible that compels the student to exercise spiritual insight, and in this effort he is resurrecting the very sense in him which, when fully brought into activity, will testify to his present existence in God's kingdom.

Surely whatever leads man to the exercise of spiritual sense is valuable, and here the riddle of Mrs. Eddy's unauthorized writings, as well as that of her own private life, that is no longer private, is answered. The heavenly purpose in an advanced student's study of her life and letters, is not to gain knowledge so much as training and development. We are assured that all that we need to learn of Christian Science is contained in her authorized writings. But there is nothing that she has written, there is no incident in her life no matter how trivial, that cannot be used as a means to develop spirituality. For one to take some letter she has written, or some inexplicable phase of her life, and attempt to unfold the spiritual significance thereof through spiritual understanding, is to grow spiritually, as well as to take a step on the path that leads to heaven, or to the resurrecting of spiritual sense which testifies to the fact that man is in heaven now.

To return to the illustration of the airport given at the beginning of this introduction. There probably is a rule that no pilot be permitted to take off for a flight except on the designated or authorized runway. This rule would automatically include the requirement that he return always to the same runway at the end of his flight; otherwise he might get into trouble. Mrs. Eddy's authorized writings are the place from which to start one's skyward flight, as well as the place to return to. The spiritual safety of the student depends on this. This is what our Leader herself did. Science and Health formed the central point of her scientific thought; she was so firmly anchored to it that error could never pull her away. The authors of these pages hope that whoever reads them will never fail to return to Science and Health and its teaching after such reading, and will accept nothing that does not accord perfectly with its teaching after such reading, and will accept nothing that does not accord perfectly with its teaching. Mrs. Eddy once said, "I have to go back to the book and so must you."

This return to the authorized writings after a flight into mental freedom is absolutely necessary for safety. Unless the student does it, he may not be able to determine whether his effort to make a sortie into the unfettered and inspirational realm of thought was of God, or prompted by the subtle speciousness of the human mind, which is always the enemy of God, and hence of those striving to reflect God. The unalterable rule of Christian Science is that one must start from the return to the authorized teachings of Science and Health, in making a flight into the higher realms where he reflects divine Mind for himself.

For example, the student reading these pages may not be able to determine definitely whether what is written is the emanation of a heart that is loyal to God, to His witness, Mary Baker Eddy, and to her Church Manual, which includes the vast organization which it sustains and embraces. But after reading this material, he can return to Science and Health and know that anything herein contained that deviates one hair's breadth from the teachings in that book, is not of God, and should be rejected, because it must be a ventilation of the enemy of God, namely, the human mind.

It can be said that Mrs. Eddy's authorized writings are for knowledge, whereas her unauthorized material furnishes a means of spiritual development. Contained in the letters she wrote to her church and students, in her unauthorized articles and books, are statements that are subject to misunderstanding and controversy. Many statements sound inexplicable on the surface. There are letters that appear to be the emanation of a troubled, fearful, or irritated thought. Some appear to have no present-day value at all. Yet digging deeply into these items with a prayer that the true spiritual import be revealed, one finds divine treasures of Truth and Love, that cause the mission and self-sacrifice, the motives and Christly love of Mary Baker Eddy to stand forth in greater relief than ever before. Verily one is led to the conclusion that she spoke truly when she said, "I am learning more and more every day to take God with me into every little thing I do."

One might add that study of her letters reveals the fact that she did take God with her into every little thing that she did, and wrote, and said, -- that she was consistently guided by a spiritual wisdom, the import of which was not always revealed to her. As she wrote to Judge Septimus Hanna, "Faith and obedience before understanding is required to show us that it is God and not man that directs our steps in Christian Science, even the intelligent, all-wise Principle of man's being -- one Father-Mother, God."

The study of what one has written in sincerity at once takes you right into his or her thought just as the steps in front of a church, if followed, will take one into the minister's study.

Science and Health with Key to the Scriptures was a revelation from God. Hence as one reads it, he is led back into the Mind of God. When one reads whatever else Mrs. Eddy wrote he is led back into her demonstration or application of Mind. Because her individual demonstration represented the application of God's Mind to the people, it is as necessary for the student to know the way to reach the thought of people, as she did, as it is to know the truth that we give them after we have opened their thought.

The most avid student of Science and Health will learn little about Mrs. Eddy's own thought processes through such study, since in writing that book she more or less stepped out of the picture. One who feels that it is not important to learn anything about Mrs. Eddy's thought processes will rest content with Science and Health and feel that all unauthorized material from her pen should be buried in the archives of The Mother Church in Boston; but that does not necessarily mean that that is God's purpose. There are those who through a study of such material have resurrected a sense of Mrs. Eddy's demonstration and gained an understanding of her motivation which they have found to be of great help in their application of Science and Health.

The differentiation between the textbook and her other writings is that the study of the textbook takes one's thought directly to God, whereas a study of her other writings first takes one back to her and then from her to God. Unless this point is understood, it does no good to declare that the study of the other writings takes one back to Mrs. Eddy, since no one should want to go back to her as a person. In going back to God via Mrs. Eddy we learn the demonstration that was necessary for the establishment of Truth among humanity. One might question why this could not all be gained from the textbook, until he realizes that Mrs. Eddy was the only one who ever applied the revelation of Christian Science correctly, who knew exactly how to use it; this line of reasoning shows that she cannot be left out of the picture.

Science and Health is the spiritual food that Mrs. Eddy demonstrated from God, but one must go to her to discover the process by which she reflected it. One might eat the food prepared by a cook and enjoy it, but in order to reproduce it, he would have to have the recipes the cook followed. And the process by which Mrs. Eddy reflected the textbook is the same process which we need to learn and to use, to gain the divine leading that enables us to help others to know the truth. If we are spiritual cooks feeding humanity, we might say that through the textbook we learn what to make to sustain man, and through her other writings we learn how to increase our cuisine.

One might argue that there is a great deal in the textbook that relates to the adaptation of the truth. While that is true, in so doing Mrs. Eddy never stepped into the picture. She took the truth from God and simplified it; yet it still leads to God, and not to her.

Science and Health is the church with steps leading into it, where the other writings, including her letters and unpublished manuscripts, are the parsonage and the steps leading into that. When one goes into the church he hears what the minister has to give forth as doctrine; but when he goes into the parsonage, he learns from the minister his motivation, why he preaches what he does, and the process he goes through in finding the material for his sermons.

Science and Health was a direct revelation from the Mind of God, so in reading it you are enabled to go back into His Mind. Other authorized writings by our Leader give you an insight into her thought processes, as she sought to reflect divine Mind in her own life, make her own demonstration, as well as adapt the revelation to the founding of the Cause, and establishing processes that would best open the minds of the world to the acceptance of what she had to give.

Many people go to restaurants and enjoy the well-cooked food without a thought as to how it is cooked. But a certain percentage would like to know processes. So in Christian Science the large body of students are satisfied to receive the spiritual food and profit by it. But there are always those who seek further and yearn to know processes, how Mrs. Eddy was able to reflect such a priceless revelation and demonstrate it so successfully in her own life. It is for such students as this and future generations that these pages are being written, not to provide them with spiritual meat, but to help them in their effort to gain spiritual meat for themselves. And of prime importance in this effort is a study that will take one back into Mrs. Eddy's own thought, as she sought to demonstrate and apply her own revelation.

We can be grateful that the tree of Mrs. Eddy's life provides both the seen and the unseen, since the study of both is necessary in its order. Since she was the window of this age, her life must provide the perfect path for each to follow in order to gain the same spiritualization and clarity of thought that she gained, as well as divine at-one-ment that brings reflection. On August 13, 1893 she wrote to the artist, James F. Gilman, who drew the pictures for her work, Christ and Christmas, as follows: "The 'window for this age' will let in the true thought to be delineated -- copy it."

What one writes truly represents his thinking. How little we know of the veritable thinking of those who are close to us and who live with us. Only in one's writings are one's underlying thoughts fully disclosed, uninfluenced by outward contacts. Mrs. Eddy's works disclose her thinking. We have expressed the thought that because of her continued prayer and demonstration Mrs. Eddy was able to guarantee her authorized writings as being of divine origin, and suitable to be used with the Bible for self-instruction in Christian Science. In her letters and other writings we have thoughts expressed which carry the necessity for the one who reads them, to develop his own spiritual perception to determine if they came from God. This necessity reveals why such writings are of so great value to the student who is ready for them. Before accepting them as being in perfect harmony with her authorized teachings, one must gauge them by the measurement she gave in her Message to The Mother Church for 1901 and again in the one for 1902, ". . . follow your Leader only so far as she follows Christ."

How can one determine whether our Leader was following Christ except through his own spiritual perception and demonstration? And such a demonstration of perception can only be made in proportion as the student approaches the point in progress, where he functions with divine Mind, and strives to utilize it in the broadest possible way. It is a logical and progressive demand that the advancing student take all the purported writings from Mrs. Eddy's pen, and statements confided to Christian Scientists that come to hand, and make the demonstration to determine which of them represent her following of Christ.

When a student reaches the place where he begins to reflect divine Mind, the demand of God is that he put everything that is said to him, or that he reads, relating to Christian Science, under the spiritual yardstick, that he may determine whether what is said or written is of God, or merely the emanation of the human mind disguised under a cloak of apparent intelligence, cleverness and spiritual good. If the student ready for this demand is inclined to take it lightly, let him ponder the story of the young prophet in

I Kings 13 who was bidden of God to eat no bread and drink no water until he returned from his God-appointed mission. Then another prophet appeared who tested him with a lie, stating that God had told him to invite him to dine with him. The result of yielding to this specious persuasion was the loss of his life. It seems like a severe lesson, but all students should take it to heart, so that when they reach the place where they are capable of receiving inspirational guidance from God, they will follow it without fail -- in fact will not dare to do otherwise.

It is helpful to consider a game of chess as an illustration, since from it many helpful deductions can be made. It is plain that the contestants make moves that cannot be understood by the bystanders. The reasons for many moves do not appear until the end of the game, when one has checkmated the other. Yet the players themselves place every move so that it leads up to the denouement. It would be necessary to read the minds of the players in order to discover the plan of play. If one opponent could read the mind of the other, he would be able to meet each move and prevent him from winning.

The unfoldment given in the following pages would have constituted a serious breach of faith, had they been given while Mrs. Eddy was with us, playing her game of chess with mortal mind. It would have meant exposing to the enemy the moves she made, when much of her success in winning depended on secrecy.

As an illustration of how careful Mrs. Eddy was in divulging her methods of working, we have an entry in Calvin Frye's diary during the Woodbury suit when Mrs. Eddy prepared certain lines of mental work for the students to take up. Then on December 10, 1899 we find the entry, "Mrs. Eddy was on the point of sending instructions to students in Boston this morning when God told her not to do it or it would be used against her in Court at Woodbury suit." This proves that she could not always trust the students with information, and God guided her to protect the situation. Evidently there were leaks in the ranks, and if the Court should find out that she sent instructions for mental work as far as this suit was concerned, that would be prejudicial for her side, since it might cause the Court to feel that she was bringing undue influence to bear. The Court would be unable to interpret it as anything but hypnotism or mesmerism. That would mean they would believe that Mrs. Eddy was trying to take it out of the hands of justice and force a decision in her favor. Thus we find all through her experience that she was very careful not to disclose certain things, lest mortal mind discover them. Students were not ready to perceive that the truth might become a stumbling block unless supported by demonstration.

When mortal mind was finally checkmated in this game of chess Mrs. Eddy was playing, it was possible to study her moves, talk about them, and perceive how that slowly but surely she was preparing for the final move that resulted in checkmating her opponent, a move that could not be turned aside, reversed, or affected in any way.

This illustration aids in understanding why Mrs. Eddy did not explain to students many of the things which she said and did. Had she done so she might have exposed to the enemy her thought processes, which might have enabled mortal mind to thwart her. For instance, when she gave me the privilege of carrying her tray to her room at noon, and then replaced me at the end of ten days, it took twenty-five years for me to come to an

understanding of just how I failed her. It was not the food, but the thought back of it, that caused the food to be acceptable to her or not. I am convinced that she hoped I might make the demonstration to put back of that food the thought that would make it acceptable to her, by ruling out all belief in a so-called human mind. This error (human mind) in any student was the enemy of Mrs. Eddy's spirituality which all of the students were pledged to help her to maintain and sustain.

I have often thought how simple it would have been for Mrs. Eddy to have told me all of this. Yet there were several reasons why it was part of divine wisdom for her to remain silent on such points. She could not afford to tell even her closest student what the demonstrated procedure was that governed her home, although she hoped we would all see it through the revelation and inspiration of truth. But if it had been discovered by the enemy that she could be poisoned mentally through the food that was served her, that would have made it possible for the enemy to have reached her in that way. Had she disclosed to her students that she depended on the thought accompanying the food more than on the food itself, that would have placed her in the position where, if the one knowing her secret became disloyal, he might have divulged it, or used it to reach her adversely. Whatever I discovered through my own demonstration, however, would have been all right for me to know, since unfoldment and dependability go hand in hand. But for her to divulge her higher secrets to those not ready to understand them would have opened the way for a serious abuse. Furthermore, had she told me, I would have missed the blessing of discovering it for myself.

One reason for Mrs. Eddy's reticence in making full explanations to the students in her home may be that she never knew when her best friend would become her worst enemy. She had had her painful experience with Richard Kennedy. She had taken him into her inmost secrets and unfoldments. She kept nothing back from him in the early days when they were associated together, and when he turned against her he knew exactly how to reach her mentally in order to torment her in the most aggravating way. No doubt it was this experience that caused her to be so careful not to divulge that which might be used against her.

Mrs. Eddy discovered that when she told a student too much, that gave him too much animal magnetism to stand up against and he was apt to become her enemy, and use what she had given him against her. If you gave a soldier on your side a machine gun with plenty of ammunition, he could become a great deterrent to you if at that point the enemy enticed him to their side. Of course, when a man is loyal enough to take his time and money to get his own gun and ammunition, he can be trusted with what he finds out for himself from God, even though it be the same truth.

Thus the unfoldment in these pages could not be made until they could do no harm, but only good; they set forth her unchanging motivation, or the underlying thought from which sprang all of her motives, or activities. After a chess game is won it is possible for anyone who desires, to analyze the game, explain every move, show the reason for it, and indicate why the most unrelated moves were important, without endangering the players.

It is helpful to use this illustration of the chess game and think of Mrs. Eddy as playing against the devil, or mortal mind as animal magnetism -- as her opponent, from whom she had to win, and establish God's Cause in such

a way that it could not be overthrown, overwhelmed, or reversed. Now that the game has been won, it is possible to gather up the broken pieces, and analyze them, that nothing be lost. After Jesus had fed the five thousand, he gave authority for the correctness of making such analysis, when he said, "Gather up the fragments that remain, that nothing be lost" (John 6:12). From this we learn that the result of any demonstration is not as important as the method of making it. Healing the sick is important, but not as important as the correct understanding of the method employed -- scientifically employed. Thus it is our hope that these pages may constitute a gathering of the fragments that remain, analyzing them, in a fruitful and constructive way, that Mrs. Eddy's method may be more clearly understood.

The Cause of Christian Science, as it stands today, no matter how successful and prosperous it is, is merely the outward proof of the success of the method Mrs. Eddy used in bringing it into existence. And the result is never as important as the method. All of the ramifications of this great movement should lead thought back to the metaphysical and scientific correctness of the demonstration she used in bringing it into existence. Those who merely behold the Cause as effect, lose the important part of her work, which was the way she brought it forth.

There exists today a club that gives prizes to young people who raise the finest crops or livestock. What would be the use of admiring a certain boy who has brought forth the best ear of corn just so the other children would be jealous? By no means would that be a correct sample of the purpose animating the club, which is to set forth the methods used by different members in bringing out better products, so that all may benefit thereby and go and do likewise.

The great rank and file of Christian Scientists today are like the five thousand Jesus fed. The difference is that they are all being fed by Mrs. Eddy's demonstration, and yet only a comparative few are interested in discovering the mental processes and steps that led up to the results, which are for the feeding of the nations. Not many have reached the advanced position where they are interested or ready to gather up the fragments that remain.

In Luke 10:20 we read, "Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Thus the true rejoicing should not be in the results that seem so glorious, but in the establishment of one's relationship to God, the demonstration of which makes the mastery possible. Hence the following pages represent an investigation into the motivation of Mrs. Eddy's thought that made all these glorious results possible.

In seeing Mrs. Eddy as a chess player there is another point to be considered. The method one uses to win one game is not a method that can be used again necessarily against the same opponent, since what the latter has learned from the first efforts would enable him to prevent victory in a game played in the same way. This unfolds one reason why Mrs. Eddy has ruled against formulas, leaving thought free so that, no matter how often the opponent changes his plan of attack, one will be ready with a successful coup because he is reflecting divine wisdom.

In falconry, if the master should attach a cord to the leg of the bird, it could catch nothing, because it would be hampered by the weight and length of the string. But because such a bird has been trained to return to the master's hand after he has been successful, it becomes an example of freedom under restraint. Likewise Science and Health restricts every student both in what he does and the way he does it, but gives him the teaching that will eventuate in freedom to soar to God under divine purpose, yet under spiritual rules that prevent one going wild with this freedom.

Mrs. Eddy had the knowledge that would enable her to win any number of chess games, without repeating any fixed formation. Thus one studying the way a chess player wins, should not study just the way he won one or two games, but should discover his mental processes. From this illustration comes the realization that we cannot separate Mrs. Eddy from the games she played against her opponent, the demonstrator from the demonstration, the messenger from the message. If the demonstrator is moved out of the picture, then the only way one can learn how the demonstration was made, or the message received, is lost. It is important to understand the mental processes she brought into activity, the result of which was the establishment of the Cause, which serves as the finger pointing to the demonstration that brought it forth.

Mary Baker Eddy was motivated by a single thought, but the variations of that singleness of purpose brought forth steps in their order, up to the successful termination of that for which she hoped -- the permanent establishment of a scientific Christianity adapted to the needs of mankind.

If everything unlike good is unreal, then it follows that there can be nothing in divine Mind that takes into account the necessity for divine power being used and adapted to the needs of mortal man in this dream, since God made no provision for any deviation by His perfect ideas, nor have they ever deviated. But since only divine Mind can solve this human problem, some method had to be established whereby it could be done, and since it required a bridge to be built from God to man, it required one who was what might be called a spiritual "natural" to do it. Yet after that bridge was constructed, Mrs. Eddy had to walk it to return to God, in order to prove that it was indeed the "way". She had to traverse it from God to man without losing God, and she had to return to God and lose sight of mortal selfhood without losing sight of man. This latter journey furnished the example which we must follow.

Electricity in its primitive state is not in itself adapted for man's use; yet man has devised a way whereby through the activity and resistance of a dynamo, that power becomes his useful servant. Mrs. Eddy's discovery corresponds to this adaptation in the mental and spiritual realm, through which divine Mind in its primitive state has been made available for man's use.

To return to the illustration of Mrs. Eddy as playing a game of chess. A good chess player is one who sees through the moves his antagonist makes, and thwarts them. Mrs. Eddy's chess game was really the divine Mind arrayed against the human mind, with her in the middle representing divine Mind. Each Christian Scientist has his own chess game to oversee. How can he bring it to a successful completion unless he can learn from one who proved herself to be successful in winning from this opponent, the human mind? Certainly he

can learn from Mrs. Eddy's experience the plans and moves of the enemy, and so learn how to thwart and prevent these moves, how to anticipate surprise attacks, etc. Is not a knowledge of her ways essential to his winning his game? Certainly each student has his own game to win, and if he permits himself to be a channel for the moves of the devil, he will only beat himself. On the other hand, if he allows himself to be a channel for the moves of God who is always winning, he will win. Thus winning he will have all, whereas when he allows the devil to operate through him, when he thinks he has won, he has lost.

This realization that we may be the channel for the moves of the devil or of God, according as we are watchful, or not, is set forth in a letter which Mrs. Eddy wrote Sue Harper Mims on November 27, 1905. This letter is preserved today in the High Museum in Atlanta, Georgia, and is of particular interest to me, since it mentions me as Mrs. Eddy's Associate Secretary. In it she writes, "That which you impart either impoverishes or enriches being."

All advancing Christian Scientists should have an instinctive desire to know how Mrs. Eddy did what she did. The lazy human mind is ready to bask in effect, as did the nine lepers after Jesus had healed them. Only one came back to learn the process. Perhaps one out of every ten Christian Scientists has a real desire to learn how Mrs. Eddy functioned; what the demonstration was that she made; what her perception of the operation of the evil one was; how she brought forth a Cause that has successfully withstood the world's prejudice, enmity, and the effort of evil to scatter, dislodge, and make disloyal its faithful adherents. It was no human wisdom that she used, since no human wisdom could anticipate as she did, and be ready to meet the moves of the enemy. Consider the Sunday morning, when she sent word out of a clear sky for her students to be in their seats in church one hour ahead of time. Later it was discovered that her disloyal and disgruntled students who had fallen away had planned to come en masse to the service ahead of time and take all the seats so that when the loyal ones arrived, there would be no room, and the disloyal ones would have a chance to embarrass her. What but divine wisdom guided her to make this move that was so needed to outwit the enemy.

The spiritually inquisitive thought will seek to know how a frail woman with so little experience in human affairs could anticipate the moves of the enemy and so win the game. To such a thought will be revealed the truth, and will be entrusted the continuance of this knowledge, as well as the perpetuation of this great Cause.

These letters written by Mrs. Eddy to her church and Board have a definite value to advanced students. They provide him with a training ground where he may make the demonstration to determine whether they emanated from divine inspiration, or from "Mary". William B. Johnson, who was closely connected with the early days of our Movement, and to whom all the letters in this collection were addressed, unless otherwise designated, received a letter from Mrs. Eddy directing the Board to extract from the files all the letters she had written that they deemed unsuitable for preservation, because they had served their purpose and would be of no value in the future. Perhaps they described too vividly the errors of some of the students. His son recalls the experience of helping his father burn these letters and wash the ashes down the drain. About thirty such letters were destroyed.

This incident indicates that Mrs. Eddy recognized that there might be some letters that she had written to the church, or Board, that had not enough spiritual significance to over-balance the possibility that preserving them might harm someone in the future. This strengthens one's conviction that the letters that were saved had a definite value. Mrs. Eddy never would have commissioned Mr. Johnson to perform this task had she not known that he would perform it through demonstration, and no doubt she helped on the matter mentally, which would mark the letters that survived as having been preserved according to God's plan.

There were times when our Leader reversed statements or orders previously given. Therefore, it is necessary to know that instructions and directions were occasionally put forth as "feelers" to test the readiness of thought to hear and obey God's bidding. Even though the demand came from on high, if the students obeyed grudgingly, and of necessity, such obedience would have very little value, and might cause Mrs. Eddy to withdraw the order or instruction, waiting until thought perceived the importance of obeying willingly, even though perhaps not yet through enlightenment. In recording the instruction and setting it forth, Mrs. Eddy unfolded an ultimate demand to be fulfilled some day, when growth made it possible from the right standpoint.

An example of this was a motion made at Mrs. Eddy's suggestion to establish a Christian Science Home, which is recorded in the minutes of the Association of Christian Scientists, in the possession of William Lyman Johnson. The exact date of the motion is not given, but on September 15, 1897, we find the entry, "Vote for, to take no further action with reference to the establishment of a home." Here was a definite demand of God expressed by our Leader to put forth this plan to show His approval of it. Then it was withdrawn and left a matter for the students' demonstration to bring it forth later.

Years ago a man discovered a tempering process for steel superior to any known method. It was called Toledo steel, and when made into swords, it gave the user a decided advantage over his foe. But the inventor desired to reap the entire benefit for his discovery, so he revealed the secret to no one. Hence it died with him. Not until more steel of the same sort was needed was it discovered that the process had been lost. This historical episode suggests an important question that confronts all Christian Scientists -- a matter that should have the most serious consideration.

While in Science and Health Mrs. Eddy gave to the world a full revelation of the demonstration of Life, Truth and Love, the average student's ability to comprehend it seems to be limited to what might be called a primary demonstration of it. Man needs higher instruction to enable him to demonstrate Truth's higher demands, -- demands which surely will come to all those who are faithful over a few things. Those who had the privilege of being taught in Mrs. Eddy's home can testify to their enlarged understanding that came to them because of this teaching, an understanding and demonstration they could not have attained alone in a life-time. That is why Mrs. Eddy states that one year in her home will enable a student to acquire the Science that otherwise might cost him a half century (My. 229:9).

Mrs. Eddy made no attempt to conceal this higher teaching from the Field; but, lest abuse hinder her work of establishing the Cause, by a premature disclosure of the tools she had to use herself, it became a part of loyalty and wisdom for students to keep silent about what she taught and what they observed of her demonstration of truth, until she had finished her active work here, and left her students free to study and pass along wisely the teaching she gave in her home, and the operation of a wisdom that was almost too high to be comprehended without divine aid. Mrs. Eddy could well have said, "And greater works than these shall ye do, because I go unto my Father," because we are now free to study, know and use everything Mrs. Eddy has taught, written, declared, and lived, in the way of demonstration, and it must lead to a higher demonstration for us, impossible without this higher knowledge. Can Christian Scientists today, because they are feeding so bountifully on what Mrs. Eddy has demonstrated and so lovingly left for them, afford to neglect the importance of the higher demonstration that reveals the advanced and more spiritual standpoint from which Mrs. Eddy made these demonstrations, that have stood fast all these years? Certainly this priceless knowledge must be preserved for all time. Can we afford to allow Mrs. Eddy, our Leader in every sense, to be relegated to the standpoint of a statue on a pedestal, perhaps to be admired, nay, perchance worshipped? Although in Science and Health she has given us the key to the temple of God, yet wrapped up in her life is the key to the Holiest of Holies which can only be attained by seeking it consecratedly as she sought it.

Calvin A. Frye was one of the important repositories for Mrs. Eddy's choicest experiences, sayings and demonstrations. Yet, what steps were taken to extract the last drop of the wine of the inspiration he had drunk with his Leader? Shall we make the mistake of neglecting to gather up all the fragments that remain, of, and in, the life of Mrs. Eddy as known by her friends and students, and that can be found in her wide and voluminous correspondence, which understood, clearly interpret the motivation of all her actions, teaching unmistakably divine direction, and how it is to be attained? Let all those who recognize Mrs. Eddy as the door, answer "No."

On page 278 of Miscellaneous Writings, Mrs. Eddy writes, "There is great joy in this consciousness, that throughout my labors, and in my history as connected with the Cause of Christian Science, it can be proven that I have never given occasion for a single censure, when my motives and acts are understood and seen as my Father seeth them." Mrs. Eddy's history proves this statement, that she never gave occasion for a single censure, and that if her acts properly interpreted could not injure her, they could not injure the Cause. Therefore, Mrs. Eddy anticipated the time when everything in her life would be brought to light and properly interpreted. Perhaps that time is now, when an accurate telling of these events may be assured, more than at a later date. Secrecy at this date might betray a fear lest at times our Leader exemplified that of which her followers might be ashamed, if known, also a corresponding fear of the world's criticism. But take courage, dear seeker, since Mrs. Eddy's own statements encourage us to cast out these doubts and fears, and cause us to seek the correct interpretation which would explain all things to the glory of God and to the justification of our Leader.

Another point in connection with these letters written by our Leader is that they embody the history of the founding of our Movement, exposing errors and giving their spiritual antidote, errors to which students will be subject

as long as a single phase of the human mind remains to be destroyed. Hence Mrs. Eddy's handling of them becomes the example, and lays down precepts that will live, and be of vital importance to generations yet unborn.

Mrs. Eddy's patience was inexhaustible in dealing with students who persistently made trouble for her and her church. There were those with whom she labored for over twenty years without final success. Yet the methods she employed in dealing with obstructionists -- even though she seemed to fail in a few cases -- evolved precepts priceless that will serve as a pattern for future generations, and impart a knowledge to them of how to deal with all phases of error.

One notable instance for dealing with an erring student may be found in the Christian Science Sentinel for December 5, 1908. In this issue is an article entitled "Consistency" and is signed by Archibald McLellan. According to Adelaide Still who was present, Mrs. Eddy dictated this article to Mr. McLellan and instructed him to sign his name to it. This was at the time when Augusta E. Stetson was professing loyalty and obedience to Mrs. Eddy and at the same time making trouble for the church and the Board of Directors. The point at issue was an effort on Mrs. Stetson's part to enlarge her borders to the point of having branch churches of her New York church. She was planning to erect a church on Riverside Drive that would rival the extension of The Mother Church in size and beauty.

Why did not our Leader sign her name to this article that is so powerful and carries such spiritual authority? It is possible that it was devised as a test for Mrs. Stetson. The question, the answer to which Mrs. Eddy needed, was whether Mrs. Stetson was loyal to her as a person, or to God, and hence to her as His representative. If she was loyal to God then she would be loyal to anyone who represented Him. So this article "Consistency" was designed to expose Mrs. Stetson's true position. If she obeyed what this article demanded in the way of looking higher because it was put forth by God, rather than building an imposing structure of matter, and she was loyal to God, that would prove that her position was sound. But if she ignored that which was manifestly an expression of God's wisdom, because she was at odds with the Board of Directors, which included Mr. Archibald McLellan, because it was signed by him, that would prove her professed loyalty to Mrs. Eddy to be human in quality, and give Mrs. Eddy the basis from which to judge her accurately.

Mrs. Eddy's unselfish and loving labor with unworthy students was not lost. She not only helped them but helped herself, and she established precedents of tremendous value. If a machinist undertook to manufacture a reamer to fit a certain hole, and failed, then tried again, until he had constructed a set of reamers that other machinists might use for years to come on all sizes of holes, he could not be said to have labored in vain. Perhaps the hole his was trying to fit was not true from the beginning; yet he performed a valuable service through his efforts.

Mrs. Eddy's inexhaustible labors in behalf of unworthy students might seem to have been in vain in many instances, to one not understanding the divine wisdom and purpose back of such labors. Yet even if she failed in any instance, if important rules for meeting error were thereby established as a priceless legacy for future generations, that no doubt fulfilled the divine purpose. To a certain degree this argument applies to her letters to her

church and Board, although it is obvious that such letters as are to be considered in the following pages were not written to unworthy or disloyal students who in the end were going to fail to profit by them. They were written to those upon whom she relied to help her in founding and sustaining the Cause under her direction, who needed counsel and awakening.

The writers of these pages have had many privileges as students of Christian Science, and also indications that the preparation and writing of this material was a matter of divine impulsion. The father came into Christian Science in 1894, and the son was born a month after the parents joined The Mother Church in 1896. The father was made an Executive Member of The Mother Church in 1902 and was appointed Chairman of the Building Committee of the extension of The Mother Church in 1904. In 1901 he purchased the land where the extension in Boston now stands and held it in behalf of the church until 1903, meanwhile running the hotel which stood on the site. For several years he acted as Committee on Publication. In 1905 he was called to serve our Leader in her home as her Assistant Secretary remaining the full year that was required by the Manual. From that date he devoted all his time to the practice of Christian Science. He served as First Reader in his branch church for seven years. The son was brought up in the Sunday School, and joined The Mother Church in 1918 while he was serving his country during the World War. He attended Brown University, graduating in 1917. He had class instruction from John Randall Dunn in 1925 at the end of his term as First Reader in the same church his father had read in so long. He attended the Massachusetts Metaphysical College in 1928, being a member of the class taught by Irving C. Tomlinson. He also served as Committee on Publication for Rhode Island for seven years. Both father and son have had the privilege of knowing many of those who served our Leader in many ways and in some instances recording their reminiscences. Copies of letters and manuscripts by or about her have come to hand from many sources. Some of the letters included in this book are in Mrs. Eddy's authorized writings. Some were made public during the law suit between the Trustees and Directors in 1922, being published in The Christian Science Monitor. Many of them were furnished by William Lyman Johnson, son of William B. Johnson, to whom many of them were addressed, since he was the clerk of the church, and later Secretary of the Christian Science Board of Directors. Mr. W. L. Johnson has been most helpful and generous in giving aid in this work, and at times identifying individuals and events in a way to throw light on certain letters. Help has also been received from Calvin C. Hill, C.S.B., Adelaide W. Still, and Caroline Foss Gyger, C.S.B. who were Mrs. Eddy's students. Miss Still and Mrs. Gyger were her personal maids. Frederick Remington, a member of the family of Daniel H. Spofford, one of Mrs. Eddy's early students, also provided material that was valuable.

The unfoldments in connection with each letter are spiritually helpful thoughts that welled up from the effort to receive spiritual light on each problem presented, and were recorded from what seemed to be a demand on high. They are based on the fact that because the majority of these letters appear on the surface to have slight spiritual signification, they require explication.

A school of small minnows swimming near the surface may indicate to an expert fisherman the presence of a school of bluefish underneath in the depths, whereas to the novice, the minnows indicate minnows, and nothing more. To the surface seeker for ideas, many of these letters of Mrs. Eddy's

may seem unimportant trivialities and routine matters in connection with the work of the church, and hence not worthy of much serious consideration. Therefore it becomes necessary to prove that one may cast into the depths and bring up some of the most profound ideas of Mind that can be comprehended at this stage of experience.

Gilbert C. Carpenter, C.S.B.
Gilbert C. Carpenter, Jr., C.S.B.

198 Waterman Ave.,
East Providence, R.I.
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MARY BAKER EDDY: HER SPIRITUAL PRECEPTS

Volume I

December, 1881 through July, 1892

by

Gilbert C. Carpenter, Sr. and Jr.

December 25, 1881

To be read only to the members of this Church

To the Church of Christ, Scientist.

I beg that you allow no envy or root of bitterness to spring up between you but "that ye love one another, even as I have loved you." I also recommend that you meet on Sunday alternately in Boston at Mrs. Choate's, and in Charleston, and have the names of Mrs. Choate, Mrs. Whiting, Miss Bartlett and Mrs. Poor registered alphabetically to take their turns in conducting the Sunday services; and now farewell and may the grace of God and the fellowship of Love be and abide with you evermore.

(Signed) Mary B. G. Eddy

N.B. Please send a copy of your resolutions for the papers in Lynn, either the "Transcript" or the "Union." They will charge nothing I think, and be sure and send me a copy in print when you have my address.

For the Church Today

private

According to the Christian Science Sentinel, page 632 of Vol. 38, The Mother Church has on file only one earlier letter, dated April 1879, from Mrs. Eddy to the "Brethren of the Church," before this church was organized and while preliminary services were being held.

William Walter claimed to be a Christian Scientist and did fine healing work, until his divergent views caused him to be excommunicated. One of his claims was that Mrs. Eddy had prophesied that the time would come when the church organization would be given up. He took upon himself to declare that he knew that time had come, and that all Christian Science churches should be turned into school-rooms for the purpose of teaching metaphysics.

I mention this disloyal student because there is always the temptation to believe that the Christian Science Church itself progresses. The fact is that the church remains the same, and that today we have the same problem

that is set forth in this letter. It is the individual member who grows. The only fulfillment of the prophecies connected with the giving up of the organization will be through individual growth. When students are in the first throes of the new birth, they will always need the church; so for centuries to come there will be such a need, and the church must have its manifestation to fill all the conditions and necessities of the young child. This fledgling must be fed; it must gain a knowledge of error, as well as of that which will enable it to dispose of error. But when the individual, through his own spiritual growth, reaches a place where he must walk without leaning on the "baby-tender," he is free from the church in the sense that he is no longer dependent upon it. At that point he ceases to be a lamb, and becomes a shepherd of the sheep.

It is a sad thing to see advanced students still attending church for the good they can get out of it, when they should be attending for the good they can give. When the young child has reached a place where he is capable of caring for himself, he is prepared for the next step, which is to watch over and train the next group of neophytes.

There are two steps each student must take before he is ready to move on to a higher demonstration of the church universal. He starts by working for himself and individual patients. Then he begins to take up the obligation to work for the congregation, for the church as a unit. Finally he comes to the point at which working for all humanity becomes the objective. To work for the church is a limited thought; but it is an expansion from the thought of merely working for individuals. After a student has learned to think in groups, he still has a larger step to take which means reaching the point where his work is for the great group, or as Mrs. Eddy states it on page 249 of Miscellaneous Writings, "worlds on worlds."

When the "babe in Christ" first enters the church, he is fed and nourished by the church -- the church gives him what he needs. The next step in order is, for the babe to become a giver to the church, as part of his becoming a man, because one's development and growth in helping others is an essential part of his progress. First the church provides a blessing to the individual directly. Yet that is only one step in the teaching. The next step is the necessity for the member to learn the obligation and need of furnishing from his overflowing cup the healing thought for the congregation. Once the member has reached this point of growth, he must never return to the conception that he is fed by the church, that his spiritual growth results from being helped by the church apart from the growth he gets by helping the church. First the church helps him, and then in turn he helps the church; then he must finally graduate with honors into the greater kingdom of God where he must receive his inspiration, his wisdom, and his guidance from above, and must eschew everything that tends to interfere with his ability to receive directly from God. At that point everything must be given up, in order to reach the highest peak of spiritual endeavor; yet this spells no withdrawal from the organization, but merely a more scientific attitude toward it, and a greater support of it.

The Bible outlines this orderly procedure. The worshippers start in the outer court; then they enter the church proper, and finally come into the Holiest of Holies, which is the place each individual aspires to be in. There one is able to receive from God that wisdom that is needed by the church, by the world, and by all nations for their prosperity and good. At

that point of growth all lesser obligations become void; but only as they interfere with that delicate and sensitive point of spiritual attainment and adjustment, namely, functioning in the Holiest of Holies. The advancing pilgrim isolates himself mentally from everything that might turn his thought from this sacred mental balance -- although outwardly few might know of this hallowed and exalted experience, because he still appears to function in the church as usual.

This aspiration to enter the Holiest of Holies, cannot be stressed to the beginner, because he might be so eager to gain it, that he would be apt to omit some of the intermediate steps. There is a temptation for one to assume that he has arrived before he actually has. One can only determine when he has arrived and is ready for the next step, by listening to God, and God will not reveal this to him until he has taken advantage of his earlier teaching, up to the point where he is taught of God. The three steps in this orderly unfoldment are: first, to be a receiver from the church. Second, to be a giver to the church. Third, to be God-governed, where one has attained the ability to be guided by Him. At that point the need to follow His guidance is imperative. Human guidance must be relinquished at the third stage for divine direction.

If one asked Mrs. Eddy, "When will I be ready for the course in Divinity that you mention in the Manual on page 68?" The answer would probably have been, "When God calls you; because when you can hear God calling you, you are ready to take the course. The course consists in hearing God's teaching." It is not the call that determines one's readiness, but the ability to hear the call. Therefore, those in authority need never feel disturbed over the possibility of students entering into the Holiest of Holies in large numbers, mistakenly believing and claiming that they have fulfilled the first two steps of receiving and giving. If they understand that they are not ready for the third step until God tells them, then they are safe, since if they demonstrate properly, their ears will be opened to hear; and when their ears are open to hear God's voice, that is the point where they take this course.

In this connection a lesson can be learned from the parable of Dives and Lazarus, if the former is taken as a type of Christian Scientist who made the demonstration of receiving spiritually, until he fared sumptuously every day on his spiritual food -- which represents the culmination of a personal demonstration. When it came to giving, all he handed out were a few crumbs, and those who were dependent on his spiritual largess -- as the world is dependent on the beneficence of the Christian Scientists -- were covered with sores, were poverty-stricken, and half-starved. Just a few crumbs were all that this rich Christian Scientist would share of his largess. The lesson is, that no matter how affluent the demonstration of an individual Christian Scientist may be, if he stagnates in a selfish and self-centered satisfaction, he is not much better off than as if he had never begun his spiritual journey, since he experiences the same mortal destiny as the rest of humanity.

If several groups of people start for the North pole, those who get within a few hundred miles of the goal are not much better off than those who never started. It is true that the Christian Science Dives has made a demonstration way beyond that of mortal mind; but after having demonstrated a great inflow of spiritual blessing that he thinks is wonderful, if he fails to extend that largess and give to a waiting world, he will end as

disastrously as the one who never knew anything of Science. Dives was condemned because he was a great receiver, but no giver. The few crumbs that got away from him were not enough to prevent the hungry from being half-starved and sick, when they might have been healed, fed and blessed, had he only bestowed upon them that which he possessed in such abundance.

The letter in question points out that in the early stages of the church Mrs. Eddy realized that the students still had so much materiality, were still so handled by human thought, that they continued to aggrandize themselves in comparison with others, by putting the other fellow down. So when it came to selecting one of their number to fill the honorable position of conducting the service, they could not do it without creating bitterness, envy and dissension. For that reason Mrs. Eddy had to make the selection in order to avoid disruption. She says in substance, "Have faith enough in my spiritualized thought to accept what I say, as to the fitness of those of my students I know are ready to do this great work, and be willing to wait until your own spiritual growth is sufficient, so that you know something about making such selections through demonstration."

Nothing is more thought-darkening and growth-retarding than the use of the developed human intelligence, or mortal mind, to select candidates for office in Christian Science. One of the most important uses of demonstration in our church is to determine the fitness of individuals for the various positions. Human intelligence would argue that all that is necessary is to have the church unite on the fitness of a candidate based on human attainment, education, and other qualifications. But Mrs. Eddy looked upon such a point of view as a great error. I have seen her with my own eyes take a list of candidates sent her by the Board for the various positions and blue pencil the entire list with the words, "Totally unfit, totally unfit." Yet humanly considered, those on such a list would be quite adequate, well-educated, dignified, and quite capable of performing the human side of the work.

One who recognizes clearly the vast importance of letting God select the candidates in the Christian Science church, also perceives the absolute valuelessness of selecting them in any other way.

One outstanding characteristic of the Hebrew nation as recorded in the Old Testament is the fact that they maintained prophets of God, one of whose functions was to demonstrate God's candidates for the office of king. For long periods of time they turned definitely to demonstration, even though at one time they only made half a demonstration; that is, when God told them that the time had come to function without a king, they refused. The necessity, however, that their king be chosen of God was impressed on each individual.

Had the Children of Israel seen the need of functioning without a king, they would have made an individual and universal demonstration of responsibility which would have been a step beyond that of leaning on the guidance of one individual. Similarly, today without Mrs. Eddy, the responsibility is laid upon each individual Christian Scientist to follow out the spiritual significance of Science and Health, the Manual, and all of her teachings. Because she did not supply us with a successor, she laid the responsibility on each one to preserve the purity of her scientific motive, to exalt demonstration as the important requirement, and to spiritualize

thought in order that God through them may furnish the wisdom necessary for the successful furtherance of our Church.

But if at any time the Board of Directors are looked upon by students as her successors, or as carrying the whole weight of spiritual demonstration, instead of being fellow students who have the grave responsibility of transacting the business of The Mother Church and of watching and making sure that the officers of the Church they have selected perform the functions of their several offices promptly and well, then there will exist the danger of a decrease in the feeling of responsibility in the individual member to further the spirituality involved in Mrs. Eddy's teaching.

Without this individual effort the church might forge ahead in wealth and numbers, and lag behind in spiritual growth. It would then be like the man driving a team to market with a can of milk. On his way the can falls off and the helper jumps out to save it, but his efforts to attract the driver's attention to stop are of no avail. So the team goes merrily on its way without the milk, which constituted the only object for the trip to the city. Similarly, the vehicle of the Christian Science organization is intended to carry spirituality or the milk of the word. If it should lose that spirituality and still keep going, it would be forging ahead without that essential element that alone furnishes any reason for trying to forge ahead. At such a juncture something would have to be done to restore the only thing that is of value, namely, the spirituality which it teaches and demonstrates. Healing the sick is good. Our church services are good. Our lecturers and periodicals are good. But the object of all of these is spirituality. Otherwise they are an empty vehicle.

Then again it would be like a man traveling to some remote spot in order to take pictures of an eclipse of the sun, and forgetting to take his camera. Thus, like the man driving to the market without the can of milk, the whole trip is wasted.

Even as early as 1881 we find Mrs. Eddy telling her students that she takes the full responsibility for making this decision of selection referred to in the letter. But she knew that if these students grew as she hoped they would grow, in time they would be able to take this responsibility upon themselves. At this early date, however, if they were left to make the selection of the one to conduct the meetings, they might do it humanly. Of course, if all that was necessary was for them to do it humanly, they were as capable of doing it then as they would ever be. But because they were ignorant of the necessity for making a demonstration of that selection, or at least incapable of handling the animal magnetism, Mrs. Eddy was the only one to do it; and she had to do it with the hope that time would remedy the lack, so that in the future they would be able to make a demonstration of selection. The students had approximately as much human ability as Mrs. Eddy had when she put aside her natural qualifications, but there was one thing Mrs. Eddy had which they lacked. This was responsible for their inability to follow her to any considerable degree. They did not have the same love for humanity that she did; they did not have the cry of the sick, the sorrowing and the sinner in their ears all the time as she did, while she realized that she had the remedy with which to help them.

She constantly heard the cry of the poor, the sick, the unhappy, the sinner, and out of the wealth and overflow of her demonstration, she ceaselessly fed them, -- as Joseph, when he was the custodian of the grain which he had gathered during the seven years of plenty in Egypt, fed the nations who were starving during the seven years of famine. This was the reason for Mrs. Eddy's growth. Students today do not grow faster because, out of their abundance of spiritual good they do not realize that much of what has been given them was for the purpose of sharing, not withholding. Lack of giving will stultify growth.

Many practitioners seem so concerned with their own needs and those of individual patients, that they have little time to give out of the wealth of their understanding of demonstration to the world at large. Such work brings in no direct return, to be sure, but they must have enough faith in God to realize that, although they may not perceive the channels through which God will reward them for such universal work, nevertheless the rewards of God are even more certain than those from man. Work done for God's children without hope of material reward is more surely paid for than anything else one might do. Therefore, no one can lose by giving more time to help humanity. Practitioners must not make a god out of their practice, and keep their noses down to the grindstone to the extent that, when the need comes to lift up their heads to receive an inflow of refreshment from God, they cannot do it. If one works for humanity, he establishes a demonstrating thought towards the world that inevitably brings him his reward, as well as fits him to handle the universal claim of animal magnetism directed against him. Any good mental worker, through his desire to bless humanity, is handling the error that may be aimed at himself, and thereby avoids much that those who are not working to bless humanity as a whole do not avoid.

Let us consider a thunderstorm where a Christian Scientist is struck by lightning. You say how can such a one be struck? Here is another Christian Scientist who, seeing the importance of handling the belief of mental causation, is working on the weather for all. Such work is his protection and no stray lightning could hit him. His faithfulness in working on the weather, because he considers such work to be a part of the development of demonstration as well as of spiritual attainment, thereby protects him from the possibility of any weather conditions overthrowing him.

One cannot conceive of a Christian Scientist working on the weather correctly and at the same time being annihilated by it. One of the greatest protections against the unknown, the unseen, the unexpected, is the work to bless humanity, because one cannot bless humanity without handling the error that comes to humanity, and the handling of such error is one's own life insurance. In working for all humanity you must handle its animal magnetism. This is the Christian Scientist's life insurance, since one cannot be handled by that which one is already handling.

It is very significant to read in this letter the following words: -- "They will charge nothing I think. . ." The newspapers form a vehicle for the exploitation of important news. They care little what they print providing it is news, something fresh and of supreme importance to humanity. Mrs. Eddy realized that she had introduced that which -- when it was demonstrated -- would bring to the world the healing of the sick, the elimination of sin, -- which involves the freedom of man from mesmerism, --

and that serenity of thought which is the aspiration of the materially-minded as well as the spiritually-minded. Hence, whatever concerned Mrs. Eddy and her revelation became the most important news.

Even in 1881 our Leader recognized the newspaper as the medium through which could be disseminated an interest in her discovery and the world-wide importance of understanding it. But she realized that the moment one pays for news, it becomes advertising. People regard it as personal propaganda where one expects to profit; therefore, paying for news is not a demonstration as far as publicity in the newspaper goes. The wise man can see that, when Mrs. Eddy writes, "I think," part of that metaphysical thinking was the recognition that newspapers should open their columns for the dissemination of that important discovery, so that the world might have their thought awakened to what is going on, as well as to its value. Following her hint, every alert student should always know and demonstrate the fact that the newspapers are glad to take for nothing, news of such vital importance to their readers as that concerning Christian Science. We must know that the columns of every paper are open to God, are open to voice God. The most important thing to the success of any newspaper is the space it leaves open for God. That is what it does when it is willing to take as news, reports of Christian Science activity, setting forth what Christian Science is doing in healing and in disseminating peace on earth and good will toward men.

The fact that the fast-growing Oxford Group is given so much free space in the papers these days of 1937, is the greatest proof possible that it contains little that is scientifically constructive, and is doing nothing to take man out of the bondage of the human mind. Otherwise there would be opposition from animal magnetism which would have to be overcome before they would be accorded such space. No doubt it elevates the human mind to a supposed place of spiritual importance, when it receives something in the way of guidance that is beyond the ken of the normal and recognized limitations of this mind, but animal magnetism itself knows the valuelessness of such efforts, even though they may have a civilizing effect on many individuals. Error may permit the Oxford Group to grow rapidly, but if it is not growing through demonstration, time will expose it.

Are Christian Science congregations any farther advanced today than they were in 1881 when they numbered only a handful? Are they still endeavoring by human selection to do what should only be done by a demonstrated selection? If so, then they should still be rebuked, and should be reminded of the fact that when selection is made humanly, envy and the roots of bitterness always spring up. These are always the aftermath and inevitable results of a human selection. This may not be apparent in the beginning when the majority rule, but the minority are susceptible under a lack of demonstration, and thereby they may allow a root of bitterness to enter in and pervade the whole church.

Loyal Christian Scientists know that the only way to function as our Leader taught is to make a demonstration of these matters, and then to protect the demonstration. That will not only serve to bring out the right kind of harmony, but also something that is definite in the way of spiritual growth.

Therefore, one inevitable lesson growing out of this letter is that the congregation at this early date was just as capable humanly of selecting the leader of the meeting as are the Christian Scientists of today. But because they did not approach the task spiritually, Mrs. Eddy did not let them do it. She considered the church unfit to make the selection, because they did not make a demonstration of it. Today we still need to be rebuked when the temptation of mental laziness, which is constantly upon us, lures us back to the easy way of doing things; and the easy way humanly is to use human opinions instead of demonstration. It will always be true that, unless the thought of the church be continually aroused to the necessity for demonstration, and whipped to keep it up to demonstration, it will fall back again to the easy way through the inertia of the human mind; then try to justify itself in the error by some excuse to prove it to be scientific and right.

One important lesson in connection with the gaining of a spiritual thought, is the protection that is necessary to prevent the introduction of that which would always kill the new-born babe. So with the effort to attain a small measure of spiritual thought must go the effort to learn how to counteract and overthrow this interference. You might liken it to training your dog to bring home a can of milk from the store. You would start by giving him a worthless bit of paper, so if he dropped it, there would be no loss. When he became more reliable, you would entrust him with the evening paper. Then if he proved that he could fulfill that task in spite of the temptation to play with other dogs or fight with them, if he was so impressed with the responsibility entrusted upon him that he would faithfully carry through his task, then he would be trusted with the more valuable milk. As long as the dog is carrying nothing that anyone wants, he is left alone to make the trip without interference. But the moment he has the milk, he has something everybody would like; so he will be tempted at various points with food, pieces of meat, etc., in order that those who want the milk may steal it while he eats the meat.

The lesson is that we have to be tested in the more unimportant ways before God will trust us with important work. In I Kings 13, the "man of God" had unquestionably been tested in unimportant ways before God finally trusted him with a mission. But the moment the part of the mission which seemed important was over, he rested under the oak tree and became an easy prey to the subtle temptation that he was not prepared to handle, and lost his life. Probably there was no strong temptation connected with his earlier tests, but when it became necessary to function under strict obedience to God and His demands, he could not carry through to the end, and so became useless to God. There is no place in Christian Science for one who is not thoroughly grounded in the recognition that the only way to progress, and to be safe in the narrow path that runs from sense to Soul, is to keep alert, alive and awake.

This letter shows how Mrs. Eddy took her valuable time to make demonstrations for the church which they should have been able to make themselves. But they were not able to at this point. She expected that when they attained a greater demonstrating ability along these lines, they would take the responsibility of doing the work that she was now doing for them, so that she would be left free to assimilate herself to God, but alas! that time never came. The only real continuous help she got was from those students whom she took into her home and trained to demonstrate. Further pondering of

the problem of the activity of students has led me to the possible conclusion that much of the help that she demanded of students in her home, was really intended for their own spiritual growth. When the Master asked the woman at the well of Sychar to give him to drink, we can infer that he did this because of the blessing it would be to her to minister to him. After a student had been in Mrs. Eddy's home for a period, she would be very apt to ask that student to work for her and help her in some specific way. Perhaps she did not really need that help, but was doing it in order to train the student, or in order to determine his spiritual possibilities. She could tell a great deal about a student by the effect of their work for her.

I had been there about three weeks when she first asked me to help her. I concluded that this was about the length of time students stayed there before being asked to help her. I also believe that she seldom sent a student away without first testing him out by requesting him to help her, since she could discover so much through that effort on the student's part.

The main value of the effort to help our Leader would have been lost, had there been the slightest suggestion that she was asking for such help for any other reason than that she needed it. But after thirty years of pondering the problem, I am reaching the conclusion that perhaps she did not need the help, but requested it for the sake of the growth of the student who was to give it.

At times she would call me in the middle of the night to come to her to help her audibly. Yet I think she was far more interested in determining my mental status and in training me, than she was in receiving such help. One reason for this conclusion is the fact that she listened carefully to every scientific argument I used, and was alert to correct me for the slightest deviation — all of which was unlike a person in such great need that they could not help themselves metaphysically. I believe she could have carried on without such help. Students came and went in her home, but she continued to function successfully.

If her only thought was to receive help from me, why did she compel me to come to her room and argue to her audibly? I feel that it must have been for my training, or to determine my mental status. No doubt she was feeling an error in the home, and it is possible that she called to me to come to her room in order to determine whether the error she felt was one that I was cherishing. Perhaps some student in the home was innocently malpracticing on her, and she endeavored to determine which one it was by asking each one to argue audibly. Thus it would not take long to probe the thought of each student. If she found the error in the mind of one of her students, she would know just where to correct it. It is beginning to seem more reasonable to me that she needed to know the error that was lurking around, rather than to receive personal help from us.

Of course, if we gave her constructive help, that would not be amiss. When I was called to help her, I felt led to reassure her of her divine destiny under the Father's care, and she would seem to appreciate it. I would state that God would sustain her because of the work that He was requiring her to do; that He never required of man a task that He did not support him in furthering; that that task never would appear until man was close enough to God to be helped by Him in carrying it out.

As I argued, she followed me, ready to correct me if I made one misstatement. No matter how badly off she seemed to be, her thought was alert and ready to detect one false declaration. I can perceive that she learned from my statements the exact status of my thought, and whether its foundation was truly metaphysical. She knew that if my thought was scientific, it could not be made a channel for a sick thought to enter the home or to be held toward her. Of course, if she knew in advance that one's thought was unscientific, she would not need to use this test.

I believe that students were led to believe that the work they did for Mrs. Eddy was important, per se, but I am coming to see that the training they received may have been the primary purpose of such endeavor. Mrs. Eddy trained students in this way, and then let them go out into the Field, while she continued to carry on. While the help she gained from students -- if it was constructive -- was no doubt very acceptable to her, nevertheless I am convinced that there was a larger purpose involved than merely to help her.

In making the selection of those to conduct the meetings of the church as Mrs. Eddy does in this letter, she no doubt incurred the disapproval of those who had a human idea of whom should be selected -- which was themselves. But she took the responsibility in order to give them the opportunity to learn more about how to make the demonstration for themselves, so that later they could relieve her; but that time never came.

Adelaide Still, who was Mrs. Eddy's maid from 1907 on, writes, "She told us that she found herself on the mount of revelation, where all was good; there was no evil to her consciousness, but she did not know how she got there." In order that the revelation should be proved practical in redeeming mankind, she had to come down from this mount and keep the way to prove it daily. Mrs. Eddy's first attainment of spirituality was as a "natural." As such she had no expectation that she would find another "natural," to work with her. But when she put aside her natural sense of Christian Science and began to function exactly as did her students under the rules that had been revealed to her, she had every expectation that her own growth would be the growth of her students, at least to a very great degree. She felt that it was only as a "natural" that she was leagues beyond them, and she was willing to put that all aside and start afresh. But to her disappointment she did not find any students who understood and applied the revelation as she did. She went right ahead progressing, while they chemicalized over her forward steps. Mrs. Eddy was like one who inherits a great fortune, and then voluntarily puts it aside to accumulate one through his own efforts.

These arguments lead up to the fact that if Christian Scientists desire the right kind of publicity, they must handle animal magnetism, because that is what keeps us from having the natural publicity the Oxford Group is getting. The latter has neither the significance, growth, organization -- nor the aims -- that Christian Science has, yet how little free publicity we are getting in comparison, and the little we get these days we have to fight for!

Mrs. Eddy is not accustomed to question things or to say, "I think." But she ends the letter by instructing them to send her a copy of the resolutions in print when they have her address in Washington, where she was going with Dr. Eddy. That proves that there was no doubt in her mind but that the paper would print them. The wise man can read between the lines,

and know what kind of thinking she indulged in, and you may be sure that when Mrs. Eddy thought, it bore fruit.

Finally, lest a letter of this sort get out and become public, she writes at the end the word, private, underlined twice. She was always watching lest in some way what we call demonstration and prayer might be interpreted as manipulation, as being some mental process whereby the newspapers were induced to print something that they otherwise would not do. If such a concept began to spread, and editors began to feel inclined to publish items in regard to Christian Science, they might say to themselves, "That proves that I am being manipulated by those birds, so I will not publish anything about them," and that would effectually shut the door on the possibility of any demonstration. It is necessary to watch lest such a false assumption gain credence, and become current. The moment persons believe that demonstration is manipulation, they will guard themselves against it, and put a double lock on a door that otherwise is merely closed waiting to be opened. They likewise close the door on the blessing they should receive, by becoming unwilling to give space to God.

Mrs. Eddy's "I think" was more than a mere human opinion. It was demonstrated thinking. Had it been otherwise, she would have merely said, "Send me a copy of it if they accept it." But in her mind the demonstration was finished and complete. So she directs them to send it.

I firmly believe that if we did enough work on the problem today, the newspapers would come to us for news as they did to Mrs. Eddy. She did a great deal of mental work on the papers, because she considered them an important channel for breaking down prejudice, reaching the minds of the needs and arousing them to the value of Christian Science. When I was with her, many letters came to her from editors requesting articles from her pen for publication. Many offered her large sums for such contributions, but I noticed that she usually granted the request of those who did not offer her money. The amount of space newspapers gave to the founding of Christian Science was much greater than what it is accorded today, and I believe that the reason can be found in the amount of work Mrs. Eddy did on the problem.

If the newspapers are willing to give space to the activities of the Oxford Group in 1937, how much more should they be willing to give space to that which is not transitory, but which time has proven to be a permanently established religion that has come to stay, and that is having a definite influence upon the lives of mankind! Therefore, students must be sure that they are thinking right about the press in relation to Christian Science, and are realizing that there can be no opposition that can reverse the right and normal desire of papers, to print news about that which is playing an important part in the lives of such vast numbers of people.

To the Church of Christ, Scientist

With Love's battle flags unfurled,
With hope's cause before the world,
 We are going on;
Though the storm clouds thunder o'er us,
Though the path seems dark before us,
Though the foeman strive to kill us
 We are going on;
For our Master led the way,
Fought the fight, and won the day!
Follow, follow, all who may,
 Going on, going on.

Stand ye only back, who dare
Not the cross of Christ to bear;
 We are going on;
Triumph's star above us gleaming,
Victory on our foreheads beaming,
For fresh duties hourly reaching,
 We are going on;
To fulfill each hope and aim.
Conquer sickness, sin, and blame,
And each erring heart reclaim --
 Going on, going on.

From the darkness of the night,
Into morning's golden light,
 Sisters, -- labor on;
With the aid of God's own Science,
With no heed of hate's defiance,
Truth and Right my sole reliance,
 I shall labor on.

Your loving Teacher,
(Signed) M. B. Glover Eddy

To be read today in meeting

It is true that terse expressions produce a better effect and a more lasting impression upon the memory than more fulsome explanations. If a thing is said in a few words, in alliteration, or in poetical form, people will remember it longer. Teaching can be given in the form of poetry that will make more of an impression than when it is in prose. There is something about the lilt and meter that causes the thought to remain more firmly entrenched in consciousness. This has been strikingly illustrated in my own experience. When I lived at Pleasant View I learned a method of scientific thought that was very helpful and complete. I used to declare that I saw myself as God's perfect child; that I saw my brother-man also as perfect; that I saw him seeing me perfect; that I saw him seeing me seeing him perfect, that I saw him seeing everyone else perfect; that I saw everyone else seeing him perfect, etc. There seemed to be no limit to this interlocking thought and I found it extremely helpful.

Thirty years later my son was sharing this instruction with a class he was teaching in Christian Science, and it came to him in metrical form as follows:

I see myself as God's own child,
As perfect in His sight;
I see my brother-man, as well
A perfect child of light.
Then to complete my prayer
I see him seeing me aright;
I see him seeing me seeing him
As perfect in Love's sight.

In this form, this verse began to circulate until it was no uncommon thing to hear of the sick being healed and estranged families united, on the basis of the thought contained therein. It was set to music in order to be sung as a solo in Christian Science churches, and other evidences accumulated to prove that it gave this teaching an added force to have it in the form of a verse. This proves that it is just as possible now to convey spiritual teachings in this way to thought that is trained, as it was in 1881. No doubt Mrs. Eddy realized that something more than mere prose, was required, and she saw that thought would be more firmly established on the right side if the truth was given to them through poetry.

Giving spiritual teaching in metrical form, might be likened to giving children in sweetened and flavored form, medicine that otherwise would be distasteful to them. The old way was to give it in its plain and unpleasant form. The modern way is to disguise it so that children will like it. Thus many of Mrs. Eddy's admonitions were like medicine; in poetical form they were more agreeable to take. But in taking it in that form we want to be sure that we realize that it is spiritual meat, rather than milk, and hence, that it requires spiritual perception to uncover its veritable meaning.

"With Love's battle flags unfurled." When Christian Scientists talk about the fight they are having with evil, it sounds like a real one, as if the forces of good were arrayed against the forces of evil; but the forces of good are real, and the forces of evil are imaginary. The struggle is never anything more than what goes on in one's own consciousness, against the humanly inherited temptation to believe that one has something real to fight.

As long as one believes he has something to fight, he continues to have an enemy, which is his belief. Hence, the realization that the only power is Love, that the only fight is to retain love, and that a right understanding of Love dissipates and destroys every phase of illusion or falsity, is what is needed. Evil is merely a belief. Yet it needs dissipation just as much as though it were a reality.

If a child fancied that its mother did something wrong, it would feel at odds with her and would criticize her. It would be less obedient, the underlying motive of love would be absent, and it would obey largely through fear; hence no good could come of it. Yet it is all a mistaken sense. The mother has done nothing wrong, and the belief that she has, needs to be destroyed in the child's mind. The child's attitude is the same as though the mother had really done something to forfeit the child's respect. Thus the effects of belief and of facts, are just the same. The difference lies in the handling of the two, since the belief is only an illusion. Love is the battle flag in this warfare -- for Love is the way to dissipate belief. It is the realization of the infinity of Love, the recognition that it fills all space, that it is all power, all of which preclude the possibility of there being anything that can produce pain or fear, want or woe. Love is the effective thought in Christian Science. Its efficacy comes through one's effort to realize the allness of ever-present Love; that we are now immersed in an ocean of infinite Love, that we cannot get away from it -- it is all about us and within us; that the manifestation of Love as well as Love itself, can produce only joy, peace and a sweet and uplifting sense that is never reversed, that can never carry aught of sorrow or sadness, but instead dissipates them; that it can never result in anything but a permanent and continued spiritual ecstasy that knows no end.

Thus it can be seen that Love's battle flag is not a passive acceptance of Love, but an active demonstration of it. The flag is unfurled so that everybody -- even if they do not see it -- will feel it.

"With hope's cause before the world." We cannot promise an immediate fulfillment of the facts of Christian Science, but the rule of demonstration carries a great hope. It is as if a man took the corner of a dirty rug, and with some kind of chemical cleaner made it spotless. Although the rest of the rug may look dirtier by contrast, yet it proves the efficacy of the cleaner, and gives the hope that eventually the whole rug may be restored.

The demonstration of healing the sick in Christian Science proves that the devils are subject unto us, and gives hope of their final destruction. When, through the application of the understanding of Truth, you see material sense yielding up its false claims in any direction to this power operating through man, that prophesies the final and eventual destruction of all evil -- all material sense. God's power does not exist apart from man, because man does not exist apart from God. The term power applied to God must mean the amplification of power through man. Power must always mean man's reflection of divine Mind. Furthermore, animal magnetism being nothing more than suggestion, its only effect can be to endeavor to trick man into misdirecting or misusing divine power.

If a man stood in a pool of water and at the same time grasped a live high tension wire, he would be electrocuted. The man of God in I Kings 13 was taught the danger of failing to operate Truth correctly. Finally his

feet got into a pool of water as it were, water symbolizing mortal mind. The result was death. We learn from his experience that the action of Truth reflected by man, who at the same time steps into a finite sense, is destructive. High potential properly used represents tremendous power for good. But man should never attempt to deal with high potential unless he is prepared to be careful, and use it strictly in accordance with the teaching of those who understand its operation.

In our early days in Christian Science we had no idea of the dangers involved in an ignorant and erroneous use of divine power and the consequent effect on man. Therefore, before man is entrusted with much power he must prove his fitness. As Mrs. Eddy once wrote on a leaflet she sent out, in regard to class teaching dated June 19, 1890, "Find out before you take a student whether he is fit to enter this field of labor and be trusted at present with so much power."

A seed is always planted with hope. In that small seed the human eye can see no indication of the magnificent bloom that will eventually replace it, but we have hope that through the processes of nature, beauty and desirability will eventually come forth.

"Though the storm clouds thunder o'er us, though the path seems dark before us." Apparently there is no way to avoid the storm clouds thundering over us. When a seed is put into the damp ground, if the seed had the ability to take cognizance of its surroundings, it would probably feel that it was badly off. Yet the very nature of a seed is to push through and overcome every obstacle that stands between it and the light. So it is certain that there will come a time when it will emerge from the darkness of the earth, into the sunshine where it can properly manifest its own beauty.

These storm clouds seem to be the beliefs in a power opposed to God which continue to operate in lessening degree, until they have been thoroughly eradicated. Thank God! Through Mrs. Eddy's teachings the nature of error has been discovered and reduced to a unit of nothingness, as she writes in an article called, "The Second Death." But the nature of the beast, or false belief, is that it continues to function until man has overcome it. Christian Science teaches the process of reducing error to nothing and shows it to be the same process that releases man's true selfhood.

The student who has nothing to meet, however, has little to stimulate him to do the work necessary to release himself from bondage. In our early days storm clouds thundering o'er us may seem like fearsome things; but the time comes when we appreciate their value; they no longer seem terrifying, and we begin to see that they form the stimulus that drives us up and out. Long before we have dissipated the storm clouds, we begin to appreciate their importance and need.

"Though the foeman strive to kill us." Man must grow out of the belief that life is material, that it is the result of heart action, and that without heart action he would be dead. As error operates through such a belief in an attempt to kill us, we are driven to remove our sense of life out of that which is vulnerable into that which is invulnerable; just as one might exchange a flickering candle for a mirror that will reflect the sun.

Once during the Civil War when the capitol was in the path of the foe, it was removed to a city that was not in danger. The very recognition through sad experience of the vulnerability of the human sense of life, drives Christian Scientists to the demonstration of that life which is invulnerable, and not at the mercy of time, chance or change, that cannot be touched or affected by what we call animal magnetism. Therefore, even the foeman's effort to kill us becomes a valuable experience. If we have placed our sense of life in matter, we are driven to a higher understanding of Life to replace that false sense, and that puts us beyond the reach of this murderous foeman. So, to the Christian Scientist, every attempt to kill him only helps him to establish a more secure sense of Life.

People who are continuously happy and healthy seldom turn to Christian Science. You do not find man striving to discover a sense of life that is invulnerable, when he is satisfied with a false sense, just as you do not see men searching out for safer airplanes, unless things happen to indicate the shortcomings of the present model. Out of each sad experience a safer invention comes. So in Christian Science the discoveries and demonstrations that lead us more positively to a final spiritualization as well as a continuous protection, so that we may function without fear, until the final demonstration is made, have grown out of the efforts of animal magnetism to overthrow man.

It is through the effort of the foeman to kill us that we are driven to the demonstration of life as the reflection of God, which is the only sense of life that cannot be touched by limitation, time, or animal magnetism.

"For our Master led the way, fought the fight, and won the day." So far, in this poem the most important lesson is Mrs. Eddy's call for continued progress. There is no present reward indicated. Rewards do not come on this side of the veil to any great degree. The entire throwing off of materiality is not reached until the other side, and the final reward does not come until that is done. Men who are rowing a race, do not receive a reward until the race is run. They have not won the race until they cross the finish line. It is also well to remember that when one has overcome the world, the world cannot give one anything, so he should never look to the world for his reward.

In the beginning, our demonstrations bring certain human emoluments to encourage us to keep on. They give us a temporary incentive until we get the real reward. But a temporary incentive is never a sufficient motivation, any more than a desire to glide will make an aviator. It may cause him in the beginning to strive to keep aloft; but the motive power, which is the heart and soul of the airplane, is lacking.

The victory over sickness, the freeing of man from sadness, loss and bondage, and the brightening of human experience, which come as the first part of the way the Master laid down, bring a temporary reward. But human harmony is only gliding. It is not the forging ahead and upward, that takes man to his goal. The real incentive that must evolve itself is the fight the Master fought and won, the freeing of man from every phase of mortality, the awakening from, and elimination of, this mortal dream through the recognition of its unreality. The real reward can only be given when man has thrown off the dream. So he need not expect any real reward in the dream, even when he starts to throw it off, since the dream still seems to stick for a time, like

tar which a man tries to scrub off. But it is no indication that the tar belongs to man and is not to be separated from him, simply because it seems to stick.

Man is not clean until every particle of tar is taken from him, but some tar will adhere tenaciously; material sense sticks close; but God's rewards can only come when man throws off all materiality. Therefore, no form of materiality can be the final reward. In fact we do not deserve God's rewards until all materiality is thrown off. So the way the Master led, and the fight he fought may seem to bring temporary rewards. But the real fight and the real rewards come as we struggle to throw off all that is unlike good and finally succeed in winning the day.

"Follow, follow, all who may, going on, going on." Here is the call for progress repeated twice, like the runner who gets his second wind. Sometimes it would seem as if a runner ran for awhile on his nerve, and then when he thinks he cannot go any farther, he gets what is called his second wind. This enables him to settle down, and find a speed that he can maintain mile after mile.

The second wind in Christian Science is when we realize that previously it has been more or less of a toy for us to play with. When we feel like it and need it, we take it on, and then between times, drop it. Then we reach a place where we realize that it is something we must keep on with, and that we cannot throw it off by an act of the mind. We have put our hand to the plow, and cannot look back with longing to the time when the field was nice and smooth, even though filled with weeds and unfit for spiritual sowing. The plow has begun to break up the hard material beliefs in order to prepare for Christ's fruitage, and we must go on, no matter how much material sense may rebel, since there is nothing to go back to; we have burned our bridges behind us. For instance, at such a point one could not go back, and receive the slightest help from old religion or from medicine. We have permitted the entire warp and woof of falsity to be broken up, so that there is no warmth left in materiality. We cannot go back to it, any more than a man who has been living in a hut, and builds himself a beautiful new stone house, can go back to the hut and enjoy it or even endure it. Finally he destroys the hut, just as soon as the new house is complete enough to shelter him. Even if he wanted to go back, he could not, since he has destroyed it.

In the second wind, man begins to demonstrate Truth for its own sake, and not for the human emoluments which formed the reason for his acceptance of Truth in the beginning. People come to Christian Science because they like its treatment better than the doctor's; there is less fear connected with it. One does not feel that he is liable to be exposed to experiment or lack of skill. Man takes it on, therefore, rather than continue with the doctor. But the second wind is the second going on in this poem; it was this that Mrs. Eddy wanted to see in every student who came to her, -- where their efforts were impelled by God rather than by human inclination, so that they could not look back because they had put their hand to the plow. No matter how severe the lesson, how toilsome the road, how unsettling the breaking up of fixed beliefs, they could feel no temptation to look back.

No student should ever be given responsibilities which subject him to the pressure of animal magnetism, until he has begun to get his second wind. There is always the chance of his turning back under the first wind. But

under the second wind man realizes that Christian Science is the way of Life, and everybody must take it, whether they want to or not. It is the only way out of mortality, sin, sickness and death, and whether it seems easy or hard, no matter what one has to go through, even if it be the cross, there is no other way.

The entire thought conveyed by this poem is mental activity. It is as if a man was called to skate over thin ice, or to pass through a road with fire burning on both sides. Both illustrations bring out the fact that the only danger would be to slow down or stop. So Mrs. Eddy's admonition to continued progress is not a sentimental urge, but the setting forth of the only true protection from animal magnetism. Animal magnetism can never hit a moving target.

When I used to hunt, I was never able to hit a bird on the wing. Flying was the bird's protection. It is a well-known fact that a hypnotist cannot hypnotize the one who resists, and maintains an active thought. If you make up your mind that it shall not be done, and keep active control of your thinking, the operator cannot possibly have any effect on you. The first step in hypnotism is yielding to inaction of thought. Then error can slip in and think for you. But the one who does not yield to the influence of the operator to put him to sleep, can never be hypnotized.

So this poem sets forth the rule of protection, in going on, going on, keeping your thought moving on. The whole call is for activity. The student of Christian Science can never accomplish anything of value, if his thought is handled by apathy, inertia, or lethargy. Error cannot hit a moving target. An active thought is untouchable.

First the poem gives us the goal as being hope's cause before the world. We are going to help humanity. Then, even if we seem to be enveloped by error and fear, we are still going on. The lesson of the Master is that, in spite of all that he had to go through, he still continued because he got his second wind and never let go of his spiritual thought. That was his salvation and enabled him to go through successfully without looking back.

The plant called the flycatcher furnishes a good illustration of animal magnetism. This plant naturally is immovable, and must rely on the insects lighting on it, in order to catch them. It is so constructed as to furnish a lure, since a flying prey is safe from it. So animal magnetism might be said to be stationary as a belief, and yet presenting a lure, so that the victim will voluntarily put himself in a position where he will be caught in a state of mental inactivity. The active mind cannot be caught, since animal magnetism cannot give chase. Mental activity from God's standpoint of course is quite different from what the human mind calls activity. We must always remember that the temptation to sleep, to stop thinking and relax mentally and physically, is the suggestion leading up to our being caught by animal magnetism, and if we successfully resist it we will not be caught. A stationary error can never catch a moving thought. Activity of the right kind is the salvation of the Christian Scientist, and mere passivity is always dangerous.

In I Kings 13, when the man of God was caught by the argument that temporarily spelled the end of his spiritual usefulness, he was found resting under an oak tree. In that somnolent condition he yielded to the arguments

of animal magnetism. The Bible says that there is always a falling away first. That suggests the thought of falling away from a right activity of thought, or falling asleep.

We have a humble parable of a tortoise, a slow plodding tortoise, that won a race from a hare because the hare yielded to the temptation to go to sleep. Animal magnetism cannot move to tempt man, but it is always waiting for the one who slows up in his spiritual thinking. When one approaches within the bounds of its stationary influence, he can always detect this fact by the tendency to mental inactivity that he feels, and if he goes to sleep within its boundaries he is caught. Animal magnetism works by guile and trickery, not by speed and force. It is no wonder that when she had to leave the church for a period, and take a trip to Washington, Mrs. Eddy left behind this poem, which inculcated the need of the students going on, going on. It was to take her place for the time being as the prodder of the students.

The church always offers an opportunity for great growth, but it is also a place where one may be overtaken by animal magnetism if he is unwary. The Bible says that where the carcass is, there the eagles are gathered together. So in the very place where the greatest good is to be found, animal magnetism plants its lure. The church is a place where mental activity brings the greatest blessing, and passivity puts man in the greatest danger. Because it is such a danger, Mrs. Eddy established the requirement, that there be mental workers in the church to help those who might be overcome with lethargy and apathy, mental tithing-men as it were to help to keep thought awake and active. In the very place where the greatest good is to be found, the greatest evil is present also; but never as a reality.

"Stand ye only back, who dare not the cross of Christ to bear." When one fails to judge from a spiritual basis of thought, the consequent misinterpretation of the good that the spiritual pioneer brings forth, is as serious an error, as is the misinterpretation of that which seems bad. There were students who did not understand Mrs. Eddy, and made no definite effort to do so, because they fancied that their normal mental equipment upon which they prided themselves was sufficient to gauge, understand and criticize her. They attempted to credit her with certain weaknesses of character to declare that she could not always maintain her lofty standpoint, but yielded at times to error. Yet more serious than this attitude was the misinterpretation of the good in her life, the inability to perceive how it was good. Since the error on the side of misinterpreting her good was less obvious and hence, more subtle, they would be more apt to yield to it. Their misinterpretation of certain things she did which they called bad, or at least, not Christian, would be less harmful. In other words, if they felt critical of Mrs. Eddy about certain things, they might make an effort to rise above that; but if they felt that they had a correct concept of our Leader on the metaphysical side, they would not be awake to the fact that that concept might need correcting. If students believe that there are puzzling places in Mrs. Eddy's life that need clearing up, that seem out of keeping with her character and mission, let them realize that far more important than that, is the effort to gain the correct interpretation of the good she accomplished.

One might say that this poem is very beautiful and spiritual, that it is indicative of Mrs. Eddy's loving and spiritual nature; yet to feel that way about it and go no further would never enable one to perceive that, breathing through every word is scientific teaching, admonition, correction, and

guidance, and this lack of perception would be a misinterpretation of Mrs. Eddy's good.

It was this misinterpretation that constituted the cross Mrs. Eddy had to bear. No wonder she wrote in Science and Health that our good would be evil spoken of. That had been her sad experience at the hands of her own students! No wonder she wrote to Mrs. Stetson: "I have no fears whatever of the passage of any law that can injure Christian Science, and only fear the dishonor that comes from unwise measures taken by students. Christian Scientists have a better remedy than material means for error."

It can be said that Christian Science throws man from the frying pan, which is medical law, mortal belief, etc., into the fire, which is animal magnetism, which is symbolized by the cross of Christ. So in this phrase Mrs. Eddy says that if you are not willing to bear this cross, do not stand in the way of others who are willing to go on and endure the cross-bearing that spiritual effort carried with it. She tells such to stand back so as not to be in the way of others, but not to go back. Merely mark the time until they are ready.

It would be like climbing a mountain. If one feels that he has gone as high as he can and is unable to make any further strides toward gaining the summit, let him get off the path so those back of him will not be hindered. We learn indirectly from this line that Mrs. Eddy had a great deal to meet from those who went a certain distance spiritually, and then stopped, because they were not willing to endure what was required of them in going higher, yet stood in the way of progress so that she and others were hindered.

One of Mrs. Eddy's own resolves was that there was no price too great to pay for the establishment of the kingdom of God on earth, and to leave behind a comprehensive and demonstrable way for the world to walk in. This higher motive of universal service was necessary to carry her through the experiences that waited for her as a pioneer.

Once a man feared going to the dentist, and yet he had served creditably in the World War of 1914. The motive of service to his country enabled him to rise above fear. Mrs. Eddy knew that students would be willing to bear the cross of Christ if, and only if, they were animated by the desire to bless humanity. Those who stand back must be those working more or less selfishly.

The whole poem sounds as if Mrs. Eddy had Tennyson's epic about the six hundred in mind when she wrote it, not only as far as meter is concerned but the spirit as well. Tennyson's poem tells of men who rode into certain death; but so great was their valor inspired by their motive, that they did it willingly. No men sustained merely by a personal motive would have done such a thing.

In Christian Science practice the only motivation that will enable one to continue and endure what is required of him, comes from the realization that one is helping to free humanity. The maintainance of one's own health, peace of mind, prosperity, and wealth would not generate sufficient determination to him to endure. But the realization that whole nations -- nay, the world -- are waiting for the blessing one has to give, causes one to see the sacredness and importance of having an overflowing cup, or of

beginning to labor to demonstrate one.

Dives, as portrayed by the Master, represents a Christian Scientist who did not dare to bear the cross of Christ. The cross does not come until one begins to give, and Lazarus is portrayed as the living witness to the paucity of Dives' giving. The latter lived merely for his own improvement and gratification. He went no further than to make half of his demonstration. He represented students who regard Christian Science as merely a personal benefaction, to make them happy, healthy and prosperous. They realize, of course, the individual purification necessary in order to have the use of this divine power. But when it comes to healing the universal sick and blessing the universal poor, that does not enter into the limited radius of their thought. They have yet to come to the realization that the greatest demand and obligation Christian Science lays upon them is to demonstrate an overflowing cup, so that the world may benefit from it and receive its blessing, and that they may become part of the unified effort on the part of Christian Scientists to break up this determination of animal magnetism to hold mankind in bondage through ignorance.

Christian Science alone holds the key that will unlock this hold, and set mankind free through the understanding of error's nothingness. If one who understands this Science does not take on this larger work, he is guilty in God's eyes of the sin of selfishness, and should be dubbed either Dives or an elder brother.

There are students who, when they get older, seem to have as hard a time as if they had never heard of Christian Science, and yet to the best of their ability they have stayed in the Father's house and never gone down into Egypt. They cannot understand what the trouble is. They feel as if a life of devotion to Science should be bringing them more than they are getting. Yet perhaps they have received their reward already, since it is the work that we do for God that embraces humanity, for which we have not yet received our reward. It is a truism that man wins his place in heaven by the work he does on earth, or for earth, or humanity.

To be sure, the prodigal went down into Egypt; but if that sojourn be looked upon as the mental effort every Christian Scientist must make, in his desire to understand the secret workings of animal magnetism, and to reduce it to nothing, then the meaning, or application, of the parable in this instance becomes clearer. The prodigal was commended because he prepared himself for service with the Father. We know this by the symbols the Father put upon him. The ring symbolized being united to the Father's purpose, which is always unselfish and loving giving. The shoes indicated activity in service. The mantle symbolized protection in this activity. So the journey into Egypt furnished the understanding of animal magnetism, the Father furnished the equipment for service, and the son furnished the incentive to go and do what the Father desired him to do, namely, to help free mankind from bondage. This placed him far above the elder brother, who indulged in the sin of selfishness and pride, his self-purification making him feel superior to his younger brother.

Thus we see that the impulse to work for self, can never furnish man with the courageous willingness to endure the heat of the day. That can only come when man appreciates his value to the world, and contemplates the greater suffering to those who are waiting for what he has to give.

When man comes to himself as did the prodigal, he is ashamed that he has spent so much time in idleness and distraction, when poor Lazarus was sick and subsisting on a few crumbs, waiting for him to come and share with him the rich blessings Science has brought to him.

"Triumph's star above us gleaming." It throws light on this phrase to interpret the star as a planet that shines by reflected light. Then we get the picture of man's ability to reflect God as being the aspiration that constantly gleams on his path, promising him triumph over all material sense. If a mirror lying in the sun becomes dusty, it has not lost the light nor its ability to reflect it, and needs only to be cleaned off. So the gleam of triumph's star is the recognition that man never loses God, but merely finds the shade of belief drawn on Him; that the ability to reflect Him is an ever-present fact, and this knowledge illumines his pathway with the assurance of ultimate triumph.

"Victory on our foreheads beaming." The forehead symbolizes the blackboard of thought. When Cain killed Abel, the murderous nature of mortal mind was thereby indicated for all time, because on the blackboard, or forehead of Cain, was placed the mark of the beast, the indication of the murderous nature of the mind that man yields to, when he is not reflecting infinite Mind. From this we learn where man's reformation must start. There is little use in asking God to write on a full blackboard, since He only writes on an empty one. The task of the student is to eradicate the marks of the beast, that would claim to fill his blackboard full of human thoughts; some better than others, to be sure, but all erroneous. The ultimate goal is having thought filled with the ideas of God.

Mortal man starts with his blackboard full of human thoughts. Then as he begins the work of cleaning up the blackboard, or forehead, victory must beam thereon long before he has attained the entire eradication of human thinking. That victory must mean not only the determination to eliminate all human thinking, but the realization that in reality the victory is already established, and our work is merely to demonstrate that fact, and come into a permanent realization of it. Our determination cannot wane as long as victory beams on our foreheads.

We can keep this victory on our foreheads in such a way that our friends and enemies, family and the world will know that this is what we are working for, and so they must overlook our mistakes, which occur as we innocently or ignorantly function at times from the standpoint of this murderous human mind. We have established the determination to change minds, and that constitutes the victory on our foreheads, providing we realize that in reality the battle is already won, since there exists in reality but one Mind.

But in the process of exchange we are like a man who is making over his house, taking out all the old timbers, rotten or not, in order to put in permanent steel supports. He puts up a sign on the front UNDER REPAIR. That is the victory on his forehead, because he never forgets, and his friends never forget, that some day soon he will have a new home, without a vestige of the old remaining. The very name Christian Scientist means that we do not claim to have attained our aspiration in practice, but that we have pledged ourselves to let no obstacle or interference, no matter how persistent, how

great or small, prevent our reaching the goal, the cleaning our blackboard of every human dependence, so that God alone will write on it.

In trying to make this demonstration in connection with eating, trying to realize that matter does not sustain life and that our daily bread is merely a symbol of God's feeding and nourishing man, I have been confronted with the problem of even remembering to do it. So, recently, I printed a sign and placed it where I could not help but read it at every meal, to help me to realize that in yielding to the human appetite I am not answering the call of animal magnetism, nor eating because I believe that my life will be forfeited if I do not, but doing it merely as a symbol to keep forever before my thought the fact that I live because I reflect God as Life, and that life comes to me from God and not through the medium of so-called food. I did this so that through the eating of food I would enter into a conscious recognition that God feeds man. The sign reads "Eating is merely a symbol of assimilating the body and blood of Christ." This sign is my effort to have victory on my forehead beaming, in connection with food.

So the very fact that we call ourselves Christian Scientists indicates that Truth and Love motivate our efforts, influence our activities and guide our very lives. If at times we are tempted to be offended at some apparent insult, or with some evil thought, we suddenly remember that we are Christian Scientists, and hence, are above all such human trivialities.

One of the things this poem teaches us is, that it is a great help in attaining victory to anticipate that the victory is ours already, and we are willing to have it known that we have pledged ourselves to its attainment, so that we may be constantly reminded that we are a chosen people; and a chosen people are simply those who have chosen to walk in a certain path, so that everything they do to keep this fact before the mind is a blessing. I doubt if a student could ever attain the goal, if he did not find some way to keep his aspiration aloft, so that whichever way he turned he would see it. As Christian Scientists we put ourselves in a position where people expect more of us. When the ordinary mortal does or says certain things the world may overlook them, but with our victory on our foreheads beaming, we are expected to do more because more has been given to us.

"For fresh duties hourly reaching." The demand in this poem for continued progress, implies that we must keep before thought the importance of a fresh impartation from God, so that man will not be controlled by any fixed procedure, but be a minuteman. As Mrs. Eddy says on page 158 of Miscellaneous Writings, "All God's servants are minute men and women. As of old, I stand with sandals on and staff in hand, waiting for the watchword and the revelation of what, how, whither." We must never permit ourselves to become victims of inflexible thought. When the horse cars were dispensed with, people bought the horses and found them willing workers, but of little use, since, if they heard any kind of a bell ring once, immediately they would stop and not go again until it rang twice.

Consider a blind man. If he is sure of the way he is going, then it is difficult for another to lead him; but when he only goes the way he is led, then just a gentle nudge one way or the other, is sufficient to guide him. So the very mental habits that have helped the young student in right lines, have to be thrown off later, so that he may feel that gentle touch of God leading him in the right path.

Mrs. Eddy waited for that gentle nudge from on high, and if she did not feel it when she sought to select candidates for office, or for her home, she rejected them. When Adelaide Still was first interviewed by our Leader, she was disappointed in the fact that Mrs. Eddy rejected her as a candidate for a helper in her home, hardly questioning her at all, beyond asking her how the sleighing was in Massachusetts, and how long she had been a practitioner. But Mrs. Eddy did not feel the gentle nudge of God at that moment, and that was enough for her. Furthermore, the question in regard to the sleighing was simply designed to put Miss Still at her ease, so that Mrs. Eddy could look deeply into her thought, just as one waits for the surface of a spring to quiet down before one can look deeply into it.

When a rocket is put into a trough in order that it may be given direction into the sky, it must leave the trough at the right point. So the Scientist must put himself into certain mental habits in the beginning of his work; but he must be as ready to leave them as he was to form them, in order that like the blind man, he can be gently guided by the touch of God. Man must be flexibly responsive to the demands of God.

So we must reach for fresh duties hourly, as God directs. Otherwise we will continue at the old ones, unaware that the call of God is to go up higher. Every moment we must ask, "God, what wilt thou have me to do? Show me the way in which Thou would'st have me walk." Or, as Mrs. Eddy herself once said, "O, God, show me Thy way and keep me in that way."

"To fulfill each hope and aim." An artist may have great hope of gaining skill, but of what use is that, if he never improves his models or aims. Of what use would it be to put a great deal of time into painting a poor model, no matter how skillfully?

The difficulty in Christian Science is that about all we know, as far as a model or aim is concerned, is that this mortal sense of man is not the true man. What the true man is we do not know. Yet this real man is hidden from our view merely by animal magnetism, the tricky mental process whereby erroneous thinking is introduced into consciousness, so that all we see is a distorted sense of man. This causes us to relinquish our hold on divine Mind wherein alone is man's safety, security and immortality, wherein alone is a true sense of health. If the Christian Scientist is sick, he should never call it the result of medical law. It is always because he has permitted animal magnetism to operate in such a way, that he has let go of his reflection of divine Mind. So the only remedy is for him to handle animal magnetism.

When Mrs. Eddy told Adam Dickey that, if she should leave here, he was to record that she was mentally murdered, she was not trying to rouse thought to the possibility of malpractitioners killing people mentally, but to teach students that the moment they come to a place where they recognize Life as God, they put their sense of life under the government of divine Mind, so it is above the reach of medical and material law, and it becomes theirs by reflection. So the only way they could temporarily lose their sense of life would be through the action of animal magnetism, temporarily shutting off this spiritual reflection.

This fact was exemplified with the three Hebrew captives. They had taken their sense of life above material law, and were being faithful over a few things -- even the belief of pleasurable sensation in matter. This was proved when they refused to eat of the king's meat, and only ate pulse; yet they soon appeared fairer and fatter than those who ate the meat. The next step was to have their sense of life assailed through animal magnetism, which was typified by the fiery furnace. But because they did not let go of God -- their reflection of God -- the fire became a great spiritual illumination that revealed the Christ, or real man. Thus were they made rulers over many.

To fulfill each hope and aim, man must be constantly improving his model and striving for an ideal that will be fresh every morning and new every evening. It resembles mountain climbing, where it becomes necessary to cut one step above, and then pull oneself up to that step. This process is repeated. The student in Science thus lays hold of the highest ideal that he can, and then strives to bring himself up to that ideal. Then he works to improve that ideal. Each higher conception is a new hope and aim which he strives to fulfill, that brings him nearer the goal and is a step in progress.

It is interesting that all through Science we find a dual function necessary for completeness, as a bird needs two wings to fly. Error is always tempting man to fulfill only half of the obligation, so that he will not become conscious of his lack, but will be deluded into a sense of satisfaction with only one wing, and therefore, have no ability to fly. In this instance, hope might represent man's individual attainment, and aim might be the sharing of that good with others. It seems to be the male and female of God's creating, since the masculine represents the individual attainment, and the feminine represents the sharing of that attainment with those who need it. In the parable of Dives and Lazarus, it would seem as if the former represented the masculine that made a fine demonstration of individual abundance, whereas Lazarus was symbolic of the feminine that needed care, but which Dives neglected to supply, thereby remaining a one-winged bird. Hope, also might be said to represent motivation, aim, and accomplishment.

This uniting of the male and female in Christian Science, truly represents the mathematics of metaphysics, since it is one and one making one. The feminine is to recognize the need, and the masculine is to supply that need by reflecting divine Mind. The fulfilling of these two, results in the marriage, or third element which is the resulting inflow of divine good. Thus we have two elements combining to bring out a third, the recognition of the need, the individual ability to reflect divine Mind, and finally the consequent inflow that starts when the first two are joined together. The complete demonstration is the God-sustained man of His creating functioning with two wings. Of course, these are elements that are to be demonstrated within each individual, and those with eyes to see can see all through the Bible and Mrs. Eddy's writings these dual qualities set forth. In Revelation 1:6 we are told that we shall all be kings and priests unto God. Also in Acts 2:36 it states that the Master was made both Lord and Christ.

Thus the great error of animal magnetism is seen to be one-wingedness, or incompleteness. If man has a need, error argues that he cannot fulfill it. If he can fulfill it, error argues that he has no need. So in all demonstration you must keep before thought the need, and your ability to

reflect divine power to meet that need. And the greatest need we recognize in mankind, is for them to awaken to the realization that they have permitted a false mind to possess and govern them. This awakening must precede man's determination and ability to overthrow this false master. We learn from this unfoldment, that the secret of inspirational revelation is to have a need. That explains why just to open the thought to receive unrelated spiritual revelations when there is no need, is often unavailing.

"Conquer sickness, sin and blame." One might think that at this point Mrs. Eddy stretched the poem a trifle in order to bring out the rhyme, but analysis will show how wonderfully and completely she has set forth the human problem in these three words. If you knew that some story that was untrue was going around about you, you might feel unconcerned because you knew that you were not to blame. But perhaps there has been a misinterpretation by a maliciously-minded person that has established a falsity that has convinced many. So, even though you know you are not to blame, yet, as a metaphysician, you have a responsibility in the case, to handle that thought of blame, not so much for self-protection, as to protect those poor individuals who are being kept back from salvation, because of their incorrect concept of you. It becomes your obligation and privilege to break down the suggestions of evil for them, not only for your own sake, but for theirs.

The three words, sickness, sin and blame, set forth man's threefold responsibility, and are allied to the three words, door, lips, and materialism in Science and Health 15:9. The door is to shut animal magnetism from without. The lips mean to silence error within, whereas the silencing of materialism is quenching false evidence. It is as if in destroying a wasp's nest you first closed the door so the wasps outside could not get in. Then you destroy those on the inside, and finally burn the nest.

Sickness is the evidence of the senses that is the manifestation of fear and false belief. Sin is the yielding to mesmerism so that man becomes an involuntary actor or controlled puppet, although responsible for yielding to the mesmerism in the first instance. Christian Science does not differentiate according to the world's standard of morality. It regards sin as the yielding to animal magnetism that forces man down the path that most effectually keeps him in belief separated from God. With some, human goodness and morality form the most effectual deterrent to divine at-one-ment, while with others evil in its grosser phases more readily establishes a sense of separation from God. With some, through downright sin, they feel separated from God by a sense of guilt. Others accept such separation through human contentment, virtue, friendship and family ties. So whether mesmerism results in human harmony, or human discord and sin, is just a matter of chance. The important recognition is that the entire purpose of mesmerism is to produce a sense of separation from God, and thereon hinges the Christian Science question of morality.

The first step out of mesmerism is to destroy the effects of wrong thinking as manifested in sickness. Next comes the need to throw off the wrong thinking which results from the sin of yielding to the belief in a mind apart from God. Finally comes the destruction of the belief in blame, which is the malpractice held over us by mankind or mortal mind. This brings complete freedom. The first step destroys the mold into which fear has been poured to become visible in some form. Then we handle the fear itself, which

is the mesmerism of adulterated mentality, or mortal mind. Finally we throw off the belief in a universal mortal mind, and this constitutes the three-fold freedom where man reflects the divine Mind and then manifests it, so that he has the opposite correspondence of the world, the flesh and evil, namely, Father, Son and Holy Ghost -- God the source, man the channel, and the spiritual essence that flows through the channel.

"And each erring heart reclaim." Here is a fourth step following the above three, which bring individual freedom, leaving man free to work for all mankind, to give to these millions of unprejudiced minds, Mrs. Eddy writes about in Science and Health -- "a cup of cold water in Christ's name." These millions of people are innocent sinners, not even knowing that they are in bondage to a false mind, and fancying that what they do is part, either of their own innate badness, or goodness. They do not know that they are functioning under mesmerism, and must be set free, whether they seem to do well or ill, before they can function as normal ideas of God. Thus we find that in this poem, which served as admonition to the church, Mrs. Eddy included the thought of sharing your understanding and its practical application in the demonstration of divine Mind, so that you may not only enter into a state of freedom yourself, but that you may free humanity.

In times of flood, individual effort in order to be successful, must be merged with universal endeavor. Otherwise it will not be successful. The individual who spends his time in trying to protect himself from the human mind and its effects must add to that the effort to free all mankind, and that effort becomes an individual blessing to himself as well. When man works to put the human mind under the control of divine Mind, he is controlling the mind that claims to govern all humanity, as well as himself. The same effort blesses one and all, the individual and the whole.

"From the darkness of the night, into morning's golden light, Sisters -- labor on." Mrs. Eddy has said nothing about the masculine side. Yet suddenly she refers to the feminine, just as if at this time there were no men in the Christian Science Movement. One reason is that the masculine element does not need to be told that it is a worker, and that it is the demonstration of wisdom that carries on. It is the feminine nature that needs quickening.

A teacher always makes her explanations in such a way that the dullest pupil will understand, because she knows then that the smartest one will comprehend. Mrs. Eddy must have realized that in line with old theology women would outnumber the men in her church, and at the same time have far less appreciation of what their real mission was. In the old church much of the work is given to men, and the women come to look upon themselves as recipients. So she is addressing the women and calling upon them for an inspirational attainment, even though in metaphysics we know that she is merely addressing the feminine nature in man, whether it be in a man or a woman. The deduction is, that the part of this poem that is a call to endure persecution, and bear the cross of Christ, is directed at the masculine nature in the members, and the appeal to the feminine nature is to labor into the morning's golden light, which typifies spiritual inspiration, since darkness is merely the absence of light, just as a dark thought is one that reflects nothing of God.

The time comes to all, when they realize that the only true joy is to be gained through an inspirational thought. If a man takes a beautiful path, and finally it comes to an end so that he has to retrace his steps, after a while he will avoid such dead-ends, no matter how beautiful they may appear to be. All human gratification comes to an end, and forces man to retrace his steps. Those who study Science, after a while, begin to appreciate the fact that the only real joy and satisfaction comes through the maintenance of spiritual thinking. Thus they reach the place where, no matter what the human enjoyments may be that life offers, if through them one's inspirational thought is lost, they turn away from such fleeting folly. And since it is always the feminine thought in us that seeks and attains inspirational thought, Mrs. Eddy addresses her appeal in that direction.

The masculine thought is the thought that we use to right wrongs, to overcome error, to handle animal magnetism, and to endure the cross. Thus a Christian Scientist finds that it is possible for him to manifest two distinct qualities of thought within himself, one that may be going through quite a mental disturbance, but doing it with courage and with a determination to overcome and attain victory, while the other is seeking to reflect God, which is the office of the feminine.

Thus in accordance with Rev. 1:6 the masculine nature is the king and the feminine nature is the priest. It may be said that the masculine must protect the feminine in its effort to attain inspiration or morning's golden light, since the latter effort must always be accompanied by a protective thought. Thus the student must never fancy that the feminine within himself represents weakness; contrariwise, it is the only quality within him that will enable him to reflect God. It is often called intuition because it is so humanly intangible. It is a thought that seeks to come to the recognition of the reality of divine Mind as ever-present, although unseen, just as we learn through outward phenomena that in the human realm electricity as an unseen force, is ever-present. Similarly, all of the demonstrations of Christian Science are intended to establish the fact of the presence of the unseen but real, divine Mind.

The doubting disciple, Thomas, represents the masculine thought that demands evidence in order to believe; whereas the feminine thought represents the blessed ones who through intuition are capable of believing without seeing. Mrs. Eddy is appealing to the feminine thought to reflect divine Mind, to bring it forth. After it is brought forth, the masculine thought applies it and uses it in various ways.

This poem considered as a whole is very interesting because it considers the problem of the church universal for two stanzas. Then in the last stanza, it focuses down until it reaches the sisters of the church, and finally Mrs. Eddy herself. It is like the set up of ten pins, starting with four and narrowing down to one.

"With the aid of God's own Science." Christian Science is God's own divine Science adapted to the human need, stepped down to lead people from their present mortal mind status to the place where God's own Science -- divine Science begins. On page 127 of Science and Health Mrs. Eddy writes, ". . . the term Christian Science relates especially to Science as applied to humanity."

If a man is traveling to an airport, he may be permitted to take quite a little baggage with him, but when he steps into the plane to fly, let us assume that he is not permitted to take any. So in Christian Science we may be permitted to carry some baggage, but the moment we begin to function with divine Science all baggage must be cast off. Science and Health tells us that in Christian Science, if we get into extreme pain and are not able to think scientifically, we are permitted to resort to morphine in order to reach the place where we can handle the case mentally. Yet morphine is part of the unreality of the dream and belongs with the rest of it to the illusion of nothingness, that has no truth in it, no power, no substance. There is no morphine in divine Science. But Mrs. Eddy brought it into Christian Science in order to defeat a certain subtle phase of animal magnetism. In divine Science there is no sickness, no recognition of any, nor any provisions made for meeting it. Divine Science is absolute. In it is no claim of animal magnetism, nothing to overcome, since Spirit is All. By the time one reaches divine Science, every claim of falsity is removed from thought.

If a vessel was loaded with contraband, she would be the legitimate prey of any nation; but the moment she unloads it she is safe. Similarly, as long as man retains any belief in materiality, if he is a student of Christian Science, that Science must protect him from animal magnetism. But when he eliminates all materiality, then old things have passed away and he is no longer carrying contraband; he cannot be attacked by animal magnetism. The only possible contact point in man through which animal magnetism can reach him, is through the materiality that he retains. If there is no materiality, there is no contact point.

Divine Science is taught alone by God. It is the subject matter of the course in Divinity which Mrs. Eddy promised to give to those who came to her home. When one begins to take that course, his textbook is divine Science, which comes directly from God. Divine Science underlies Christian Science. The platform is divine Science, but the application to the human need makes Christian Science out of it; yet in learning the latter, one gains the fundamentals of the former; but as long as there is any necessity for the application of Science to man's present human needs, it will be Christian Science.

In the last stanza therefore, Mrs. Eddy states that when the feminine thought -- of which she is an illustration -- works out of darkness into the golden light of inspiration and begins to function under the understanding of God, reflecting the Mind that contains all wisdom, then it is working under, and laboring on, with the aid of God's own Science which is divine Science. She says in substance, "Sisters, make this your ideal, work for it, realize that it is a possibility, since I am doing it." And Mrs. Eddy's declaration of what she was doing, as being possible for others, was truly impressive, because, although she started out as a "natural," she had resigned that, in order to follow out the doctrine according to the rules laid down, exactly as her students were called upon to do, so her life and demonstration exemplified the fact that because she had worked it out according to rule, her sisters could. Because she had worked out of the human mind according to scientific rule, and attained the inspirational guidance of divine Mind, her sisters could. If one argues, "Yes, but she had the additional benefit of being a "natural," then it can be said that when she left that behind, and began to demonstrate according to scientific rule, she carried burdens at the same time that were beyond human comprehension. She demonstrated her own

rules under the worst conditions possible; therefore, her followers can certainly do it under the best.

When a watch is tested for accuracy, it is subjected to extreme heat and cold, way beyond what it would encounter in ordinary use. So our Leader demonstrated Christian Science under extremes that no student will ever have to experience. If she could do it under those conditions, we can do it under those that are presented to us. Here Mrs. Eddy indicates that it is the feminine nature in man that can work from the darkness of materiality, and gain spiritual reflection by laboring on, by the aid of God's own Science. But men must graduate from Christian Science to divine Science, as the adjunct through which the true inspirational thought comes to man.

"With no heed of hate's defiance." This is a remarkable statement of the fact that when we reach a place where we begin to use divine Science, we handle animal magnetism by taking no heed of it, just as the children in some foreign countries are trained to study aloud, an attainment possible only by ignoring everything but one's own task. If one who has never had such training in childhood, is striving to work out a serious problem, another can successfully prevent him from finding his solution, by keeping up a running fire of conversation, which distracts his thought so that he cannot apply it to the matter in hand. That could not be done to one who had had the early training of studying in a room with a hundred children all studying and talking at the top of their voices.

Part of the advanced training of the Christian Scientist is to learn to rise above the attacks of hate and animal magnetism, which in their last stages have no more power than to distract thought from its application to the subject to which man is striving to apply his finest efforts. So the final demonstration over hate's defiance is to take no heed of it.

To be sure, in his earlier experience the student has animal magnetism to handle, but in his later experience he handles it by taking no heed of it and saying, "None of these things move me." Jesus instructed us not to permit even a blow on the cheek to upset thought to the point of desiring to retaliate, because he knew that if one gave no heed to hate's defiance, one thereby neutralized the possibility of animal magnetism attaining its object. If one permits oneself to indulge in a sense of righteous indignation however, that is the surest way of dissipating one's spiritual thought.

There comes a point in growth, where the right attitude towards the action of hatred and error is to disregard it, not to heed it, but to go ahead in spite of it. In one's early experience he must handle it. In the next stage, he must not let it deter him from his task.

This same point covers pain and sickness. In the first instance we handle pain and suffering. In the second instance we win the ability to function under them, with the same spiritual effectiveness that we do under material harmony. The first instance is protection, and the second instance takes away their sting. Jesus was applying the second and higher method in his handling of hatred, when he was on the cross, when he demonstrated the inability of his enemies to rob him of God. He practically said, "Go ahead and put me on the cross, and I will prove that none of these things move me; that there are no conditions on earth sufficiently powerful to rob me of my persistent determination and ability to maintain the spirit of God in me."

When a young man is being taught to become a sea captain, he is trained to observe the sky so that he may run for harbor at the first sign of a storm. Then the time comes when further training makes him ready to learn to steer through the storm, without losing his poise and complete mastery of the boat. Both methods are essential to his training. Jesus gave an illustration of both these methods. When he was an infant and his mother saw signs of a storm in Herod's hatred, she ran for a safe harbor down in Egypt until Herod was dead. She had learned to detect the first signs of error's determination to destroy him. In his last experience when he ran into the storm, he did not seek harbor, but went through it and came off conqueror.

Unless you understand these two phases of training, you will wonder why the three Hebrew captives with their spiritual understanding, that enabled them to refuse the king's meat and yet wax fat on pulse, were unable to handle animal magnetism sufficiently, so that they might escape from being put into the fiery furnace; or Daniel being thrown into the den of lions. But these spiritual pilgrims had all reached the place where they had given exhibitions of the spiritually protective quality of divine Mind, so that they were ready to challenge mortal belief to do its worst -- and prove that the storm beat in vain against such protection.

Thus we understand how it was that Jesus stilled the tempest in one instance, and walked over the waves in another, the latter being secondary and the more advanced way -- the more scientific way -- of meeting the error. The first step in progress seems to involve evil alone, whereas the second step involves both good and evil. The third step, therefore, must be where no more evil enters into the problem.

"Truth and Right my sole reliance." Here again we find the mathematics of metaphysics, where one and one make one. First you pick a nut; then crack the shell in order to get the meat. So here Truth stands for spiritual understanding, the recognition and realization of that which emanates from God. Yet how is one going to know and recognize that which comes from God? It has already been proved that the best religious training and civilizing influence are not sufficient to enable one to understand what the Christian Science ideal is, as Mrs. Eddy exemplified it in her own life and demonstration.

We find the same lack in old theology's interpretation of Jesus' parable of the prodigal son, dubbing him a sinner, and the elder brother the saint. Yet Jesus was trying to break up the old-fashioned ideal of morality, so that we would realize that, although the prodigal dipped into the materiality of Egypt, he thereby learned the illusive and erroneous nature of all temptation, made nothing of it, -- and came to an appreciation of the Father's house that the elder brother never gained. He returned to active service, as is indicated by the gift of shoes and robe. Which was better, to yield to sin and make nothing of it, or to resist it, as the elder brother did, but to continue to hold it as something real? Old theology would select the latter, whereas Christian Science chooses the former, but says that best of all is to resist it and make nothing of it.

The Bible tells us that one who saves a soul shall thereby cover a multitude of sins. The prodigal became the epitome of this statement. So Right must stand for the highest human understanding of the path that all

must take from sense to Soul. The path of human good is a necessary path; all Christian Scientists must recognize the importance of following out the best human sense of good, as a preliminary to the attainment of a demonstrated sense of good. The demonstration of Truth will not attain what it is intended to, where there is no demonstration of right. Yet, the highest human sense of right is valueless -- as the history of old theology has proved -- if it goes no further.

Therefore, Mrs. Eddy states that she is able to find her way through the path of mortal mind illusions by following her highest sense of Right, or human good, to which she added a knowledge of Truth, and, as the Master said, such a knowledge of the Truth will make man free.

Finally we come to the fact that Mrs. Eddy signed her name to this poem. A signature is a sign of the authenticity of the thing signed. Mrs. Eddy's name Mary had a very profound significance. When she was a child she heard a voice calling Mary three times in an ascending scale. That was evidence that, even in this dream of mortal existence, she was attuned to hear God's voice, much as a child asleep whose mother is calling to it, might hear that call, as if it were right in her dream.

The very fact that Mrs. Eddy heard God call Mary proved a sanctification of that name, at that point, so that wherever she signed that name after that, it was appended to that which was her best offering, -- that which she felt was inspired. Certainly after she came into Christian Science she never knowingly put the name Mary to anything but what she felt came from God. You may be sure that whatever Mrs. Eddy signed, she stood back of it as being inspired, as being the emanation of inspiration. The lesson from this is, that we should all be careful of what we sign, because as our name becomes more and more an appellation designating our real selfhood, a spiritually authorized name, the less right we have to sign it to something that we are not ready to believe and to declare is inspired, -- is an emanation of infinite wisdom.

Massachusetts Metaphysical College

Mary Baker G. Eddy, President

571 Columbus Avenue
Boston, Oct. 6, 1884

Dear Brethren of the Church of Christ, Scientist:

It will be impossible for me to preach every Sunday during the term of services. And as you have paid me, not by salary, but weekly, I shall not be able to speak for less than \$15, per week.

In Christian Bonds,
(Signed) Mary B. G. Eddy

N. B. I hope the services will commence Oct. 12, as this season gains more hearers than the inclement weather.

It is interesting to trace that, from the beginning to the end of her ministry, Mrs. Eddy held in thought the spiritual development and metaphysical training of students. Here in this letter is one of the few places where Mrs. Eddy sounds as though she translated her services into terms of money; but a little analysis will reveal the true purpose she had in mind.

No doubt the church at that time was paying her as much as they considered that they could pay; but by suggesting a sum beyond what they felt was humanly possible, she confronted them with two spiritually beneficial necessities. One was the self-sacrifice that they would have to make for the Cause, to reach the place where they would be glad to give everything they had for the sake of establishing and forwarding the work of God. This is the mental attitude that each member must demonstrate. There is no real sacrifice in giving up any part of this human dream, in order to further the Cause, that has for its purpose the freeing of mankind from the bondage of falsity and mortality. In the student's early experience he gives money, because he does not have anything of greater value in his estimation to give. This represents the greatest self-sacrifice possible, and gauges his interest in the work.

After he has learned the tremendous effectiveness of scientific mental work, however, he realizes that he can give the greater gift of metaphysical argument and declaration. Therefore, the later sacrifice becomes whatever work of this nature he can do. A greater sacrifice than money is always the sacrifice of thinking, doing, giving up that which he would naturally want to think and do, for the sake of demonstrating freedom for humanity.

This sacrifice is not so much the sacrifice of time and money as it is of ease. He must recognize the importance of keeping awake to the obligation of mental work. A thousand and one distractions creep in, unless one organizes his time and mind so that he will do the work in spite of

interference. Every Christian Scientist should orient his whole life, so that he will be sure each day to give what he considers to be a right quota of thought and time to this unselfish service.

The second beneficial necessity illustrated by this letter was the fact that Mrs. Eddy was driving the students a little higher, each time she made a demand upon them to rely upon demonstration, and not upon human processes. When it is well known and recognized that a person like our Leader has in mind the spiritual development of others, and is a natural teacher, one who has something of importance and value to impart, as well as one who desires to share that knowledge with everyone who is ready for it, it is logical and natural to believe that such ideas and endeavors form the underlying motivation back of everything such a one says and does.

There have been individuals holding positions in our Cause who have demanded money for their services, when it was evident to even a young student that they were trying to squeeze the Cause to the last cent, so that they might get all they could. Such selfishness never lasts long, nor accomplishes much. It wants to be paid for everything it does and, if not paid, it balks at doing anything. Such individuals have always fallen by the wayside, and have been the exception rather than the rule in our Cause.

Today we can smile when we discover what the idea of paying Mrs. Eddy was in those days. She was one that could not possibly be paid, no matter how hard they tried. They thought fifteen dollars a week was a lot of money to pay to a woman who could stand up and deliver a sermon, the substance of which would endure throughout time, who could write through revelation that which was immortal. As she once expressed it, "My work for the world this last year will go on through all time. I feel that you all have in my book, Science and Health, the anchor of your being that will prove sure and steadfast in storm and shine. O! how thankful I am that God has enabled me to give to you, my dear children in Christ, a rich inheritance!" (Christian Science Sentinel, December 31, 1932, page 350.)

Had they paid our Leader a thousand dollars a week she would have been underpaid, since there is no contribution that has been made to the world since the time of the Master, that can equal in value what she contributed. Whatever she gave was so far beyond anything anyone else had given or could give, that no sacrifice would have been too great, no monetary consideration too large, to have offered her in return. She named a very modest sum; yet at that time no doubt the students looked upon it as a heavy burden. Perhaps they did not think that she was doing her whole share to meet the expenses, in cutting down what she received. But she was merely striving to enlarge their thought, so that they might come into a larger realization that the supply that God furnishes everyone who works for Him, is unlimited.

Had Mrs. Eddy asked for fifty dollars a sermon at this time, it would only have meant an enlarged demonstration of supply, and they would have profited more by making the demonstration than she would have by having the extra funds. But she knew that with their sense of limitation they would have probably chemicalized over a larger sum, and refused to pay it.

If you put too large a load in a wagon, a horse will balk. If he thinks he cannot pull it, he will not try, no matter what you do to him. But if you can help him to start the wagon, so that he thinks he is pulling it, then he

will put his strength into it.

When you read a letter of this kind written by one who is wholly animated by the urge to teach, and to enlarge everyone's idea of the limitless Mind, and their ability to demonstrate this Mind, you know that such a one is merely giving students additional reasons for demonstration. You know that if the Leader felt that fifteen dollars a week was the right amount, that would enable them to demonstrate it.

So many of these incidents pattern the building of The Mother Church, that it is impossible to see their true meaning without referring to what might be called our Leader's pattern experience. By placing unusual restrictions on that event, she brought forth demonstration. It is a rule in Christian Science in its practical adaptation that the hard way to human sense, rather than the easy way, is what fosters scientific demonstration. So if you follow all these incidents in our Leader's experience, you can see that the difficulties she placed in the way of students caused them to be objects of demonstration, and brought out the development that must come to students. It gave to them the enlarged understanding that comes to everyone as he grows into a greater sense and use of demonstration, the limitless possibilities along spiritual lines.

Many of the misunderstandings in regard to our Leader's experience would be cleared up, if one would realize that she had her students in mind rather than herself. They would see, for instance, that in this letter she requested fifteen dollars not because she wanted it, but because of the good it would do the students.

The reason she insisted on order in her home, and the furniture being replaced exactly as it had been after a room had been cleaned -- the reason she insisted upon her stockings being ironed without creases and yet would not permit a stretcher that the students constructed to be used -- was to drive the workers to a more persistent, consistent and daily demonstration of divine Mind. The more she put upon them -- if they were obedient -- the greater would be their spiritual development in consequence.

When trainers of a prize-fighter begin his training, they give him tasks which increase, until he is performing the maximum of his possibilities. He might not realize in the beginning that what he was told to do, was for the purpose of training him; but as he grows stronger and stronger, capable of greater endurance, he begins to realize that what the trainers required of him was only for his development.

The moment you realize that our Leader was training fighters for God, fighters against animal magnetism, and that everyone had to be put through a rigorous course of training, -- that her home as well as the Field was a training ground for fighters, -- then much that is not comprehensible in her experience begins to be clarified and understood. Just as fast as the workers in her home were able to perform it, she would require service that could not be done rightly except through demonstration.

When she forced the demonstration of The Mother Church by hedging the task about with many arbitrary restrictions, the Field at large understood this point to some degree. There were students who realized that she was trying to drive them to demonstration, by making the situation so difficult

that they could not do it in any other way. Yet this same rule, when applied to the work in her home, caused some of the workers to complain. When she took away the stocking form which they had ingeniously contrived in order to iron her stockings without creases, and thus made the task more difficult, it was only to drive them to perform the task from a higher standpoint than just the use of the human mind and skill. She saw that in constructing the form, they were working to dodge the issue, trying to make it possible for them to fulfill her strict requirements without demonstration. She forestalled such mental laziness by taking away the form.

Perhaps the Board of Directors complained that their Leader did not give them time enough to build The Mother Church, by setting up a requirement that was humanly impossible to fulfill. Following the same thought into her conduct of her home affairs, one can see the possibility of her workers complaining that she was a fussy, and too strict for instance in her requirements that the furniture be replaced just where it stood before the room was cleaned. But it is untenable to believe that she was doing anything but fostering, and stimulating demonstration, when she deliberately made things hard for her workers to do from a human standpoint. Those who complained merely proved that they did not understand that she was driving them to spiritual effort, by putting obstacles in the way of human tasks. Hence, when the human mind found ways to circumvent such obstacles and thereby avoid demonstration, she had to step in and forbid such procedure.

Had she known that small tacks were placed in the floor as guides to replacing the furniture -- as Adam H. Dickey relates in his book, *Memoirs of Mary Baker Eddy* -- she would have forbidden them to do it, since it was another instance of the workers attempting to carry out their tasks from the standpoint of the human mind. Through the use of such nails, the students lost the realization and value of what she was endeavoring to accomplish in them.

As far as I know Mrs. Eddy never made any open explanation as to why she placed obstacles in their path in this way. She gave no hint of it, so that they would have to work it out for themselves. But it was reasonable for her to believe that if one was metaphysician enough to be called to her home, he should have been able to realize that she was driving students to spiritual effort in all things, lest they yield to the temptation to drop to the use of the human mind.

By making no explanation as to why she created situations to drive students to demonstration, she enabled the students to gain an intangible as well as a tangible benefit. The latter was the fact that, if they were metaphysicians, they had to use metaphysics in whatever they were given to do, since that is what metaphysics is, -- a teaching to bring man into the realization that there is but one Mind, -- and the proof of that fact lies in what Mind accomplishes through man. When one takes on divine Mind, he can do the impossible -- that is, the impossible from the human mind standpoint. Thus one can test himself to determine whether he is functioning with the human mind or divine Mind. If he is using the human mind, he cannot do these things; if he is reflecting divine Mind, he can; and, thereby, he knows that he is taking on divine Mind. But he must keep in mind that he is not taking on divine Mind to make demonstrations -- he is making demonstrations to prove that he is taking on the divine Mind. That is the great work that confronts a student, to establish the permanent recognition that he is functioning

under the one Mind, the only Mind, that is the Mind of God; and that no matter what he is doing, he must know that God is supreme in him. He must keep that thought alive and active. If it begins to sag and a material line of thinking comes in, he must resurrect his thought and get it back on the right platform, because that and that alone entitles him to be called a son of God. No matter what one is doing, it becomes a source of good to him if he watches his thought to be sure that he is carrying the recognition of divine Mind as supreme in him.

At first a student must go into the closet mentally and shut the door -- have all conditions favorable -- in order to demonstrate divine Mind. Then comes the need of trying it out under all sorts of conditions, both favorable and unfavorable, agreeable to the senses and disagreeable, in order to determine whether he can maintain his consciousness of divine Mind under all circumstances. He must prove that, when he seems to lose it, he can get it back under affliction as well as human harmony. Thus "all things work together for good to them that love God," (Romans 8:28). Those who love God are those who are striving to establish God as supreme in them; so all things that they do, that offer the opportunity to train them in maintaining the consciousness of God as supreme, bring, and become, a blessing.

The intangible benefit offered through the situations which Mrs. Eddy created, was the necessity for students to discover the reasons for her doing what she did; and in the working out of the reasons, they would develop their spiritual perception. Perhaps there were some who out of love and blind loyalty, would say that she was worth fifteen dollars a week in the pulpit, that she had a right to ask it and so they would give it to her. Such might reap the tangible benefit that would come from the effort to demonstrate the amount; but they would lose the intangible, which was the working out of the situation through spiritual perception, to see that the amount of money was merely the club she was using to drive them to a higher recognition of supply, that growth in Christian Science must represent a larger consciousness of God's power and love, and of man's ability to bring that into expression.

Had Mrs. Eddy divulged her hidden purpose in all these things, she would have robbed her students of the intangible blessing that would come to them, through the effort to find out for themselves, which was even a greater blessing than that which results from the work of striving to demonstrate her requirements. Without this intangible benefit, the students would have felt that they were making demonstrations merely to satisfy her personal demands. While there might be growth resulting from that, yet that growth could not equal that which would come through the spiritual perception, that the whole stage was set by Mrs. Eddy in order to bring out individual growth and benefit that would be lasting.

All through her experience Mrs. Eddy attempted to make things hard for the students, deliberately hard for material sense, although it was easy for a demonstrated sense to fulfill what she demanded. Yet, we know that the human mind is prone to complain that demonstration is the difficult way. When I used to assert in her home that demonstration was easy, and we were the ones who made it hard, I was met with a mild denial from some of the students.

One reason people shy away from the use of demonstration, is because of the suggestion that that is the hard way; yet it is the easy way, since divine Mind supplies to the full everything that man needs when he reflects this Mind. Under mortal mind there is always lack, while under divine Mind there is never any lack. The truth is that demonstration is the easy way, and whatever we do in any other way is the difficult way. When one has a problem to solve, is not the easier way to give up the attempt to do it under his own inadequate ability, and to call upon God and let Him do it? He is always successful. He is always adequate.

Consider an illustration. Here is a man who has a little plumbing that needs to be done, and he undertakes to do it himself. Not being a plumber, he soon makes a mess and, when he finally calls in the plumber, the latter has twice the job. Had he called him in the first place, it would have been better.

We attempt to do things from the standpoint of our own human ability, intelligence, etc., and call that the easy way. But mortal mind is never really adequate for any task. The quicker, the surer, the more successful way, is always to go through the process of getting God to do it. While it means a sacrifice of self to call God into the picture, yet that is the only way the task can be done correctly, since God alone can solve the problem.

We have such an outstanding illustration in David, who was tempted to believe that the easier way to conquer Goliath, was thoroughly to equip himself with armor and spear and sword. Then he realized that, while that might seem the simpler way to start, the simpler way to finish was to call on the living God to fight the enemy. It was God who destroyed Goliath, and David found that the easier way was to let Him do it. The power of Truth over error, the power of even a grain of Truth over the entire consolidation of error, was thereby established forever, as being both possible and instant.

We are all blessed by David's demonstration, because through it we learn that, while it might have meant a little more effort in the beginning for David to call upon God, than to get into a suit of armor, yet the seemingly less work prophesied sure failure, and the seemingly more work prophesied sure success and victory.

It was early revealed to our Leader that man usually demonstrates because he is driven to do so, and that there is a point below which it seems so natural for him to use his human intellect, that he does it almost unconsciously; whereas above it he feels called upon to demonstrate. Growth means having this point of demarcation brought lower and lower, so that he sees the need of demonstration more and more, until he lives under that thought and necessity. Then something has really been accomplished through Christian Science, and man can say that he has fulfilled the Scriptural demand, "In all thy ways acknowledge him." Then man has a sure guidance in God and He will direct his thought.

P. O. Address, 385 Commonwealth Avenue

Massachusetts Metaphysical College

Rev. Mary B. G. Eddy, President

571 Columbus Ave.,
Boston, Oct. 29, 1888

To the Church of Christ, Scientist

My dear Brethren:

I send to you Mr. Theodore Chave's letter requesting a dismissal from our Church.

I favor granting this dismissal at once.

Yours in the bonds of Truth,
(Signed) M. B. G. Eddy

At times when Mrs. Eddy felt that an act was opposed by so much animal magnetism, that the Board of Directors might not be able to give a correct solution or decision, she would write a letter in which she directed them what to do. But when she sensed that they were capable of making the demonstration themselves, she merely said, "I favor it, but it is up to you."

Perhaps it is not correct to say that she directed them, because in reality it was God who did it through her. It is right to say that our Leader knew only what God told her, and she always followed her highest spiritual inclination.

She was engaged in constructing that which she herself could not possibly visualize as a whole, since God revealed only part of it at a time; and she performed each part as it was made plain to her. She acted as God prompted her to act. When the many parts were all put together, then and only then could she see the tapestry she had woven in its entirety. To be sure, she was building according to a definite pattern, but it was a pattern that God alone knew. She acted under orders.

Probably she could not have analyzed why she wrote in this letter that she favored Mr. Chave's dismissal, other than to say that she did what God told her to do. And she was liable to turn right around in the very next letter, and order that a certain thing be done, instead of saying that she favored it.

It is necessary to assume that this member would benefit by being out of the church at this time. Either he was a good student who could not stand up under the pressure of animal magnetism involved in church membership, or else he was one who never should have been taken in in the first place. If it were the first assumption, it was better for him to get his growth in Science outside of the church, away from its animal magnetism, until he had learned

to handle it.

Why did not Mrs. Eddy's innate love for humanity cause her to feel that she should talk to this man, and uncover the trouble; that some loving member should try to understand why he took this stand, and to discover if there was not some explanation? Perhaps some help might be given to him that would cause him to reconsider. That would be what one would expect our Leader to do. Why did she not try to save this soul from going into outer darkness, when the church represented his salvation?

But she did not regard it that way. If he never should have been let in in the first place, he was better off out of the church and it was right for him to resign. Or if the pressure of error was too great, then he should have a chance quietly and peacefully to assimilate himself to God, until he had attained an understanding that would enable him to be in the church and grow thereby, instead of being deterred.

When something is a deterrent, either you must move off the deterrent, or get away from it. So I am compelled to state from my knowledge of our Leader, that she must have believed that this act was for the good of this man. It must have been for his good, or God would never have told her to do it.

It puts our Leader's whole life under the clear light of Spirit to feel that everything she did was done under the direction of God, divine Mind. From that standpoint, to criticize her would be to criticize God, and that is impossible.

P. O. Address, 385 Commonwealth Avenue

Massachusetts Metaphysical College

571 Columbus Ave.,
Boston, Mass.
March 5, 1889

My dear Student:

When I have a class I want you to bring the Constitution to my house 385 Com. Ave. and I will attend to getting the names of applicants for the membership of the C. S. A.

Hoping you are blessed and blessing others,

I am,
Most truly Your Leader,
M. B. G. Eddy

There is always the temptation in Science to believe that we are accomplishing a great deal because we are engaged in a lot of active work. Yet in Miscellaneous Writings, on page 230, Mrs. Eddy writes, "Rushing around smartly is no proof of accomplishing much." Students are under the temptation to believe that even though they may be busy just doing material labor for the Cause, they are automatically blessed by doing it merely because it is intended for a worthy cause. Theoretically that might be true, but it is not true practically. It is really a notion that is a hangover from old theology.

There is a thought that men constructing a Christian Science edifice are protected more than they would be building some other kind of building. But such a proposition holds good only when the students are doing their mental work rightly. There will be a protection attending the construction of a Science church if it is being built according to demonstration, and alert students know that they are obligated to protect those who build their structures.

A superstition exists that one man at least will be killed during the construction of a large building or church. This superstitious fear and expectancy must be overthrown by mental work, as it can be. Thus if others receive healing and protection by coming in contact with a Christian Scientist, it is because his thought is alert in challenging mortal belief, not because they are coming in contact with a good man.

There are those who might believe that because they are going on an automobile trip with a Christian Scientist, there is less liability of an accident merely because he is a Scientist; but such a proposition does not hold good unless he has a demonstrating thought and uses it to keep a protective thought alive and active. When he does that, others are safer in his company than anywhere else on earth.

The officials of Mrs. Eddy's church from its inception were busy people -- as they still are. No doubt they were tempted to believe -- and still are -- that they were and are privileged to fulfill the highest demands of Christian Science on them. From the beginning their duties increased. Mr. Johnson's son relates of times when his home was a beehive of activity. There were times when he and his father worked into the small hours of the morning.

In the letter in question, however, Mrs. Eddy introduced a keynote that was valuable to Mr. Johnson, as well as to all busy students. She knew how busy he was about the work of the organization, and she hoped to help him all she could to resist the temptation described above to believe that the work of itself carries a blessing. So she ended her letter to him, "Hoping you are blessed and blessing others." In this she does not imply that the blessing came automatically through the work he had to do. She hoped, therefore, that he would see this as a call for mental alertness, knowing that he would get the blessing and be able to bless others if he handled the error. One does not bless others unless he handles the error so that his desire to bless others is accompanied by the work that will accomplish it. Mrs. Eddy did not want any student ever to believe that activity without demonstration, -- even though it is activity in behalf of God's Cause, -- is different from any other activity as far as our growth and blessing are concerned, unless we make it so. We grow in Science and bless others,

because we know how to grow and to use that knowledge to produce growth and give out a blessing.

Mrs. Eddy desired Mr. Johnson to realize that his spiritual growth, his usefulness to God, and God's appreciation of him because of the blessings he was bestowing upon others, was wholly a matter of the demonstration that he must make, in spite of being a busy official in the Church, and not because of it. It is a rule that when you have a position in which a great deal of work is expected of you, you have a greater demonstration to make to be able to remember your obligation to God, which must be done in spite of your obligation to man humanly. Thus to one who understands metaphysics, such positions represent taking up the cross. One who desired to be a Director for instance, would thereby expose his unfitness for the position at the outset. The real Scientist would consider such posts a cross because they make it difficult for him to pursue his real work as a student, namely, being blessed and blessing others. In order to do this, he would have to demonstrate over the constant demands on his time and thought.

In latter years it would appear as if the Directors were seeking to take on more and more responsibility. Perhaps they want to feel that they are earning their money, and to show the Field that there is such a demand on them for constant activity that they are worth the salary they get. Yet the most valuable servants in Christian Science, those who are the best servants of God, are those who are making the demonstration to be blessed and so blessing others. They receive the greatest reward spiritually, even if their reward humanly is small.

It was very important for Mrs. Eddy to impress this vital yet simple point on Mr. Johnson, as well as on other students who were busy in the church; and this letter gave her the opportunity, because it was part of his activities in behalf of the work to bring the Constitution to her home when she held a class, so that she might do with it as she had to. She knew that any little service he did for her would cause him to feel blessed, and that he was accomplishing great service. She knew this was true in a measure, because to relieve her of responsibility so that she might be of the highest service, was a great demonstration, one that always blessed those who made it. But she did not want him to believe that that necessarily released him from making a definite and specific effort to bless the world -- and he had to be taught how to bless the world, as all students have to be. They have to learn how to be able to send out a wave of spiritual truth to humanity that goes out with power, because it is backed up by expectancy and spiritual optimism.

Mrs. Eddy set the great example in her own home. The daily life there was of such a nature, that no matter how busy the students and their Leader were, no matter how much work piled up, the work of blessing others and so being blessed had to go on. Out of each working day, five hours were given over entirely to this work of blessing others. Then when that was taken care of, the rest of the time was given over to the material side of the work. But the important side was the work of blessing and being blessed.

In sending Mr. Johnson a note asking him to do a favor, it might seem strange for Mrs. Eddy to hope that he is blessed and blessing others, unless we realize that Mrs. Eddy knew so well that there was a constant temptation to substitute work for service, when in Science both must go hand in hand,

with service taking the lead and work following after. Thus she never lost an opportunity to impress upon students the fact that human obligations in relation to the organization must never encroach on the demonstration of being blessed and blessing others through spiritual means, -- the demonstration of infinite Mind as supreme.

Historically it is interesting to know that there were two associations in the early days, one composed wholly of Mrs. Eddy's own students, and the other national in scope, which grew out of the first one and included all teachers and their students. This latter association had for its purpose the bringing out of greater unity in action and teaching, so that there would be less difference between my teaching and thy teaching. But the Constitution which she wanted Mr. Johnson to bring to her home was that of her own association, which had existed since the early days in Lynn. When she finally advised that a national association be formed in 1886, her own students belonged to it. Thus those she had taught had the opportunity to mingle with the students of other teachers, and bring out to them Mrs. Eddy's methods and ideals. This would assist in bringing out a uniformity, so that there would be less danger of other teachers teaching in a way that differed from the Leader's way.

There were some graduates of the college who insisted that they were thereafter members of Mrs. Eddy's own association, and even sent their dues to the treasurer; but Mrs. Eddy required that this money be returned and did not acknowledge this claim. She knew that if those whom she had not taught joined her association, they might be listened to by her students, and yet they would not be competent to bring forth unity based on Mrs. Eddy's method of instruction, which was the only right way. But the national association represented an opportunity so that Mrs. Eddy's methods and teaching might become more universal. It was a very wonderful way of doing something that was vitally necessary, without the underlying purpose being evident. Then when this point had been established, and Mrs. Eddy's methods had been broadcast sufficiently, the need for the association no longer existed and it was disbanded. It was only necessary to get the idea into the minds of enough students and then drop the matter, since the work was done. If it was carried on too long, it might become interference. But for a while there was the danger that students whom she had not taught might fall away from her methods of teaching. So the association was formed, and when it had fulfilled its purpose it was disbanded. Mrs. Eddy's own association was finally disbanded, too. This was wisdom, since in this way the last impression left on her students' minds would be the way she had taught them, and there would be no danger of another trying to lead them and substituting other ideas.

P. O. Address, 385 Commonwealth Avenue

Massachusetts Metaphysical College

Rev. Mary B. G. Eddy, President

571 Columbus Ave.,
Boston, May 28th, 1889

To the Church of Christ Scientist, Boston

Beloved Brethren: -- For good and sufficient reasons I again send you my resignation, which must be final, of the Pastorate of the Church of Christ Scientist, Boston, and recommend that you secure a Pastor to enter upon this labor in early Autumn. One who will take full charge of this dear church, look after its interests, receive and attend to applications for membership, hold regular communion service, and in all respects discharge the duties of a Pastor. Also, I beg that you will give such an one a sufficient salary to enable him to give his whole time to the duties which belong to this responsible office.

Yours in the bonds of Christ,
(Signed) Mary B. G. Eddy, Pastor

While it seems necessary in behalf of our Leader to comment on each of these letters, and to verify the divine basis of each, a few examples authenticated in this way would be sufficient. If a number of green shoots should appear above ground, and you began to dig away the earth to trace each one back, and discovered that they all traced back to the same central root, it is self-evident that, after tracing two or three, you would deduce that they all did, without going through the labor of tracing each one.

Time has proved that Mrs. Eddy functioned under a wisdom that was not her own. Therefore, we must realize that she always kept her demonstration of divine Mind active and alive, and that she never deviated from it except when she seemed to lose sight of it momentarily under the pressure of animal magnetism. Thus, all these letters trace back to an ever-enlarging demonstration of divine wisdom.

To be sure, there were times when she felt uncertain. There were times when she had to prove to herself that she had not lost the spiritual touch. Nevertheless it was important for her to demonstrate over every uncertainty, even though she might have felt convinced that, from her own standpoint, the step was right. When one is faithful and consistent in functioning under divine Mind, eventually positive proof will be established that such a one did not make either occasional or frequent sorties into the realm of the human mind, did not carry along a sense of the importance of small material matters, or live under a growing sense of the importance of matter.

In court certain evidence which comes from what are called character witnesses is allowable. If a man is accused before the bar of justice, the

court permits evidence to be brought to prove that he has a good character, that his neighbors and friends find him uniformly kind, that the store-keepers find him pleasant to deal with and prompt in meeting his obligations. Such evidence goes a long way toward influencing judge and jury.

If Mrs. Eddy was accused before the bar of justice, we might bring these letters, -- with some attempt to perceive their spiritual import, -- as character witnesses. We would not be disturbed by the evidence against her, because we would know that through these witnesses, which prove the success of all that she undertook, the integrity and consistency of her spiritual thought and motive would be established. They would prove that the steps which she took were beyond the ken of the elevated human mind; they were steps that departed from human procedure in ways that no human being could have anticipated, or that no clever human mind would believe could possibly have ended successfully.

For instance, when she instituted Readers to read from the Bible and Science and Health, her students, -- those who had had experience in human affairs, as well as those who had a metaphysical sense, -- prophesied that no one would attend church just to hear read what they had been studying the whole week. Yet the congregations all over the world almost doubled in a short space of time. When the time came for Mrs. Eddy to take that step, her own human sense might have felt that it was an experiment that might not prove successful; yet knowing the infallible wisdom supplied by God, her spiritual sense must have known that when orders came from on high, the results must prove the wisdom of those orders.

When the Christian Science Monitor was launched November 25, 1908, Mrs. Eddy recorded in her private notebook, "When I first proposed to the Christian Scientists to have this newspaper and gave it its name, I had not much encouragement from them that it would be a success." Nevertheless she records that one hundred and sixty thousand copies were sold the day it came out, and the Publishing House could not fill the orders!

Thus, there is no doubt but what Mrs. Eddy herself put aside what she considered best from the human standpoint, in order to let divine wisdom be the dominating factor. In court, when it has been proved that one has a good character, -- through character witnesses, -- that oftentimes neutralizes the circumstantial evidence presented on the other side. In these pages we are striving to take any and all evidence to prove that, in all her ways she was governed by God; therefore that such incidents were inspired by God and were valuable contributions to the founding of the Cause.

In this regard it is helpful to consider the fact that in her home, Mrs. Eddy checked on the state of mind of her students, by the manner in which they performed their human tasks. She even declared that one's doing material tasks rightly registered his ability to heal. This statement shows that she handled her students from a standpoint above the human mind, and brings added evidence to prove the continuous integrity of her daily life and thought. When her reasons for paying attention to details are understood, such matters can never be used against her, since they become witnesses for her.

The world would call it an accident, if a Christian Scientist tripped over a telephone cord; but he knows that when his thinking is controlled by

divine Mind such things do not happen. If he unwisely discussed such a matter in front of a stranger, the latter might get the impression that he was exaggerating, and placing undue importance on the trivial, that he was too ready to make an issue out of a slight accident. The metaphysician knows, however, that if he starts with the admission of mental causation, then when one is controlled from above, everything on earth expresses harmoniously that control.

The Bible states, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." What does this tell us? That when one is governed by the divine Principle of harmony, there is harmony in effect to indicate this fact. By reversal, therefore, we see that the control of the so-called human mind is detected in effect by discord.

An incident that gives evidence of Mrs. Eddy's concern for the seemingly trivial, was once related by Lida Fitzpatrick. She was having dinner with Mrs. Eddy in a modest restaurant in Boston. The time was nearly two o'clock. The dessert was apple pie and cheese, but the waitress brought no cheese. Mrs. Eddy said to her, "The menu says, 'Apple pie and cheese.'" The former explained that it was late, and that the cheese was all gone. Mrs. Eddy repeated her statement, and was given the same explanation. When she repeated it the third time, the waitress with a flirt of impatience, said she would call the proprietor. Mrs. Eddy repeated her statement to him, and he made the same apology that the waitress had made. When she repeated her statement once more in a firm tone, he said, "Oh! -- all right." and sent a boy out for more cheese. When the cheese arrived Mrs. Eddy said to Mrs. Fitzpatrick, "My dear, you don't think that I cared about the cheese; but if you let mortal mind rob you of your cheese, the next thing it will rob you of your pie."

Mrs. Eddy taught that we live in a mental world; hence that every phenomenon means something in the mental realm, and points to its noumenon. The Bible, to the metaphysician, is a record of outward events, given so that one may trace back to their mental causes, thus giving us divine authority to put the whole external world on a mental basis.

The friends of a Scientist might laugh when he declares that, when his dog is sick, he perceives error trying to enter his home, first striking at the outposts. But he knows this to be true, and at once enters upon his work of protection.

Mortal mind is constantly presenting suggestions of robbery to the student. It suggests that he is losing his health, his sight, his hearing, his prosperity, and finally his life. He knows that if he stands ready to challenge and cast out the most minute suggestion that attempts to wedge in, he will be in a position to deal with the more aggressive phases. And since Mrs. Eddy once declared that, "one error rides in on another," it is possible that a small argument of robbery is intended to be the forerunner of a greater one, just as a robber will send a small boy into a house through a tiny window. The boy will open a door, and then the robber can enter easily.

When Mrs. Eddy did not get the cheese she paid for and was entitled to, she detected the action of mortal mind trying to get her to accept the suggestion of robbery in its incipiency. She knew that back of such a suggestion was a fundamental malice and hatred against what she stood for,

that, if allowed to grow without resistance on her part, would strike at her very life. Mrs. Eddy knew that she had aroused mortal mind's hatred against the Truth, and she was alert to detect every evidence of that hatred, just as the people of the lowlands in Holland have been trained to watch for the slightest trickle of water, through any one of the dikes that keep out the sea.

It is logical that, had Mrs. Eddy neglected to handle even the slightest inroad of the suggestion of robbery, it might have ended in the loss of her very life. She taught and lived the doctrine of one causation. She knew that when error appeared in effect, it must be in cause, and unless she challenged and overthrew it in the first instance, it might overthrow her in the second. What a practical and helpful lesson this cheese incident furnishes for her followers, of alertness and attention to that which the unwary might overlook!

By explaining such simple incidents in our Leader's life spiritually, we gain added evidence that in her relationship to the Cause, to her students and to her household, she was governed by God in all her ways.

It must be evident to thoughtful persons, that this correspondence between Mrs. Eddy and her church needs to be explained spiritually. At times, it would seem as though she desired complete authority, and rebuked the Board of Directors if they assumed any. At other times, as in this letter, she seemed to force authority on the Church or Board.

When one considers the slight spiritual understanding the members had at that time, in comparison to their Leader, the responsibility she placed upon them seems very great, in requesting them to elect a Pastor. Furthermore, at times she seemed so hard to please, that the students felt like the one who said, "I'm damned if I do, and I'm damned if I don't."

If a vessel tied to a wharf attempted to steam away without casting off the hawsers, it would be damned if it started its engines, and also damned if it did not, since neither procedure would do any good. Mrs. Eddy wanted the students tied to her thought, when she was led to take the full responsibility for some act, so that they would execute it blindly. But when she requested them to take the full responsibility, she wanted them to cast off the ropes and launch forth alone, without her support. Thus they were rebuked if they separated from her when she took the lead, and also rebuked if they leaned on her, when she gave them the word to act independently of her, as she did in the letter of July 20, 1889.

Mrs. Eddy was hard to please, only because part of her training of students lay in the fact, that she could not make it plain to the human mind what the secret of pleasing her was. The students tried to act from the standpoint of being Christian Scientists, but often failed because they themselves were unable to determine whether what they did was the result of demonstration, or a human effort.

If Mrs. Eddy had sent her students forth to gather pine needles from which to make fragrant pillows, it would have been a simple matter for her to direct them to bring back only the needles that had the characteristic sweetness of the balsam. But how would a student go about doing such a task, if his sense of smell was impaired by a cold?

Much has been written about Mrs. Eddy's successor. At one time, while I was with her, she told me very definitely that I was to be her successor. It came as a surprise to me, when I learned in later years that she said this same thing to several other students, until it became plain to me that one could never hope to approximate her place until he had made the demonstration to become a voice for God. She knew that man walks in the direction toward which he looks; so she helped our demonstration by encouraging us to look higher.

A human conception of Mrs. Eddy would estimate her as having been a woman who was filled with a great deal of knowledge, spiritual and otherwise, and who was capable of doing what she did better than anyone else. When, however, she is conceived of spiritually as having been "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight," you know that anyone could approximate her place who made the demonstration she did to be a voice for God. Before anyone can be her successor, they must learn that spiritually she was only a voice, and that they, too, must be a voice. One's fitness to be Mrs. Eddy's successor does not depend on what he has done, or knows, from the human standpoint. The question is, are such ones learning to be God's voice? Only then are they fitting themselves to take her place.

It would be like a bombshell thrown into the ranks of Christian Scientists to state that today there must be one to take Mrs. Eddy's place. Such a suggestion would seem to be of the devil, since Mrs. Eddy herself left no follower to whom she gave the authority to take her place, nor did she leave a hope of finding such; so why agitate the assumption that someone must take her place? However, every Christian Scientist would admit that he must have for his aspiration and expectancy the taking of her place; that is, he must train himself to voice God, which is just the same as having for his aspiration and expectancy the filling of her place. Therefore, it is obligatory for each student to train himself to take her place, to expect to do it, and work for that end.

Mrs. Eddy stands in the line of spiritual progress for everyone, and no one will attain what he has started out to do unless he reaches the place Mrs. Eddy occupied as God's representative. She is in the line of progress for each one of us, and some day we must catch up with her. Of course we cannot catch up with her where she is now, but we can catch up with what she attained here, namely, to be the voice of God. In order to do this, one must realize that spiritually considered she was just a voice, and anyone has the latent possibility of becoming a voice through which God may be heard and obeyed.

The entire work of a Christian Scientist is the submission of the human mind, along with its determination to voice itself, to be heard, and to find channels to possess, so that at all points they will be its voice. It must be overcome, until we realize and demonstrate that we are purely a voice for God. We must live in such a way that we rebuke the human mind whenever it tries to talk to us, or through us. Such a demonstration is taking Mrs. Eddy's place, and the only taking of her place there ever will be.

If an individual should walk down a road on his way to a certain city, and come upon a flying field where he embarks in an airplane that takes him

the rest of the way, and you desire to follow that person, you must do the same thing. You must walk until you reach the flying field, and then take the airplane waiting there. If this illustration covers Mrs. Eddy and her followers, -- and you should, upon reaching the flying field, find no airplane there, you would be led to believe that God is a respecter of persons, and has for one what He has not for another, which is contrary to the doctrine and teaching of Christian Science. Therefore, when you think of Mrs. Eddy as going to the flying field and taking a plane, you must think of a similar plane waiting for you.

Our Leader had a double task. She never forgot that the paths must be kept straight, yet she required people to develop initiative, and as they did this they were apt to stray. Hence, when she forced upon them the demonstration of initiative, she had to watch and help them to go straight. Otherwise, the records would not have been correct for future generations. The experiences of the early Board of Directors, as well as those of other officials, and of the Church in general, are as necessary for our salvation as Mrs. Eddy's own history. While she did not come under the same temptations that the Board and the Church did, nevertheless she gave the antidote for their deflections, just as if they were her own, and these are contained in these letters.

Mrs. Eddy was spared a great deal that we have to meet, because of the singleness of her purpose. She never swerved from an unselfish effort to work for the Cause, which is something none of her followers can yet say they have done. We take on errors just as her students did when she was with them, yet we have the advantage of an understanding of her life and teaching which they could not have. Therefore, if we are watchful and careful, we can avoid many pitfalls. Even if we fall into some of them, we have the way of escape. Mrs. Eddy's demonstration, as well as her work with the Church and her students, furnishes the collective as well as the individual history of the progress from sense to Soul. The difference between Mrs. Eddy and us is that we go up occasionally, while she came down occasionally!

These facts all help to make it plainer why Mrs. Eddy at times, forced the students to use initiative. Then when she saw that that initiative was not being utilized metaphysically, she took the reins in her own hands again. Too, she had to keep the records straight for future generations. Every error had to be noted and corrected, and the reason for it known, as well as the antidote recorded.

The letters that follow show why finally she did not let the church go ahead and pick out the pastor, as this letter directs. No matter whom they had selected she would probably have seen that he was unfit. Nevertheless, she adhered to her conviction that the Church should select its pastor, so it might be suited, until she was finally led to do it herself.

The situation was a paradox, since if she let the students select the pastor and suit themselves, the public might suffer, because of a lack of demonstration on the part of the students; whereas, if she made the demonstration of selection, the Church would miss the opportunity that God had given them to develop spiritual initiative. If they alone had been those to be suited, the penalty for their failure to demonstrate would have fallen only upon them, and thus they would have learned by experience, as the Children of Israel did when Saul was made king, after the divine direction

came to the effect that they should not have a king.

Mrs. Eddy was like a man erecting a beautiful building, with a body of apprentices working for him. He hopes that by the time they finish the building, they will be expert workmen. He cannot watch everything they do; he cannot direct every step they take, because they must learn for themselves, in order to be able to function under their own knowledge. Nevertheless, he must see that their knowledge is developed, and at the same time that the building is erected correctly. When it is completed, it must stand as a model of excellence, even though it has been erected partly to train apprentices, so that they will be full-fledged workmen, able to stand on their own knowledge and understanding. This is what the Cause represented to her. It was a training ground, yet the work must be done so accurately that it would stand for all time as an example to be followed.

Therefore, what this letter directed the Church to do was impossible from a human standpoint. If they did select the pastor, it would be someone unfit, as witness what she wrote Mr. Johnson about Dr. Smith as a candidate under the date of July 24, 1889. It was another way of telling them that they did not do what they had been taught, namely, demonstrate. The plain statement for her to have made would have been, "God has a candidate to fill this office, and it is not up to you to select one, but to reflect this knowledge of His will, and thus find out whom God has selected." It would have seemed the much simpler way for her to have written to the Church and said, "God has already selected the one who is ready and capable for this work. So in selecting, do not choose a man by your own knowledge and acquaintanceship, but try to find out whom God has prepared for the work." Had she done this, however, the value of the circumstance as a spiritual trainer would have been minimized.

God's selection of Saul was an interesting incident. God knew whom He had selected, and it was the task of the holy men to find this out. They were supposed to live in such accord with divine Mind that their thought would always be open to interpret the divine will. Thus Samuel knew, that out of all those hundreds of people, Saul was the one whom God wanted in that position. To be sure, Saul did not work out very well, but that was all part of the plan, since the purpose of installing him was not to put in a man who would lead a disobedient people to greater success, but one who would eventually give them such a grievous time, that they would be sorry that they did not do what God commanded them to do in the first place, which was to make the demonstration to function without a king.

The situation was this: -- God told the Children of Israel that they must function without a king, that the time had come when they were ready for this demonstration; yet the popular demand was for a king, and so God selected one to meet that demand. But it was someone who would make them wish that they had never asked for a king.

Mrs. Eddy's demand in later years that the Church start a home for the so-called sick was an interesting by-play. She felt that the time had come for a Benevolent Association, so she ordered it started. Then she realized that thought was not ready for it, so she withdrew the order. That did not mean that she was disobedient to God's demands, or that she disobeyed God in withdrawing it. It simply meant that there is a wisdom, which must be demonstrated in relation to the divine demands, and that wisdom means being

in season. Thus wisdom gave her the thought, and also caused her to withdraw it. Putting it forth before the time was merely to prove that all these ideas, which became so beneficial and valuable to the Cause, came from God; and also to forestall any possibility of someone attempting to take credit for ideas for which God alone was responsible. It is important for us to demonstrate and prove that the whole Cause represents steps taken in scientific order, steps that were revelations from God, and that the order in which we take them today also comes from on high.

We must be able to prove that at no point in the establishment of our Movement did the human mind step in and, by attempting to set forth something called good, prove that it had some value. Mortal mind is always trying to prove that it is not entirely bad. This is done to discourage the representatives of Truth from attempting to destroy it utterly. The moment man believes that there is some phase of the human mind that is good, that prevents its destruction. That is the way the human mind through sympathy, pity, and a false sense of good, attempted to operate with Sodom and Gomorrah. The question was asked whether the cities would be destroyed if, peradventure, there be found fifty righteous men therein. It was safe for wisdom to answer in the negative, since if there is any phase of mortal mind that is considered good, that will prevent the destruction of mortal mind. The question finally narrowed down to ten, and still the answer was in the negative.

All there was of good, namely, Lot and his family, was no real part of the wicked cities; when they left, then the cities could be destroyed. Therefore, in order to guarantee the elimination of the human mind, our Leader had to guard carefully lest some smell of smoke be left in her Movement, some belief that some phase of the human mind was good, or could offer something that was good.

When the attempt was made to prove that the idea for the Christian Science Monitor did not originate with Mrs. Eddy, but had its inception in the brain of an ex-reporter named John L. Wright, it was an attempt to shake the very foundation of Christian Science. If it could be shown beyond possibility of contradiction that Mrs. Eddy, under the influence of animal magnetism, accepted some human suggestion that led to the founding of the Monitor, then we would feel that mortal mind was responsible for an important and valuable step taken in the founding of the Cause of Christian Science. If this were true, there would be no reason for wholly destroying mortal mind. So we must prove that mortal mind is a murderer and not a builder, that there is nothing constructive about it, nothing permanent nor of any value, before the reason and possibility for its destruction are apparent.

One point needs to be stressed, and that is, that it is possible to awaken the human mind to see its own falsity, so that it may effect its own destruction. And it is the salvation of man to do this, since the moment the human mind begins to be destroyed, that releases divine Mind, so that the destruction of the human mind goes on in a scientific and continuous way. Therefore, we must believe that the human mind does possess the possibility of recognizing the value of its own self-destruction.

The letter under discussion can be understood more clearly, when it is realized that Mrs. Eddy was carrying along this twofold purpose, using the Cause to develop spiritual initiative and at the same time carefully watching

her students' every move, to see that, in taking that authority, they did not make mistakes that might mar the spiritual perfection of the structure that had to be built by God alone. She was letting them go just so far, hoping that they might learn something through giving them that authority, and also might be satisfied in their desire for a king. This element in the situation is revealed by the letters following.

We know that she continually tested them to see whether they had established themselves on this rock of demonstration, and this rock had to be used in every direction for the foundation.

The experience of living in the home with our Leader in symbolic form is a necessity for every student of Science. Many went to her home who never learned its intended lesson, while many who never went there in the flesh have gained the import of this lesson. What was it? I dare to repeat it a thousand times, "In all thy ways acknowledge Him and He shall direct thy paths."

The only possible way one can erect a permanent superstructure, is by having the foundation entirely of stone. Sand cannot be mixed in with the foundation if the foundation is to be secure and unmovable. Shipwrecks have occurred in the ranks of Christian Science because students have erected large and attractive superstructures on a foundation made up of part rock and part sand.

Spiritual growth must be three dimensional. Progress upward is improving our metaphysical thought so that we are gaining a more and more spiritual sense of God. Progress ahead means a broadening application of Christian Science to human needs, an increasing ability to cope with the human mind, and apply and supply what will best help the world. Progress in breadth means an enlargement of demonstration in the experience of ourselves and our fellow-men.

This latter point covers the need of using divine Mind in the business meetings of branch churches. When you see a whole church apparently arrayed against the effort to broaden its use of demonstration to include the business of the Church, it is a discouraging thing, because you know it is mass animal magnetism. If you should talk with any one member, you could probably get him to admit the need of using demonstration rather than the human mind in connection with the business of the meeting; but when the meeting is held, mass mesmerism steps in, showing that the need of spiritual thought can never be perceived relative to the business of the church, unless you definitely and directly handle the suggestion that animal magnetism can prejudice the minds of the membership against the demonstration of God, against the recognition of the necessity for looking upon divine Mind as the only correct source of knowledge.

Every member must come to the point of recognizing the necessity for turning to the divine source for what they say and for direction in voting. Every member must have the equal privilege of making this demonstration, and that is why we must work to know that animal magnetism cannot blind thought to the importance of this growth in breadth.

The commonest conception of growth is growth upward. Students continually strive to gain a higher sense of God. They forget that they are

like a captive balloon that must never lose connection with the ground. If they lose such connection, then all that is discovered in the higher atmosphere cannot be communicated to those on the ground who need such information.

Students must progress upward, but what they learn from such upward soaring must be used in their progress forward and outward, in their application of this understanding to all human need. As they progress upward, they must keep in touch with humanity. They rise in order to gain a more comprehensive concept of the needs of mortals and the ability to meet them, but then come down in order to make the actual application.

The letter under consideration is direct evidence that Mrs. Eddy was using the Cause as a training ground. She knew how animal magnetism would suggest politics, wire-pulling, human influence, favoritism, chicanery and prejudice, in order to prevent the students from making a demonstration of the pastor. Nevertheless she hoped that the teaching she had so faithfully given might bear fruit, that the members might perceive the importance of demonstration.

Her high hopes were not fulfilled, however, and still are not fulfilled. Even today there is not a branch church that with positive conviction takes for its ideal that the only way to select officials of the Church is through the use of Science alone. They still believe in using their best human judgment. They still cry out, "How can I vote for people when I do not know their ability?" Yet, that is just what must be done. They must vote for those they do not necessarily know, but whom God knows. Only by voting for those God knows, or has selected, can the members be sure that they are using demonstration.

The attitude of mind of the candidate for office is also important. He should feel that he is glad to have a position, but he does not want to take it unless God has selected him for it. He tries to have an open mind, ready to do whatever God wants him to do. Metaphysics reveals, however, that this is not enough. This student must work to handle the error that would prevent the congregation from seeing that he is the one God has selected. God knows he is the one, but does the congregation know it? The point is, if God has selected him, it is up to him to see that he is elected. It is a failure on his part if he is not. If he has a conviction that God has selected him, and he is willing to serve for that reason, he must handle the error that would attempt to blind the leading thought to the candidate whom God has selected. So it is not enough to make the demonstration to know that God has selected one; that demonstration must extend to the congregation, and handle the animal magnetism that would prevent the congregation from perceiving God's choice.

The reverse of this proposition is equally true. If one has been elected to a position, and he feels that he is not God's choice, he should refuse to serve, and strive to make the demonstration that will cause God's choice to appear.

Mrs. Eddy kept her thought so flexible that she not only heard when God told her to do something, but when He told her to tell somebody else to do something, as well. Thus, when He told her to tell the Church to make the demonstration of electing the pastor, she followed this direction. There is

a possibility of becoming specialists in revelation, confining unfoldments to interpreting difficult passages of Scripture, or perceiving the spiritual thought in what our Leader wrote. We must watch and not confine our conception of the inspiration of wisdom to those forms. It is important to realize that in all our ways we are divinely guided, and thought must be kept flexible to this end, namely, of being able to reflect the knowledge that is needed in all our ways. We should reflect the divine intelligence that directs our Cause, and that selects those who are to be placed in prominent positions. If better candidates for the position of the Board of Directors than now occupy it are available, we should know it and bring about the demonstration to put them in.

But it is well to remember the error that assails the Board, since they are in the middle of the fight. While that means no danger to the alert metaphysician, yet the error in the situation is that being so hard-pressed with human business, they have little time for communion with God, which one must have in order to counterbalance the human side. One can enter the field of controversy and mix up with error without harm, providing he takes the proper amount of time to balance his thought spiritually, so that he will not be "overwhelmed by a sense of the odiousness of sin and by the unveiling of sin in his own thoughts" (Science and Health).

At the same time, it is not a necessary part of loyalty to feel that the present incumbents are the only ones who can fill the office, or are the only ones who have the say in the Cause. God alone has the say, and anyone who voices God, should do it mentally, if not audibly, and handle the error that prevents it from being made manifest.

When a new invention is made, it is said that similar ideas will come at once to several unrelated people who are working along the same line. Therefore, it is possible that God might reveal to us through our thought, open in that direction, the names of those who are suitable candidates for office in Boston. If that happens, we should work to establish the fact that God's will must be done on earth as it is in heaven. That means that what you perceive mentally and spiritually you must establish humanly, in order to complete your demonstration. When you listen for the divine will in heaven, in Mind, then it is your business to see that it is carried out in effect. You are an unfaithful voice of God if you do not do it.

Mrs. Eddy was remarkable in this direction. I doubt if she ever failed to establish what God told her to establish, in spite of the authority that she gave the Church herself. Through the sharp and stern nature of her rebukes, she built up almost a sense of fear in the minds of her students, and she did this deliberately so that when the time came that God told her to do something, she had the situation in hand so that she could execute it, in spite of numbers or of opposition. Many times she stood alone against the whole membership, but she always won out.

There is on record the time she went to Chicago for a month, when upon returning she found the church disrupted, and the books stolen by the opposition movement. She soon had things under control again; yet this showed what might happen without her direction. Whatever she did, feeling that God was back of her, went through. To carry it out was just as important to her as it was to hear God's direction in the first place. She deliberately built up in the minds of those through whom she had to work, not

only a great respect for her spiritual qualities, but a fear of disobedience, so that they would never question her ability to execute what God told her to execute.

Some day it will be seen that her rebukes, and those things that she prophesied and threatened would come to pass, were her efforts to keep the road open which would lead to the establishment of that which God told her to establish. There has never been anything like what she accomplished in the history of the world. She kept students in such a relation to her that they could not possibly unite to obstruct what she put forth. When she went to Chicago, they showed what they might do if they had a chance, but she standing alone with God was always the victor over opposition in any and every direction.

If students of her life feel that she was unnecessarily severe, that the letters she wrote to the Church and the Board of Directors were drastic at times, that it was unchristian for her to threaten students with removal from office and Church, loss of salary, and the like, they must realize that she knew that, when God revealed to her a step to be taken, it was obligatory to have that step put into operation. Likewise she knew that nearly every advanced step that came from God would be fought, misunderstood, and the attempt would be made by animal magnetism to prevent it from being established or put into operation.

It was an equal part of her obligation to God to see that His directions went into effect and operation without fear and without favor. It was necessary for her to keep a relation with those in authority that made them respect and obey her. And today, when she is no longer with us, students should retain a sense of her that acts as a spiritual monitor of each forward step. They can well take for their motto what she wrote in a letter to Julia Field-King, October 9, 1896, "But remember you must avoid the appearance of evil and do nothing that you would not be willing and glad for me to know. This rule kept will save you."

What a travesty on a correct understanding of our Leader to interpret her rebukes as a bad disposition! What ignorance to translate her efforts to keep the road open for God into an enjoyment of strife, misinterpreting what she so carefully established for the purpose of enabling her to execute what God told her to!

(Presented at the church meeting of July 15, 1889)

To The Church of Christ Scientist, Boston

Beloved Brethren: --

I recommend that you lay aside all that is ceremonial even in appearance in our Church, and adopt this simple service.

Before the sermon read one hymn, sing once. Read selection from a chapter in the Bible and if agreeable to Pastor and Church, a corresponding

paragraph from Science and Health. Repeat alternately the Lord's Prayer, the pastor repeating the first sentence and the audience the following one. Unite in silent prayer for all who are present.

Close with reading hymn, singing, silent prayer and the benediction.

Yours lovingly in Christ
(Signed) Mary B. G. Eddy

This recommendation from our Leader at the inception of our church services which was printed in the August Journal, indicates that her spiritual thought convinced her that what she advised was right, and that that which was ceremonial, even in appearance, in a Christian Science church, constituted a temptation to distract thought from the real object of the reading of the Lesson-Sermon -- namely, to bring forth healing to the congregation. Every phase of the service is intended to bring forth healing, as shown by the admonition to pray "for all who are present," that later took form in the By-law found on page 42 of the Church Manual. "The prayers in Christian Science churches shall be offered for the congregations collectively and exclusively."

This healing influence must be provided by the faithful and conscientious work of Christian Scientists. If there is no such work done, there is no real healing. Furthermore, the service ceases to accomplish the real object of a Christian Science service when the healing is not present. Hence, whatever distracts thought from this important task that each member is obliged to perform, is an error, because it causes the member to assume that the service is self-supporting, and that if one neglects this sacred task, the Christian Science service still carries the same blessing and help to humanity. But such is not the case. Mrs. Eddy knew that unless the thoughts of those in direct charge of the affairs of the church were in accord with God's demands, discord instead of harmony would result, as well as a feeling of unrest and dissatisfaction which would not be conducive to effective mental work.

At this point in history, a handful of picked students who had been taught by Mrs. Eddy herself and put in charge, did consistent and continuous work for the congregation at each service. So she words this letter, ". . . if agreeable to pastor and church."

There are two points which one must establish through demonstration if he desires to function under the demands of God. One is, to be able to receive such wisdom; and the other to put it forth so that it will be acceptable to others and will not chemicalize them. This Mrs. Eddy always endeavored to do.

In this letter Mrs. Eddy reduces the service to bare essentials, and relies upon the spiritual demonstration of the members of the church, to provide the inspirational part of the service that produces the healing. This is the element in our services that impresses the stranger and causes them to stand out in such sharp contrast to the services held under the auspices of old theology.

There are three results that the prayers in Christian Science churches should accomplish: opening the door of consciousness; cleansing out the debris of mortal mind; bringing in that which is good in place of that which is bad. It can be said that the flowing in of that which is good takes place automatically, after that which is of no value has been ruled out; but it is still part of the triad, and must be held in thought as part of the triad.

Whether one's prayers are for an individual who is sick, or for a congregation, they must include these three steps in their proper order, the difference being that with a sick man the form of the error to be removed is more definite and specific, and more general with a group in a church service.

Jesus said, "Behold I stand at the door and knock." This is the first office of prayer. When the door has been opened in response to the knock, then comes the eradication of the human debris mortal mind is continually depositing in mortal man's consciousness in order to distract his mind, and keep it so busy, that he will forget and neglect his obligation to God. Finally comes the replacement, where the room that has been swept and garnished is filled with the permanent things of God.

Mrs. Eddy early perceived that whatever was ceremonial even in appearance in a church tended to mental distraction, where she wanted concentration. A son might take over his father's business and decorate his office until it resembled a boy's room at college. The father would then recommend that he remove everything that might tend to distract his mind from business, and include in the office only that which would tend to keep thought reminded that it was a business office, where only business was to be done. Mrs. Eddy saw that Christian Science services should be looked upon as a business proposition where there is one object in view, and everything must tend to that result and dovetail in order to bring it to pass.

In the present form of the Christian Science services everything has its value and meaning. Even the singing of the solo is designed to rest thought, preparatory to the concentration necessary in listening to the reading of the Lesson-Sermon; as at a ball game where everyone stands up for a moment and stretches as a means of resting himself or herself. In the early days of Science, lectures lasted over two hours, this being made possible by the fact that at intervals the lecturer would rest thought by relating some interesting and amusing story, or a case of healing. By doing this the lecturer would relieve the tension, that always attends the necessity to give close attention to the subject matter of a lecture. Thus Mrs. Eddy made provision for a mental rest or relaxation, for those who were about to concentrate on the Lesson-Sermon for a half hour.

The ceremonial always tends to distraction, and Mrs. Eddy was appealing for concentration -- which the ceremonial interferes with. She wanted nothing in the Christian Science services that was the opposite of what a Christian Science service should be.

Mrs. Eddy perceived that it was not wise to require the reading from Science and Health as a part of the service on Sunday, since at this time these were conducted by ministers, who might be chemicalized if she demanded that her book be placed on the same platform as the Bible, just as today many

people chemicalize if Mrs. Eddy's name is mentioned together with the Master's. From the very inception of the services it was in her heart to have her book allied to the Bible just as closely as it could be, so that the acceptance of the latter would aid in the acceptance of the former, yet she had to introduce this plan slowly and carefully, as long as pastors conducted the Christian Science services. This point had to meet with their acceptance as well as that of the Church. It was only when Christian Science had met with a more universal acceptance, and readers were appointed instead of pastors, that Mrs. Eddy was able to put her book side by side with the Bible in the pulpits of her Church. These readers were students of Christian Science, demonstrators and often practitioners, who would surely not chemicalize over the use of these two books in this way.

The nucleus of our present-day order of service is to be found in this important letter, although the reading from Science and Health was left to individual acceptance, on the Biblical basis no doubt that if meat causeth my brother to offend I will eat no meat. Mrs. Eddy knew that if she made the reading from her textbook at that time a requirement, and it produced the slightest antagonism in the mind of any pastor, that would neutralize the good that might be done, just as today, when a lecturer in his heart rebels against having to bear testimony to the life of Mary Baker Eddy according to the By-law in the Manual, it does more harm that good because of his unexpressed rebellion.

When a lecturer states the simple facts of Mrs. Eddy's life under duress, and not from love, he harms the Cause and produces a prejudice against his Leader by his unspoken thought, although what he says outwardly is favorable to her. Metaphysics shows that a man's thoughts are more potent than his words. What a lecturer leaves behind by way of a mental atmosphere results far more from his thinking than it does from his lecture. What a metaphysician would find to criticize in a lecture would not be so much the body of the lecture as the lecturer's thought, which, if it was not scientifically correct, he could discern.

Words merely serve to convey thought. Mrs. Eddy once said to her students (May 25, 1903), "If you do not understand what words mean they are without power." If one's thought is wrong, although his words are right, the right impression is not conveyed. Thus after a lecture on Christian Science, we should not ask how did you like the lecture, but how did you like the lecturer's thought? The more spiritually sensitive we become, the more the thought of the lecturer reaches us, and the more we are able to judge its spiritual quality.

Thus, if the pastor of the church at the time this letter was written should read from the textbook under duress, when in his heart he did not consider that it was orthodox or legitimate to put the Bible in the same bracket with Science and Health, the congregation not only would receive little benefit from such reading, but might be harmed by it.

Today our Sunday service includes a reading from the Scriptures that stands alone, as much as to announce that the Bible is the foundation on which Christian Science is laid. Then in the Lesson-Sermon Bible texts are read with correlative passages from the textbook, that interpret such texts metaphysically. When this reading is done from the right standpoint, it helps a great deal to break down prejudice against Christian Science, because

it confronts the public with interwoven passages that prove that the teachings of Science and Health in no way depart from the teachings of the Bible, but merely emphasize them and make them more practical.

You push a sled to get it started down a snow-covered hill so that it will go on its own momentum. The silent prayer in our services is merely intended to push the mental workers in the service into continued effort. It is obvious that such work must continue throughout the service, because the few moments of the silent prayer would not be time enough in which to do any great amount of healing work. One could hardly assemble his thoughts in two minutes. The silent prayer merely reminds the workers of the silent work they should do throughout the service. Yet great care must be taken to keep this part of the service secret from the public, since a serious misunderstanding might arise if the stranger, or even the young member, should learn that he was being worked on, or worked for, by the other members of the church. No person in his right mind would want to attend a meeting feeling that he was going to be worked on mentally. It would seem to him perhaps that it was an invasion of his individual rights, and that he was being influenced in order to make a Christian Scientist out of him, without his knowledge or consent. A man likes to feel perfectly free to accept or to reject a doctrine on its own merits.

The correct explanation of the silent prayer in relation to the stranger is perfectly understandable, and could not produce any feeling of resentment in him. When a man takes a journey in an airplane, he is not permitted to take baggage beyond a certain limited amount. He understands this restriction and the reason for it, and is not troubled. He does not consider that his rights are being interfered with. He knows that the plane cannot ascend into the air if it is carrying too much weight.

Those who work silently and mentally at our Christian Science services, are not trying to influence others erroneously or to make Christian Scientists out of those who do not want to become such. But they know that every idea of God in reality wants God, and all that stands in the way is excess baggage. This excess baggage has been placed on man by animal magnetism in order to ruin him, and it works against every spiritual impulse he may feel. The endeavor of the mental workers is to remove this excess baggage that has no real value, so that when the stranger enters into this airplane of God, which is to take him up and lift him off the earth, he will not be so heavily laden that he cannot rise. Anyone who had been carried up in the spirit, and had a Pentecostal experience, would admit that he loved it.

Once having felt such an experience, a stranger would permit nothing to keep him away from our services where he might again experience it. But one cannot go up in this airplane of God with excess baggage, material thoughts, fears, desires, etc. So the work of those who pray silently in our services, is to remove the error animal magnetism has put upon the stranger that keeps him down on the earth. The authority for this effort is the Master's words: "And I, if I be lifted up from the earth, will draw all men unto me."

Our church is the airplane which should lift everyone to God, and it would, if the excess baggage was removed. Christian Science is not trying to give people a better sense of God; it is trying to remove from them a false sense of God, and it is a certainty that the right sense of God will re-enter

thought when a wrong sense is taken away. When the debris is removed from a rain barrel, no one doubts that the rain will fill it. So the rain of Truth and Love falling on the hungry thought in our services will surely fill it, as the debris of mortal thinking is removed.

It is the privilege of the stranger and the young student to come to our services, to feel the divine presence and be healed; it is the duty and privilege of the more advanced students to do the mental work that opens the way for the healing atmosphere of divine Love to be felt. Some may believe that the healing in our services is an automatic result of merely holding them; but those who take the responsibility of membership in a branch church learn, before long, that our services heal because devout and devoted members work mentally during the services and lectures with this object in view. They work as conscientiously as practitioners work for sick patients. When such sacred work is neglected, our services become barren of their vital element.

Mrs. Eddy found the old church so cluttered with form and ceremony that thought was distracted from the healing Christ to the point where all expectancy of its services healing the sick, was ruled out. She inaugurated a reform which, in part, consisted in paring down the service to the simplest form possible, doing away with what was ceremonial, even in appearance, so that the business of healing would be seen to be the one and only object, and nothing would be present to distract thought from this high and holy purpose.

In pondering the order of service in our churches, one can gain a lesson from Jesus' act in entering the temple, and whipping out the money-changers and those that sold doves. If the narrative is read in its sequence in Mark 11, we find that first the Master visited the temple and looked the ground over, much as an evangelist, who is going to conduct a week of revival meetings in a certain city, visits the city and endeavors to determine the moral and spiritual status of the people.

The Bible narrative reads, "And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve." In entering into the temple in this way, what was he doing but sensing the mental and spiritual status of the demonstration that was being made in the temple, to determine whether the fruitage in healing was what it should be, to accord with the outward indication of prosperity.

Proof that this is a correct deduction may be gained from the next two verses, which state that Jesus, on his way to Bethany, saw "a fig tree afar off having leaves." Smith's Bible dictionary states that, when a fig tree has leaves, that is the sign that it has fruit; but Jesus, finding no fruit, condemned the tree as a fraud. It had that which was a sign of fruitage without the fruit.

In the next verse Jesus condemns the temple as a fraud, and whips out those engaged in worldly traffic. Why? Because, like the fig tree, the temple had put forth beautiful leaves of activity and prosperity, yet was bearing no fruit in healing -- which is the only real fruitage. The Master, therefore, condemned it as a fraud, and called it a den of thieves; the outward prosperity, form and ceremony had robbed it of the silent prayer for the congregation, without which it could bear no fruit of healing.

The old gospel hymn, "Nothing but leaves; the Spirit grieves over a wasted life," well describes the condition Jesus found in the temple. The error he uncovered was a lack of fruitage hiding behind an outward evidence of fruitage. All the efforts toward growth, which should have brought forth fruit, were devoted to the outward form, or to effect. The tree put forth its efforts merely to grow beautiful leaves, and the members of the temple worked so hard for outward prosperity and success, that they neglected the humble service of silent prayer, which brings the Christ-spirit, causes the congregation to feel at home, because of the reality of God's presence, and heals the sick.

The Bible indicates that in their relationship with the Master, Martha and Mary were symbolic of the outward and inward ministry. Jesus did not condemn Martha, but he approved Mary for choosing the better part, while Martha was "cumbered with inuch serving." In other words, she was paying so much attention to the outward ministry, that the inward ministry was neglected.

As church members we cannot neglect the outward form, any more than a man, who sells milk, can neglect to have stalls for the cows, and to keep them clean. But we can "choose the better part;" we can choose to remember at all times that healing is the vital thing, that everything revolves around it, is secondary to it, and that without it, the church were but an empty shell.

The standard that holds a powerful microscope is important; but only to keep the lenses in place. In Christian Science the healing results from the clarity of one's vision, its magnification of reality and one's ability to see man as the perfect idea of God now, in spite of the false testimony of the material senses. This corresponds to the lenses in the microscope. The church as an organization is like the standard -- important, but never first.

In the gay nineties it was not an uncommon thing for a framer of pictures to put a frame that was so ornate on a painting, that it drew a large part of one's attention away from the picture. Organization is the frame of our picture in Science, and it must have its rightful place as always secondary to the healing.

It is significant to recall that, when Mrs. Eddy dissolved the organization of her church on December 2, 1889, in order to reorganize it on a more spiritual basis, as she writes in Retrospection and Introspection, she declared that the time had come when the Church should rise into spiritual latitudes, where the law of Love is the only bond of union. One paragraph of the resolution passed by the members reads as follows: "The members of this Church hereby declare that this action is taken in order to realize more perfectly the purposes of its institution as an organization, namely, growth in spiritual life and the spread of the 'Glad Tidings,' and that they will continue as a voluntary association of Christians, knowing no law but the law of love and no master but Christ in the exercise of all the ministrations and activities performed by them as the Church of Christ, Scientist."

In this action one can feel Mrs. Eddy's exultant hope that her Church would be a Mary, not a Martha. Martha's mistake was simple. She was cumbered with much serving because she let her sense of values become

reversed, by putting effect ahead of cause.

No one can deny that the church organization with its many branches is important. Churches must be built when it is necessary, and when demonstration is used, this will always be possible. But it is spiritual healing that makes our religion the hope of the race, not church edifices. If we put first things first, secondary ones will fall into place naturally.

July 20, 1889

My dear Student:

First I thank you and our heavenly Father for your letter of experience. Tears of joy watered the words. The next thing was to profit by it, but the last movement looked less favorable.

Now your letter seems wholly rational and the course open which God may bless. Doctor Smith's former church you should treat with brotherly love and just as you would be dealt with under the circumstances. Go and talk with the leading members, but not until Dr. Smith has taken his stand openly, heartfully. This can be done right and it must be if he comes to my Church, or not done at all.

Now I refuse to decide on him or any other man or woman as a candidate for my pulpit; my church shall decide this question and then they may be suited. Hence you must not call on me or my son to say whether or not you give Dr. Smith a call, for your question will not be answered. This, not from disrespect for you, for you have shown great interest, self-sacrifice and ardor in your efforts (even if not wise in every instance) -- for which I honor you, to obtain help for all our organizations. This fills me with love and gratitude to you.

Hypnotism is busy. It has two schemes on hand. The late scheme to dishonor my church and its pastor has only failed in part. Mrs. W. has got the written invitation to my pulpit and will use it to put herself into the church work which I had forbidden until she was morally fit to do it.

Hypnotism carried this scheme when the mesmerist was in our midst. I pity you, so new in this glorious work and inexperienced -- but am indignant to see a student as old as Miss B. -- one, too, who has denounced the moral candidate with which she supplied my pulpit, openly in letters, and recently, too, or at least within the year.

I have yet to see a single instance when my students in Boston (without my help) have walked over the spell of hypnotism and taken the line of God in opposition to it. I write this in tears:

But this shall be done, and they shall be left to their own direction until it is done, since I am convinced that they will never learn out of this blindness but by suffering.

Yours in bonds of Christian love
M. B. G. E.

Mr. Easton told me his decision is final.

Men who have described their ecstatic moments under the influence of certain drugs, would almost lead one to feel that thought had been temporarily released from limitation, so that they caught some vision of reality. Perhaps this phenomenon is what the Bible refers to, when in John 10 the Master speaks of those who climb up some other way. One obvious error involved in laying hold of the higher vision too soon, in having an ecstatic experience that one has stolen by the use of some drug, rather than earned through the spiritual method, is the discouragement of coming back to the drabness of mortal existence and discovering that one has a long process ahead, before that vision can be attained permanently. To have had a glimpse of freedom almost indescribable to the material senses, has a much more discouraging effect, than if one had less of a vision, since this vision held too strongly in mind tends to discouragement, if the demonstration reaching it is slow. It is right to hold the goal in mind, but not necessarily right to have a premature foretaste of that goal. It is the part of wisdom not to gain a higher vision sooner than we do. Otherwise we might fall by the wayside because of a delayed demonstration.

The first paragraph of this letter to Mr. Johnson was another way of Mrs. Eddy's saying that there was undoubtedly an inspirational thought contained in his experience and in his portrayal of it to her. In substance she said to him, "What you say undoubtedly came from God; so we must thank God and you." But it was not too great a vision for Mr. Johnson to have had. It was not so great, that his slow and solemn footsteps in reaching its fulfillment would cause him to become discouraged.

It is a wholesome as well as a scientific thing habitually to associate in thought the fact, that whatever Jesus voiced came from God, and to give God thanks for it. At the same time, one thanks Jesus for his unselfish motive and determination, to let nothing interfere with his reflection of God, and to be a permanent voice, so that at all times God could use him for that purpose. His attainment in this direction was without parallel except in Mrs. Eddy's experience. She alone approximated the same steadfastness and unselfishness that he displayed, that never deviated from the path of work for the world.

Mrs. Eddy never forgot that she was pre-eminently the teacher, and she wanted Mr. Johnson to bear in mind as a more or less young student in Science, that whatever he voiced that was inspirational and, therefore, profound, came from God, that God was responsible for it, and so we must give Him thanks. So she thanks him and our heavenly Father because of the demonstration that brings it about. Thus she clarified the situation and

taught him the lesson.

Another point that stands out is, that even though she received so much in the way of inspirational thought, she never forgot to be grateful and thankful for any portion of it, or to any humble channel through which it came. We can hear in this the Master's cry, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." A babe in this case merely stands for one who is stripped of human experience, education and all the mortal knowledge that causes mortal mind to change from a babe to a man. What we call a mortal man is merely a more mature expression of a changed thought. If he could strip himself of that accumulated experience and thought, he would become a child again, even in appearance.

It is in proportion as we learn to strip ourselves, and return to the purified thought of a child, freed from human knowledge and experience, from the world's ideas, ideals and modes of thinking, that we become a channel for God. Mrs. Eddy was teaching Mr. Johnson never to forget to be grateful for what God revealed through him or anyone else. The real pearl of great price is not what comes out of the sea. The real things of value are not dug out of the earth. They are what man seeks, finds and has been revealed to him in God. Thus we should never forget to be grateful for them. It is a thought adjuster as well as something that assists spiritual reception, for one to appreciate what he gets spiritually. She was teaching him a true appreciation that carries with it the realization that "of myself I can do nothing."

Then she says that the next thing was to profit by it, but the "last movement looked less favorable." This sets forth the necessity for protection in the application of the revealed spiritual idea. The birth of the Christ was not subject to attack; but soon afterwards, Mary had to take the young child into Egypt for protection. The birth of the spiritual idea in Mr. Johnson was brought forth in its primitive purity in his experience referred to, but to protect it so that it might resolve itself into activity was a different proposition. The impartation of God to man, which is the spiritual idea embodied in man, may be born unaccompanied by any aggressive attack of animal magnetism, since one who is capable of giving it birth, is also capable of handling any interference. The effort to make it practical in demonstration, however, is a higher step. Soon after his birth the Master was beset by foul enemies, those that sought his life. Mrs. Eddy knew that the outlook for Mr. Johnson's effort to put the spiritual idea that he had brought forth, into activity in the Cause and make it work, was less favorable.

Hence, we can read between the lines and discover how she wanted to instruct him. This demonstration of the reception of the spiritual idea was a different proposition from its subsequent activity, and the young idea needed constant spiritual protection.

The next paragraph shows, that she wanted to know if Dr. Smith was willing to take his stand voluntarily, and give up what might have seemed a fairly good connection in order to risk his future with this budding thought of Christian Science, that of itself gave no assurance of its continuance, -- and do this heartfully and in spite of the influence of the leading members of his church. She knew that he had all those things to weigh in his mind,

and unless he was convinced of the truth of Christian Science, and so was willing to be identified and yoked with this new and as yet modest beginning, he would not be fit to take the position of pastor in the Christian Science Church.

This letter sounds as if she had little hope that Dr. Smith would take his stand. Yet consider how thoughtful she was of the members of his flock! Her consideration is even more noteworthy when one learns that many of the members of Dr. Smith's flock had once been interested in Christian Science. This love and consideration for the other fellow was the natural quality of her thought, and she was not tempted as many are, to feel elated because they have been able to snatch away the pastor of another church. She insisted that Mr. Johnson go and talk with its leading members, so that they might not feel that Christian Scientists were thieves and robbers, and were trying to steal away their minister whom they esteemed and desired to retain.

This experience shows the immaturity of the Cause in those days, since here was a man who had as yet not taken a firm stand for Science. Nevertheless he was being considered for the position of pastor. Today we feel that a man would have to study Science from ten to fifteen years, before he would be suitable for the position of Reader in The Mother Church. And those years would have to include the demonstration of healing the sick successfully, before there would be the assurance that he was seeking the truth for its own sake, and was ready to stand up under responsibility.

One bit of history that must be known to make this situation clearer, is that when this letter was written, Mrs. Eddy did not know who the congregation was that Dr. Smith was preaching for, and it was not until a few days later that she learned it through William B. Johnson. The movement to get Dr. Smith, started with Mr. Joshua Bailey. Then Mr. Johnson became suspicious, and sent his young son, William Lyman, to watch at Dr. Smith's church, 3 Park Street. Mrs. Eddy's church was holding their meetings in Chickering Hall. William Lyman found that Dr. Smith was preaching for Luther Marsden, who had been a Christian Scientist, and that the church was a hotbed of disloyal students such as William I. Gill, Arthur True Buswell, Clara Choate, etc., and included many who went out in the schism of 1888. Even Julius Dresser and Warren Felt Evans were among the congregation, according to the report of Mr. Johnson's son. When Mrs. Eddy was finally told by Mr. Johnson -- she being at Concord at this time -- she learned for the first time that Dr. Smith was not being called away from an orthodox church, but from a group of dissenters who had gone out from her church.

Mrs. Eddy's loving consideration for others is a powerful note in this letter. We must watch that not one bit of that loving thought ever goes out of Christian Science. Never should we permit ourselves to think of ourselves more highly than we ought, -- which results in less regard for the feelings of those who are not Christian Scientists. Mrs. Eddy was insistent that her students act as Christians, as well as Scientists. She did not want anyone in the world to feel that the attitude of her followers ever manifested anything but a Christian spirit. Our Leader desired the public to feel that as representatives of God her students were encouraging all mankind by their example.

A barker for a side show in a circus is paid to represent what is taking place inside, in such a way that everyone will want to go in. He would lose

his job, if he represented it in such a way that people would be turned away. Similarly, Mrs. Eddy desired that her followers advertise Christian Science by their lives in such a way, that the whole world would be drawn to her teachings.

When I was at Pleasant View, she permitted the students in Boston to select very few of the candidates for the various positions. Usually she felt that the selections they sent up were unsuitable. Sometimes she would direct the students in her home to make the demonstration of candidates, and there were times when she accepted their recommendations. Yet, at this point in the development of the church she takes a vigorous stand and refuses to make the decision. This was her attempt to drive them to a demonstration of their own and away from an effort to lean upon her demonstration. The situation was this: it would often seem as if the students would do anything to escape the heavy-handed rebuke of our Leader. They knew that if she made the selection, there was no danger of her rebuking them; whereas if they made it, it might be subject to her rebuke.

This same effort to avoid her rebukes was made in her home. How simple the whole thing is today when the answer is plainly seen! Mrs. Eddy looked for demonstration and what she got so often was the human mind; and every time she did, she had to rebuke it. It seemed hard for students to comprehend that she did not criticize the results attained, but the fact that they did not use the divine Mind. She knew, as all metaphysicians do who stop to think about it, that any attempt to bring about anything that is right with the human mind, must be wrong; any candidate suggested by the human mind is bound to be wrong; any step one takes that is prompted by the human mind -- if one is advanced in his understanding and growth -- is bound to be wrong.

Christian Scientists get into more trouble than mortals ever thought of. You hear students say, "I would have gotten along better if I had stayed in mortal mind," and they are quite right in this statement. This is because, when you repudiate the human mind, it becomes your enemy, and when you look to your enemy for friendly service you do not get it.

Once my father and I lost thirty thousand dollars, because I put faith in a Christian Scientist who did not demonstrate, and because I did not demonstrate myself. It was a costly lesson. From it I learned, that a man who calls himself a Christian Scientist, who goes to church, studies, etc., is not thereby given wisdom on high unless he demonstrates it. It appears to be a difficult thing to establish in any branch church the truism that the only things that are right, and should be allowed in the church, are those done through demonstration. Unless you persistently keep this demonstration aloft, the human mind will come in, and the church will be controlled by Roman Catholicism, -- since Roman Catholicism is merely the human mind, and the human mind is merely Roman Catholicism. The human mind may be called Roman Catholicism whenever it attempts to dominate, and one does not have to look to the Catholic church in order to find it. Wherever the human mind assumes control over other individuals through fear, attempts to influence them and persuade them to do as it dictates, it is Roman Catholicism; and if we are not watchful the Christian Science religion will carry more Catholics in spirit, than the Catholic church does in name.

Will there ever come a time when this tendency in our church will be wholly cast out, namely, to rule out demonstration and supply the purified human mind and its attempt to control activities? New members constantly being admitted sustain this condition. The church inerey exemplifies Mrs. Eddy's experience in her own home. If you cannot perceive how this tendency operated in the home, you cannot see how it is operating in the Cause; and if you do not see how it is operating in the Cause, you cannot understand how it operated in her home. You cannot perceive what she sought, what she insisted upon teaching, namely, the necessity for leaning upon demonstration instead of the so-called human mind.

There is a poem by James Whitcomb Riley that has the refrain, "The goblins will get you if you don't watch out." Christian Scientists can paraphrase that. "The human mind will get you if you don't watch out." The moment you yield to the thought of mental inactivity, the human mind slips right in, and there you are, functioning under the enemy of God. That is what the trouble is. It is an axiom that the moment mental laziness slips in, the human mind comes in with it. Then you are working against God and not for Him; against the interests of the church and not for them. Material remedies, which all Christian Scientists eschew, represent no more than the use of mortal mind in a medical form. Then, where is the consistency of turning away from mortal mind in one form, and permitting its use in some other form, such as the human intelligence or will? The reason Christian Scientists should repudiate mortal mind manifested as a material medicine, is not because of the medicine, but because of the error back of it. If students are required to consider remedies as error solely because of the mortal mind back of them, then any sense of mortal mind as well as any form that has mortal mind back of it, is error, and the one who uses such stands condemned before God.

Animal magnetism and mental suggestion are merely the human mind operating in ways that have for their intent to rob man of God. To those to whom the term animal magnetism, covering the action of the human mind, is distasteful, the third verse of the twenty-second chapter of Luke should come as an awakening, proving that Judas was handled by it, since it declares that Satan entered into him. When students realize that to some extent they all yield to mesmerism, they realize how close many of them come at times to a betrayal of the Master. Judas simply functioned under the human mind at a time when it required that dastardly deed to be done. Metaphysicians are not indignant at Judas for the betrayal, but at animal magnetism; although they do not mitigate Judas' responsibility for yielding to the human mind.

As students realize how easy it seems to be to yield to the human mind, they will take stronger measures against it, and prepare for war in times of peace. In Europe whole cities are trained to don gas masks when mock attacks are staged, in preparation for danger. Should not Christian Scientists be even more wise in the mental realm, and exercise a divine protection that will stand in times of stress, when mass mesmerism seems rife? What Christian Scientist dares to declare that all mortals are not subject to mental suggestion when awake or asleep? If mortals are wise enough to prepare cement fortifications in which they may take refuge in times of war, how much more should students of Christian Science prepare upper rooms in thought, where they may retreat when the armies of earth press hard upon them!

It is interesting to note, in connection with animal magnetism, that Jesus said that he would be betrayed by one whose hand was with him on the table, showing that a man's foes are they of his own household. It is difficult to feel that the thought we should protect ourselves from may come through our nearest and dearest. Yet, the very thought that we accept with never a suspicion that we should guard against it, when it is not governed by Truth, is always our betrayer.

When we like people, we are apt to feel that they are incapable of doing us any harm. But anyone who is susceptible to animal magnetism will lend himself to error, and we must be on guard against such at all times. Whoever can be made a channel for error becomes our Judas, because the devil is using him.

What a bombshell you would throw into any branch church, if you should rise up and declare that those not for us, are against us! What consternation, if you should state that the human mind being destructive and inimical to Christian Science, throws it downtrays it! And whatever is done in the church that is not the result of demonstration is definitely against Christian Science, in fact is Roman Catholicism and not Christian Science at all! Students sometimes fearfully turn their attention to the Roman Catholic church, when they should be watching out for Catholicism as a mental bias and quality among their own membership. It is not on the outside that it touches our church as much as inside, because that is where it becomes a formidable foe.

Thus Mrs. Eddy, in insisting that they make the demonstration of the Pastor, was throwing the necessity for demonstration on the church. It was important whom they selected, but she also desired to build them up to the point of seeing the importance of demonstration. Here was an instance where human cleverness, ingenuity and ideas seemed to fail, so the members were left without any knowledge of whom they could get, whom would be suitable, whom would not betray the Cause, whom would be able to understand Christian Science well enough to deliver a sermon on it that would be helpful.

In this letter Mrs. Eddy is placing a few obstacles in the way so that the members will not get Dr. Smith, although they do not know it. She does not say, "You cannot have Dr. Smith." She says, "Talk it over with his members and find out if he has taken his stand heartfully, and is thoroughly convinced of the truth of Christian Science to the degree that he is willing to become a pastor of a Christian Science Church."

Yet, years later she often tells the church just whom to elect, and just whom to refuse. When she rejected the candidates the Board of Directors suggested, it was because she knew that they had not demonstrated the names sufficiently apart from human methods. She knew there were motives mixed up with their suggestions that were not pure Christian Science. Thus we see that from 1889 to 1905 she had learned a great deal about the human mind. She learned how loath it is to demonstrate, how far from the habit of demonstrating even the best in mortal mind is; how the best people in Christian Science are willing to sacrifice everything to be counted among sinners, yet will not demonstrate habitually, -- the one thing that makes them worthy to be called Christian Scientists.

When Caroline Foss went to Pleasant View to be Mrs. Eddy's maid, she was given the task of making Mrs. Eddy's bed; and was told by Laura Sargent that no one seemed to be able to make the bed to satisfy our Leader, so that she rested comfortably. As Miss Foss was working to smooth out the lumps in the feather mattress, she thought, "This bed belongs to God. I am making it up for Him, and not for any personality. He sent me here to do it so I can do it right." There never was one complaint from Mrs. Eddy during the whole time Miss Foss was there as to the condition of the bed. But she confessed that among her many duties, the bed making was the only one she really tried to demonstrate consistently!

The Christian Science church is in need of demonstration in every department today, as much as it was in 1889. Mrs. Eddy knew that one does not usually make a demonstration until he is driven to the last ditch, where it is "Lord, save or I perish." People come to Christian Science because they have come to the last ditch. Mortal mind seems unable to take them any further, so they must turn to God.

As long as the members thought, "We will do the best we can, and then it is up to Mrs. Eddy," she knew they would not make the demonstration of the pastor. They hoped to put several candidates up to her, and let her choose one. But she puts herself on record as saying, that under no condition will she have anything to say about it. This put them in the last ditch, which was helping to force them to make a demonstration that otherwise they could not make.

Mortal man usually has to have a strong and severe experience before he will demonstrate. When he has a minor difficulty and feels it is not dangerous, -- so he can get along all right, -- that attitude shuts him off from making any kind of a real demonstration. He has to have something that frightens him, something that others will criticize him for or, belittle him for, if he fails, before he will wake up and get rid of it. If one has a growth on his back he will neglect it, whereas if it is on his face he will work continually to get rid of it.

The deduction is that the human mind must have some prod, otherwise it will go to sleep spiritually. Part of the nature of the belief that animal magnetism has put upon man is a lackadaisical sense. It is part of the equipment of mortal man. Thus Mrs. Eddy was the most skillful prodder that the world has known since the time of the Master. Would to God she were still with us to stir us to the action that means salvation!

As an example of her own realization of the value of her rebukes, she wrote to Mr. Johnson on March 21, 1893, "My son the Dr. has awaked to his own dear noble self, and I am so thankful, I cannot express myself. His mistake and my stern rebuke were God's dear means for saving him."

In hot countries where food is plentiful, we find that the natives spend a large proportion of their time in sleep. Activity increases in proportion as food is harder to obtain, but that activity is not normal. Wherever conditions warrant, you find man falling back into the native condition of lethargy. He falls asleep mentally if there is nothing to rouse him up. Activity is always an artificial phase of human thought, although it is divinely natural with the real spiritual man. We do a hard thing to get mortal man to see the importance of mentally rousing himself, until he takes

on the divine Mind which includes the activity which is natural to him.

In the days before airplane motors were equipped with self-starters, the starting of an engine was a perfect illustration of the above fact. It was an unnatural and difficult thing to turn the motor over. But as soon as the mechanism began to function, its revolutions seemed effortless. There is a native and unlabored activity in the real man; but in mortal man activity must be started humanly to counteract the inertia of the human mind, until thought is connected with the real man's activity. Then activity becomes unlabored and easy.

Mrs. Eddy manifested an active sense continuously, and it was not forced. But she continually had to use the self-starter on her students, until they connected up with the natural man's activity. Then it continued without difficulty.

It is plain in the beginning of this letter that Mrs. Eddy diagnosed Mr. Johnson correctly. Spiritual perception must always precede the demonstration of it. It begins to flood into one's thought long before he finds himself able to demonstrate it. All students struggle against an inability to practice what they perceive. Ministers who become interested in Christian Science perceive its logic readily, because they have been trained to grasp intellectual propositions; but they find it difficult to practice, since old theology has never demanded of them aught but profession. Hence, when they perceive the truth of Christian Science, they are greatly satisfied, without taking on the fact that that spiritual perception carries the necessity for demonstration. They become long on perception and short on demonstration. Before long a sense of discouragement takes hold of them, because they find their demonstrations so immature.

It always discourages a man to find that he understands a theory perfectly, but is unable to operate it. He is liable to fall by the wayside, thinking that there is something wrong with Christian Science, when, for instance, he feels that he has a profound understanding of Christian Science, and is unable to heal himself of a simple cold. As a matter of fact, the belief of a cold is just as serious an affliction as consumption. Back of both beliefs is the same devilish intent, namely, to rob man of his spiritual thinking. That intent represents the maximum of all evil. Animal magnetism has for its intent, not to kill man physically but spiritually -- if such a thing were possible. We have Science and Health to witness that Mrs. Eddy's definition of murder interprets it as an effort to kill man spiritually rather than materially. It is necessary for the student of Christian Science to learn a new definition for murder based on Jesus' injunction not to fear them which kill the body, but which have the power to destroy both soul and body in hell, -- hell being the belief in separation from God, Life.

Thus Mrs. Eddy gently calls Mr. Johnson's attention to the fact that while she appreciates his spiritual vision, she knows that to profit by it, -- which means to demonstrate it, -- is a different matter, one that looks less favorable.

The difficulties attending the establishment of Christian Science services with preachers, finally presented such overwhelming obstacles that Mrs. Eddy was driven to give it up, -- which was what God wanted her to do. These ministers were all fully capable of expressing themselves, but

ministers cannot be helpful in Christian Science until they demonstrate what they have learned, and hence, preach from the standpoint of what they have demonstrated. That is where the ministers were found wanting.

If we realize that to Mrs. Eddy healing and demonstration were synonymous terms, then the following which she wrote to Miss Naomi Robertson on August 13, 1904 bears on this point. "You mistake, dear one, in thinking I am sad! I am the very opposite -- am filled with gladness and gratitude for the unsurpassed prosperity of Christian Science. It was only when naming the need of more and better healers in the field that my face expressed my disappointment. Do not think I am not the happiest of the happy, for I am, and I should be; but address yourself and fellow students to leave behind the fashions and foibles and pride and vanity of the world, and to demonstrate Christian Science. Teaching, and church-making, and leading, will never demonstrate what is taught."

It is generally understood today that unless a Christian Science lecturer has demonstrated what he has learned, he is not equipped to go forth and lecture on Christian Science. It is only the man who has proved what he states, who can carry conviction to his listeners. It can be seen what a difficult thing it was in those days to find pastors for the church, since this letter covers an effort to obtain one who had never even had a chance to demonstrate Christian Science! This man under consideration had become interested in Christian Science from the theoretical standpoint, yet was still preaching in his own pulpit! From the general knowledge that students have today, this sounds foolish; but it indicates the difficulties that confronted the early footsteps in organization.

In old theology there is nothing strange about a minister changing his faith from one church to another. If a Baptist minister decides to become a Congregationalist, no mighty mental upheaval is necessary, since there exists no essential differences in those two religions. And if the man is a good preacher, he will soon receive a call from some group of the latter faith, to come to them.

Mrs. Eddy's insistence that the members work this problem out themselves is a fine precedent for all time in our church, since the only way students will ever learn to demonstrate is by being thrown on their own resources.

Another point of helpfulness in this letter, is that she honors Mr. Johnson for going ahead without fear and showing great interest and ardor in his efforts, even if they were not wise in every instance. This is in contrast to the timidity that holds back lest it make a mistake. This letter from our Leader, therefore, would encourage him to go ahead in the future, but to watch, that he reflect more of the divine wisdom that is so necessary.

A still further deduction from this letter is the point about Mrs. Woodbury. Evidently Mrs. Eddy looked upon an immoral sense as something that could be healed. When this was done, Mrs. Woodbury would be fit to work in the church, even to being the pastor. How far removed is this estimate from the attitude that would damn the one who has sinned, forever! Mrs. Eddy had no such motto as, "Once a sinner, always a sinner." Here she was, waiting for the healing of immorality before she appointed her to high places in the Cause. What a comfort this should be to those who have allowed some temptation to overtake them, the strength of which they did not realize!

Instead of feeling that they are forever outside the pale of spiritual service, they should realize the possibility of meeting the error, and returning to the Father's house, cleansed and ready for service.

In Christian Science, immorality should be classified with sickness, something that can be healed; and when one is healed, he is free from every stain.

Mesmerism changes its form to suit conditions. Its primary purpose at this time was to dishonor Mrs. Eddy and the church, as she states in this letter. Any student who stands up in a business meeting and advocates the use of the human mind, is dishonoring Mrs. Eddy and the church. The church is founded upon the necessity of proving opportunities for demonstration; and it is always the action of mesmerism when members stand up and insist that the human mind is all right in its place, -- that is, conducting the business of the church in a human manner.

Mrs. Eddy was sad when she saw a student carried away by his first great perception of Christian Science -- with a vision of the wonders he was going to perform -- when she knew that he was doomed to an unsuccessful demonstration unless he gained an understanding of animal magnetism. Her pity for Mr. Johnson's inexperience was because he lacked a training in the knowledge of evil. She had been down into the mire in order to learn about evil, against her own inclinations; so she pitied anyone else who had to do it in that manner.

This necessity has always been the great stumbling-block. When a man starts on his upward journey, he does not want to descend into the depths of depravity to learn about the operation of the lie. He feels nothing but joy in his contemplation of good; but it is distasteful to contemplate the need for talking about, understanding and compassing the claim of animal magnetism. If Mrs. Eddy were with us in person, would she still write in tears that she had not yet found students who of their own volition could walk over the claim of hypnotism, so that they could follow our God's demands upon them, -- which no one can do unless he handles this claim?

A sick man's thought has stalled; it is necessary to start it in right activity. When a practitioner can feel his patient's thought take hold, so that the natural activity of the real man animates the human sense, he knows he has healed him. Christian Scientists need not feel as though activity of thought is something that will always have to be forced, or that at any time it may stop. When one functions rightly, activity of thought is far more natural and unlabored than inactivity of thought.

This letter puts the student into the last ditch, as our Leader was so fond of doing; the most notable instance being the rigid requirements she brought forth in the building of The Mother Church, which forced them to make its erection a demonstration. No doubt Mr. Johnson was pleased to receive this letter; but Mrs. Eddy's commendation and appreciation was always to encourage and stimulate one to do better. We can tell by its contents, that he was bringing to the altar a mixed offering. He was wise in his ideas, but lacking in the demonstration of carrying them out.

The students did not understand animal magnetism then any more than they do now; they did not realize what it was that sought the life of the young

child. In fact they could not always tell that the young child was dead, or when the spiritual thought left them and they picked up the threads of human thought again. Who does know when this happens? Do we not require some sharp reminder, physical exhibition or manifestation of that loss, before we realize that we have lost it?

Why is this? Because the spiritual thought and the harmonious human thought appear so similar to mortal sense. It is like a sparkling, beautifully cut gem my wife found. She took it to three jewelers, and one of them declared it to be a valuable diamond, while the remaining two said it was glass.

As we become more and more acquainted with both the human and the real -- as spiritual sense is brought into activity -- the distinction between them will surely become more apparent. It is only to the immature thought that the purified human mind and divine Mind seem so alike that one cannot be distinguished from the other.

One thing is sure, if desire is prayer, the more we desire to know whether it is the human mind or the divine Mind that is governing us, the surer will be our spiritual discernment. It is when we are indifferent that we remain in doubt. When we earnestly desire to know, God will always tell us; and the manifestation of the purified human mind, which is the loss of the Christ, will become more apparent. The more we approach the understanding of Spirit and acquaint ourselves with spiritual sense, the less chance there is for us to be deceived, and the more objectionable and obvious becomes the purified human mind when it attempts to assume the prerogatives of the divine Mind.

In the Christian Science Journal for November 1, 1884 we find the following, "How can I distinguish between the immortal and the mortal thought? The thought that rests firmly on the understanding that all is Good is the immortal thought. When belief in the presence and power of evil, or the reality of sin and sickness, enters your mind, it is mortal thought."

One day not long ago I felt such an abundance of human health, that it seemed as if I could accomplish anything. I was grateful to realize that, because it carried with it a sense that I had lost God, it was as objectionable to me as would be sickness. I realized that I would never again believe that human harmony raised to its highest degree was divine harmony.

Is it surprising, when one takes up selling precious stones as a profession, that he become more and more proficient in his keen ability to distinguish the real from the false? Mrs. Eddy could always detect the difference between action based on the human mind, and that expressing divine Mind. In this letter written in 1889, she proved the clarity of her spiritual thought, her ability to diagnose, in the wonderful way in which she trained students, so that the Cause itself would never suffer. Nothing was surer than that no pastor that Mrs. Eddy had not demonstrated, would ever enter the church.

This letter praises Mr. Johnson for his natural spiritual desire and attainment. But at the same time it shows that Mrs. Eddy appreciated the fact that when animal magnetism produced any special pressure, he was not

able to handle it. So the results were not always in accord with Christian Science. Having made the statement that she loved him and was grateful to him for his spiritual good, she says that at times he failed. Then she states why.

One of the schemes of hypnotism was to put Mrs. Woodbury into the pastorate -- a woman who later proved to be a definite renegade and who finally came right out and showed that her purpose was to break up the Cause, if possible, and take away from it its logical Founder, the only one who could carry it to success.

Mr. Johnson would always listen to Mrs. Eddy. That was one of his saving qualities. If he differed from her, she was always right. He was clay in her hands, and as such served a grand purpose, even though at the same time she was looking for stones on which her church might rest. When it came to trusting Mr. Johnson with his own demonstrating thought, and finding the results permanent and constructive, that was more or less of a doubtful experiment.

Mrs. Eddy found that oftentimes the students borrowed her demonstration, as it were, and when they got beyond the range of her influence, they fell back to the level of thought that was the result of their own demonstration, which was not equal to hers. Mrs. Eddy speaks for herself on this point in a letter to Julia Field-King under the date of January 29, 1893. "The spirit of your letter breathed a breath of praise to God that was most cheering to me. You ask to see me for one hour if I think it will be a blessing to you -- before you return to the West. I cannot answer this question satisfactorily to myself, and, therefore, dare not answer it to you. But this I will say. If you are sure that you will go, and when you are ready to start, will drop me a line, I will endeavor to see you. In Christian Science my rules are, or, rather, God's, are written ineffaceably in my books and when I advise a student I do it most conscientiously; therefore, if these rules are not heeded and my advice is not followed, then the good I may do by an interview is problematic for it can only be my atmosphere instead of their understanding that does it and when this fades, like borrowed plumes, the effect is gone. Precious child, I long to see you reflecting the true image, saved from the flesh and made perfect even as the Father. But what a distance seems to lie between this consummation for us all, and the present proof of this grand fact. I wait on God and pray and watch and struggle and rejoice for you all. God bless you."

The early students knew how to demonstrate, but they did not always protect their demonstration from animal magnetism, so that it would not be reversed, or produce the opposite of what was intended. One may know how to bowl on the green, but if he does not know that he must rake away the obstructions or smooth the rough worm casts, how can the ball roll unerringly? What good is perfect skill that is deflected by that which interferes? Surely a knowledge of how to prepare the ground is a step in advance of the understanding of how to roll a ball straight, since the latter cannot operate successfully without the former. Similarly, a knowledge of how to deal with animal magnetism, which is the only deterrent to the unerring and successful operation of Truth, is essential to the demonstrating Christian Scientist.

Miss Julia Bartlett was one of Mrs. Eddy's early and staunch students, one who had denounced Mrs. Woodbury. Yet she became the instrument in giving her a call to the pulpit. Mrs. Eddy states that it was hypnotism that brought this about. She does not blame Miss Bartlett for what she did, but for her failure to apply what she had learned from her, namely, that through hypnotism evil may seem good, wrong may seem right, and the most unsuitable person conceivable may seem to be the right person. The choicest of Mrs. Eddy's discoveries had been shared with Miss Bartlett, so she had a right to be indignant that the latter did not do a better job in handling hypnotism.

Mrs. Eddy hammered away at the importance of handling animal magnetism, even though the laborers who listened and were wise, were few. She called it hypnotism because everybody knows that that term signifies man being robbed of his own individual thinking, so that he thinks as the operator instructs him to, which is dissimilar to right thinking.

First, the victim is put into a lethargic state of sleepiness, so soothed that he can easily put himself to sleep. But the operator impresses himself upon thought, so that when the victim does go to sleep, the operator seems to be with him in sleep; but because the operator himself is not asleep, he is able to rob him of his mind. If the operator was in his dream merely as an imaginary person, he would have no such power. But if he can project himself into his dream, while he, as the operator, stays awake, then he has the victim in his power. He goes along with him into his dream, and yet he is outside and awake, in full control of his senses, and he is able to handle the mind of the one asleep.

Thus, by speaking of it as hypnotism, Mrs. Eddy describes how animal magnetism works on the students, and implies that the effect of that work is to possess their thinking, so that they will act the way the adversary wants them to, by first putting them into this lethargic indifferent state of mind.

But it was a shock to Mrs. Eddy to see how little impression her admonitions and teachings in this regard made on the students. When she would use one method to rouse them, -- one illustration, -- animal magnetism would soon darken thought in regard to it. So she would select another, thus always striving to keep ahead of the devil.

When the thought of her students became lethargic, she would use Kennedy and Arens, Woodbury and Spofford, as illustrations of the action of the enemy. When these failed as thought awakers, she used theosophy, spiritualism, etc., all down through a long list that finally ended with Roman Catholicism, and there she left it. The term Roman Catholicism covers the human mind operating through domination and fear. It is the human mind, but in its most active and detrimental form, less personal than hypnotism, accomplishing its purpose by organization and universal consent. So she went from personal illustrations of the operation of hypnotism, to a more universal claim, to illustrate for all time the baneful effect of animal magnetism.

The letter in question is a beautiful one. Yet Mrs. Eddy is troubled over the unwillingness of students to acknowledge and perceive the need of acting according to her instructions. When she criticizes Miss Bartlett, she is criticizing Mr. Johnson, but doing it by the indirect method, of which she

was so fond. The indirect method avoids chemicalization. If someone should point a stick at you, you would dodge. But if one gave you a warning as if it was intended for another, you would listen without dodging, and you might see the importance of its application to yourself.

Mrs. Eddy wrote this letter in tears, because she saw how much longer it was going to take than she had hoped to establish the Cause on a basis that could not be torn down. There is no doubt but what she was tempted to consider the dark side of the human picture, her human age, her years of poor health, her own experiences as a lone, frail woman. And she must have realized what a task she had before her, to build up this great organization, as well as to train those who could carry it on in the way she built it up. The outlook was not very bright. She was confronted by the inability of students to understand her teachings in regard to animal magnetism, and to follow them as they should.

Of course, we can read this letter today without partaking of Mrs. Eddy's anxiety, because then she had no certain evidence that she would finish what God would have her to do. But we know she did, and that is why she was a success. It is not so much a question of her personal demonstration, because she did not take much time for that. She sacrificed working for her own spiritual growth and demonstration at every point, when necessary, for the Cause. Therefore, because she finished the work God gave her to do in establishing the Cause, she should be praised, and little said about the fact that if she had given more time to her own personal needs, she might have done better along that line.

She was never unfaithful, because had she been so, there would be some evidence of it displayed in the weakness of the organization. Had she been negligent in any way, or in thinking of just herself and her own problem, had she allowed herself to neglect any part of it, had she permitted herself to lose her temper or become irritable, -- which we know is the surest way of losing God, -- the Cause would show it today, because the human mind would have crept into it and would have betrayed it long since. But we know her work was done correctly; she must have taken footsteps that were ordered by the Lord.

Seldom did she complain that her students did not understand her teaching about God. Seldom did she say that the simple explanations that would lead to demonstration had not been absorbed and digested. She said that the one thing that she had failed to do, was to present this subject of animal magnetism in such a way that it could be detected and handled by students. She could not seem to impress upon the students that this mental mosquito called animal magnetism was a carrier of disease germs, so she continually had to handle the disease her students caught from this mental pest. She could not seem to inspire the proper work in this direction. But she writes, "But this shall be done, and they shall be left to their own direction until it is done."

One thing can be said for our Leader, that when she saw that the students did not understand this business of animal magnetism, she never let herself become discouraged. She kept on ceaselessly. Here, back in 1889, we find her hammering away to awaken thought to a proper appreciation of the error of mesmerism, hypnotism and animal magnetism; yet, thirty years later we find her doing the same thing. She kept up a ceaseless effort to

stimulate thought, and she did not confine it to one method. When she found that one way of stimulating thought had become ineffective, she dropped it without apology and took on another.

The fundamental exposure of animal magnetism is simple, but students are prone to think too much or too little of it. The teacher must soften it at times, by emphasizing its unreality, and at others he must cease the declarations of its unreality until he can stimulate a certain constructive fear, so that students will feel that they are fighting for their very lives. But if they fight, they will surely be successful. That is the best attitude of mind to give a student.

Once Mrs. Eddy wrote to a teacher, "Teach your students what animal magnetism is, how it works in themselves and from outside sources on them. These are the points in which my students fail most in teaching, and are the most difficult to teach rightly so as not to frighten but strengthen the students."

It is helpful at times to tell students that their understanding of truth is like a hot fire, that certainly could never fear a group of men trying to beat it out with icicles. Thus would fear be destroyed, since the icicles would melt just as fast as they approached the fire.

It often becomes necessary to stimulate students to feel that if they do not fight animal magnetism aggressively, it will overwhelm them; whereas if they do, they will be successful always. It is permissible to state that animal magnetism can never overcome a fighting man; it can only overcome a non-combatant. The explanation of how to handle animal magnetism is never as important as the necessity to awaken thought to its activities and the recognition of its claims, since that is its automatic destroyer.

Mrs. Eddy knew that she did not have to go too carefully into the explanation of the method; that if she could awaken thought to the fact that resistance would win the day and so bring out that resistance, all was well. Such resistance to animal magnetism is absolutely necessary, as well as the recognition of its claims, and the necessity for that mental activity which is the only way to destroy it.

Let us suppose some fearsome river beast was chasing you as you ran along the bank. Then let us suppose you turned around and started for him. Would he not at once turn and go back into the river? The very fact of his recognition of you as an enemy would cause him to turn and run. As long as he thought you were something he could chase, he would chase you. Animal magnetism works in just that way. Never fear it for one moment. Always remember that if you face it with courage, it will flee before you.

The man who is awake to animal magnetism, understanding it aright, is never handled by it. Man is handled by it because of his ignorance and fear of it, two qualities that make him vulnerable. Ignorance causes man to do nothing, and fear causes him to run before it. Both these qualities play into the hands of animal magnetism. "Resist the devil and he will flee from you," is the motto. The devil cannot stand against resistance.

Once Edward Kimball wrote to Mrs. Eddy that he felt ill and he believed that he would have to leave Boston, since he could not stay there. Under the

date of July 3, 1902 she wrote back to him, "Stay in Boston and vicinity always if you please. I know you can master it, the lie, there as well as elsewhere. To run before a lie is to accept its terms. This works like running before the enemy in battle. You will be followed, pursued til you face about, trust in God and stand on Spirit, denying and facing and fighting all claims of matter and mortal mind, both one. I and you have grown to be honored by God with entrance into this department of leaving."

Mrs. Eddy knew that when she left the students to their own devices, their selection of a pastor might be controlled by the same error that caused the Children of Israel to desire a king when God told them not to, -- which would result in disaster. But she also felt that that disaster would be salutary if they learned the lesson it had to teach them, so here she plans it. It is as if she said, "I am going to give you a last chance to demonstrate this and if you do, you will be all right. If you do not do it, you will pay the price of a lack of demonstration; but that will be a salutary thing, opening your eyes to that which perhaps you could not learn in any other way."

It will always be true of the Christian Science church, that while there will be many students who understand animal magnetism aright, there will always be those coming in, who will chemicalize over the explanation of it. They will find it difficult to believe that it is something that must be handled. They will experience its interference when they use what they know is a right and sufficient understanding of God, and find that it does not work as it should. They will not know why, until they learn that the demonstration of divine Mind does not work successfully, unless the ground is cleared beforehand through the handling of animal magnetism.

The reason why students find it difficult to comprehend the teaching of animal magnetism may be understood from the following illustration: If a fish could decide gradually to become an air-breathing being, before he was ready to leave the water, one might fancy his constructing a transparent diving suit with a hose running to the surface, so that he might have fresh air to breathe. If this suit and hose were wholly invisible, one can imagine that the other fish would fail to understand his great care to protect the hose so that the supply of air would be continuous. The more he came to depend on the air for his life, because he found that going back to water-breathing tended to drown him, the more careful he would be of the hose.

If the water stands for mortal mind, and the air for divine Mind, it is evident that Mrs. Eddy had reached the point where her very life depended on the free and continuous influx of air; so the necessity for protection was a matter of great importance. From this illustration we learn that, to the advancing student of Christian Science, animal magnetism and the necessity for protection from it relate wholly to one's reflection of divine Mind. Those who know nothing about this reflection scoff at any such teaching as that of Christian Science in regard to animal magnetism. Those who do not know that Mrs. Eddy's very ability to continue her life here, and thus found her Cause, was dependent on the protection of her spiritual thought, will never be able to understand why she made such an ado over animal magnetism. It was not that she was afraid of it, but she found it difficult to convince her students that it was something they must be alert to, especially after she had put forth a revelation from God teaching its nothingness,

powerlessness and non-existence.

No doubt there were times when she made a show of being afraid of animal magnetism, in order to arouse her students, as witness the experience of Miss Caroline Foss who became her maid soon after I left Pleasant View. One day during a violent thunderstorm, Mrs. Eddy made a great show of being afraid. She instructed Miss Foss and Mrs. Sargent to put towels over everything in the room that was metal. She herself lay on the bed. The whole performance looked rather foolish to Miss Foss; but who could credit our Leader with really being afraid? Yet knowing the methods she took with students to educate them and quicken them along lines of right thinking, who can say but that she did all this as a means of stimulating them to a right spiritual effort? If she had appeared perfectly serene and fearless, they would have felt no urge to work mentally. But to see the brave Leader they followed apparently in the grip of fear, would make them feel that the whole load of responsibility lay on their shoulders, and they would struggle to bear it -- and no doubt this was what Mrs. Eddy wanted.

Since the letter in question mentions Mr. Easton as the pastor, it is fitting to close this discussion by quoting a letter Mrs. Eddy wrote to him on March 10, 1893 that is both beautiful and helpful. Part of it may be found in the Christian Science Sentinel for July 6, 1940: "I feel it my duty to state to you the spiritual need of my old church in that city. It is in short a revival, an outpouring of love, of the Spirit that beareth witness. I found it essential, when the pastor of this church, to lead them by my own state of love and spirituality. By fervor in speaking the Word, by tenderness in searching into their needs -- and especially by feeling myself and uttering the spirit of Christian Science -- together with the letter.

"O, may the God of all grace and peace and joy and love give you wisdom to feed this dear flock and He will if you trust Him and obey Him. These are His only conditions.

"One more candid hint I will throw out on things less sacred but very requisite. Give the mesmerists no points to your disadvantage. The wicked horde of this class in Boston exceeds any other place. Never name (and caution your family also) any belief of sickness in the past or present. No provocative experiences of any kind, unless they are good and true. Have your sermons not at all commonplace, but well chosen, eloquent and adapted to the Boston high culture. To this end you will need much study and contemplation."

P. O. Address, 385 Commonwealth Avenue

Massachusetts Metaphysical College

571 Columbus Avenue,
Boston, Mass.
July 20, 1889

My dear Student:

I thank you for keeping still. I have just written Mr. Bailey that I positively decline to give any decision or even an opinion relative to any candidate whom my dear church or committee may propose for pastor, and I have no one to propose of my selecting. I want this to be done utterly independent of me by the Church and then they can satisfy themselves and feel a responsibility in the case which belongs alone to the church and society.

I hope that hypnotism will not go on in the ranks by aspirants for office, nor outside of their own ranks to in any way influence this choice of a pastor.

I have committed my dear flock to God in full faith that He will care for it.

Lovingly your Teacher
M. B. G. Eddy

P.S. I want to thank you for the wise action and faithful performance of your tasks which characterized your part in the final settlement with our offending members of the C.S.A. And I ask that you continue to watch and pray for this Assoc. and our church. Be most careful to accept no members of the C.S.A. who are not vouched for by Christian Scientists whom you know are right and loyal.

Again your faith-filled friend who leaves you all with God.

M. B. G. Eddy

A son who is taken into his father's business, if he is like most boys, will soon feel perfectly capable of running the whole thing -- even better than his father, whom he will think an old foggy. But there is one sure way to expose this delusion, and that is for the father to withdraw his advice and let the son take charge of the business and run it for a while, without any interference. The boy must understand in no instance is he to refer a single thing to his father, but be ready to decide all questions for himself. If the boy is incompetent to run the business, although he thinks it is time for his father to retire and turn it over to him, this will surely be the best way to find it out. On the other hand, if this experience proves to the boy his need of his father to stand by to watch, instruct and advise, lest he make mistakes, then he will appreciate that that is part of a necessary training for him that will prove advantageous and successful to the business.

One can deduce from a study of Mrs. Eddy's history, and that of the Cause, that she probably knew at this point that this task of demonstrating the pastor, -- which had to be accomplished under fire, -- could not be worked out by them, largely because of their meager demonstration of Christian Science outside of healing the sick. It is evident, however, that she felt it necessary for them to find this fact out for themselves. We feel she knew that her students could not demonstrate this important point, because even fifteen or twenty years later we find her allowing the Board of Directors to select candidates for office only occasionally. When they sent in their selections, she vetoed them at once if she sensed a lack of demonstration.

The deduction is that she did not throw the responsibility on the students for demonstrating the pastor for the sole purpose of training them. While she knew they were incapable of doing it, -- and would be for a long time, -- without her help and guidance, she knew, too, that the suggestion was rife that they could run the church successfully without her, for it had been so expressed several times. Therefore, she deliberately withdrew from this question, because she wanted to permit them to discover how little they could really do in demonstrating the wisdom necessary to handle this situation properly.

If the father was letting his son take hold of the business as part of his training, and not in order to expose to him how little real capability he had, he would instruct him to refer anything to him that he wished to. If he ran up against a snag, the father would be ready to help him out. The way to train him would be to tell him to take the initiative under his own intelligence, while the father stood by as a consultant.

Hence, it is plain that Mrs. Eddy desired to expose to her students their inability to do this thing, and not to train them, for she told them not to come to her at all. It was a fallacy for them to believe that they could step in, and without either adequate human experience or knowledge of demonstration, do the task as she did it. Very carefully she stated that she would have nothing to do with the matter, that she had no one to propose of her selecting, and that she wanted it done independently of her.

There were times when for the sake of training students, she let them try their own wings, but stood back of them lest they fall. In some cases, however, it was necessary for them to find out through their own experience that they were not capable of doing this work. When they found this out, they would be willing to turn the matter over to Mrs. Eddy without any interference or malpractice, and allow her to make the demonstration. Then she would be free from the continuous influence of their deterring belief that they could do it as well if not better than she, if she would only give them a chance.

This letter is also valuable for the next statement she makes, to the effect that there is always a mesmerism which goes out from the people who aspire to any position. Because of this condition, there is always a hypnotism that we have to contend with in the effort to discover God's choice for a position. To be sure, this mesmerism is more or less unconscious on the part of the office-seeker, but it is very definite and distinct to those who have the spiritual sense to detect mental atmospheres.

If one believes that he is thoroughly fitted for a position and wants it -- perhaps believes that he ought to have it -- he unconsciously exerts a mesmerism. The only stand to take that carries no hypnotic effect and is metaphysical, is to rest in the thought that you are ready to do anything that God calls on you to do, for He will not call on you to do anything of which you are incapable. When it is made plain to you that God has selected you to do a task, you desire to be obedient. But you also must hold the thought that no one can put you into any position that God does not desire you to fill. Such a stand is scientific and carries no mesmerism, but it requires an advanced point of spiritual growth to attain it, or to detect it in another.

An illustration of this hypnotism was seen in the conduct of a young but promising student who desired to be appointed as Committee on Publication for his state. He was an employee in a grocery store managed by his father, but did not like the work. He saw the possibility of the Committee position bringing him a steady income, so that he might leave the work he did not like. His mother was the Second Reader of their church and had the privilege, together with the First Reader, of casting her vote for this appointment. The young man's desire together with his mother's ambition, exerted a mesmerism that could be felt and had to be guarded against.

Finally, Mrs. Eddy warns Mr. Johnson to accept no one into the Christian Scientist Association unless vouched for by one who has the ability to gauge his worthiness. The implication is that it is necessary to handle animal magnetism, and to be awake to the hypnotism of those who want position and membership, as well as to the danger of being influenced erroneously in making such selections.

There are those who feel that it is detrimental to praise deserving people for work they have performed, but a wise man is always ready to appreciate and quick to applaud any work that merits it. A little praise of this kind from our Leader was always a great inducement to further effort. If it was possible to give any praise, she was always ready to give it, even though the wise and faithful performance of tasks fell short of being a demonstration of true metaphysics. Mrs. Eddy saw in the students' efforts, obedience and a prayerful desire to do the right thing, even if they were not yet capable of directing their efforts wholly along lines of scientific metaphysics.

We learn, therefore, that Mrs. Eddy perceived the value of encouraging students all she could and of always applauding good work, -- or work that was at least not bad.

In this letter, she states twice that she is leaving the flock to God "in full faith that He will care for it." She is washing her hands of the whole situation and thus forcing them to work with God, and to be answerable to Him. Mrs. Eddy wanted them to realize what it meant to fail God. They might fail her, and she would do nothing about it; but she wanted them to know that they could not fail God without His doing something about it.

Her final statement does not indicate or express much confidence in what she hoped they might do in the way of demonstration, but she insists that she is their friend who is filled with faith. She was always ready to help and

encourage them, and she would always hope and believe that they would do as God would have them do. Yet, the way she closes the letter does not imply a very great confidence or expectancy that they would do it.

P. O. Address, 385 Commonwealth Avenue

Massachusetts Metaphysical College

571 Columbus Ave.,
Boston, Mass.
July 23, 1889

My dear Student:

Your tender parting on paper with your pastor was touching. Yes, I call you all my children and feel a Mother's emotions of joy or grief in your prosperity and adversity.

My only care is this, now, and it would be light if all my students had your foresight and caution. Please notice this word to the wise. If Mr. Joshua Bailey starts another movement of importance and you get knowledge of it let me know before he influences my thought by a report of his own.

Be careful to admit no members into your C.S.A. that are not endorsed by me and I will be careful as possible to know whom I send through my son.

Lovingly yours,
M. B. G. Eddy

(Confidential)

It is a known fact -- and Mrs. Eddy knew it -- that if you can get a person's ear first, you can always give him a more or less prejudiced report of a situation that will tend to influence him to see it your way. It is possible that at this early date Mrs. Eddy had to make a more definite and conscious demonstration of divine guidance than she did later. The habit of relying on God, however, eventually brought about a reflection of wisdom that was more or less permanent, so it would have been difficult to influence her either by talking or writing. But at the period this letter was written, she realized that she might be influenced and allow Mr. Bailey, for instance, to go ahead in a wrong direction and purpose, in an unwise effort and suggestion; or that she might be so carried away as to the value of the arguments that he presented that she would consent to something that rightly she should rebuke and eschew.

It is evident by this letter that she had learned by this time from Mr. Johnson the nature of the congregation Dr. Smith had been preaching for -- her own disloyal students -- and she saw what an error it had been for Mr. Bailey to have agitated the proposition of securing Dr. Smith to preach for

the Christian Scientists, when it meant taking him away from Luther Marsden's church.

Mrs. Eddy here anticipates this suppositional power of deception by asking Mr. Johnson to give her knowledge of what is going on, before anyone else gets a chance to influence her, so that she may be able to apply a wisdom that is not prejudiced or warped by human influence. This was very wise, because it is true that after a person has had a chance to tell you their side of the question, the other side may not seem as convincing. It sounds merely like a rebuttal of what has been said. The human fact is that the first one to the ear always has the best chance to convince, and the last one the least. And a conviction already created is difficult to move off. Mrs. Eddy admits this as the truth about the lie. Then she endeavors to forestall the possibility of error creeping in in this way, by relying on Mr. Johnson's help.

Finally, we find her seeking to safeguard the Christian Scientist Association against error, by relying on the members, who although they usually stood all right themselves, were more or less subject to the action of mesmerism in admitting unsuitable candidates, because of their ignorance of its presence and influence.

In the previous letter she has already stated that there are two phases of mesmerism that must be dealt with in this connection, the hypnotism coming from those who desire place and power, and the outside influence of human opinions seeking to bring about such an appointment -- one that is the result of the human mind's opinion, rather than divine Mind's direction.

Now she seeks to safeguard the situation by having no members elected to the Association not endorsed by her. Mrs. Eddy knew that if those who would betray the Cause were sufficient in number, error might easily stampede the small band of loyal ones. A fact about the human mind is that it is always possible to keep in subjection its aggressive phases with a small group, whereas with a larger one under mob mesmerism, they may burst forth and become unmanageable. The moment the majority of thought gets on the wrong side it becomes difficult to handle. When our Leader returned from Chicago in 1888, she discovered that a small group of dissenters had stampeded the whole church and disrupted it to the extent of stopping services, so that apparently her work had gone for naught.

It was thus that Mrs. Eddy learned to distrust human opinions, and the acts of those who did not understand the necessity for freeing thought from human influence. She knew that this freeing of thought can only be done through the action of divine Mind, and must be accomplished before any endorsement could be made of future candidates for membership in the Association, in order that such endorsements might be trustworthy.

P. O. Address, 385 Commonwealth Avenue

Massachusetts Metaphysical College

571 Columbus Ave.,
Boston, Mass.
July 24, 1889

Dear Student:

Doctor Smith's case has failed because it was not started by our Father. This is history, that everything I have started from His direction has stood. The candidates proposed by me for my aid in pulpit have never been what I wanted but only the best I could do under the circumstances.

If the elements and people brought by Dr. S. had come into our church and been guided by M.A.M. they would again have broken it up. I have kept the flock from being scattered till now. Had I had my time to tend them, we should have had a large church membership.

Now I own your church lot for a meeting house and I want the sums collected for building put into the work at once. You can trust me with the land until you pay for it. I want the first floor above the ground, for my College, and a vestry when needed. Go to building soon as possible.

Again

M. B. G. Eddy

This letter begins in a helpful way, for one of the errors of mortality is animal magnetism's constant suggestion that the dwelling place of God is an infinite distance away. Mortals speak about God with bated breath and superstitious awe, making it impossible to realize the true and scientific relationship between God and man, where God is something to be brought into experience and demonstrated.

In Christian Science, God is talked about naturally and without a shiver, as if man was talking about a friend. Mrs. Eddy wanted to break down that sense of distance and strangeness, so she states that "Dr. Smith's case failed because it was not started by our Father." This conveys the thought that our Father is everywhere, and while He differs from our earthly father, He is much more real, and is right at hand. A child could not do much with a father who was always away somewhere. But here she gives the conception of God as right at hand. You can call upon Him, rely upon Him and at any time you can receive His voice and direction, since it is merely the suggestion of separation and inability of communication that makes us feel that He is far away from us.

If you discovered that you were a German who had been stolen away at birth and brought to this country, you might return and meet your father for the first time, and be glad to see him, but you could not talk with him because you did not know his language. He could give you no advice until you

learned to speak his language. So the first and important step we must take in Christian Science is to learn how to communicate with our heavenly Father. Once that is learned, there will be no excuse for not going to Him for everything. To attempt to communicate with Him before one knows how, does not enable one to hear Him, although the habit of striving to, helps one to learn how to do it.

The first thing this letter does is to show that to Mrs. Eddy, God was just as useful, and just as tangible, as would be an earthly father, and that she was conscious that He was always at hand. She could communicate with Him, and hoped that her students had acquired some knowledge of the universal language of Spirit by which they could also communicate with Him. She hoped that they might break down the error of distance and time, those suggestions that make God seem so far off to mortals that they feel that there is not much use in trying to talk with Him until they get to heaven.

The majority of people postpone any active effort to do much of anything about communicating with God, waiting for the time when they think they will be where He is. They feel the hopelessness of dealing with that which is so far off. While they try to keep His mark on their foreheads, WILLING AND DESIROUS, they feel they must wait. Christian Science says that you do not have to wait, and if you are really eager, willing, and desirous, you can mold that into the understanding and realization that heaven is right here, and that there is in reality neither time nor space. One begins to approach God when he realizes that he is with Him now, and that recognition has got to come, or man will always be separated in belief from Him.

Mortals in selecting a candidate for pastor should do one of two things; either search for one with certain external qualities and qualifications, or else look for the perfect man, which can never be found. But in this first paragraph Mrs. Eddy tells us that under demonstration she learned that God does not wait, -- divine wisdom does not wait, -- for the perfect man to appear, but selects the best one, the most suitable one. She found this out in her long weary years of trying to find someone to train to take her place.

God never pointed to anyone as her successor, permanently, even though she tried her best, and trained many -- nay, even told them that the possibility would be theirs -- as she told me. No doubt she wondered at times whether it was her inability to get near enough to God to find out who the right one was. But when she went right up to the end of her human experience without having disclosed to her, one who might follow her as a successor, she was forced to recognize that God did not intend that anyone should fill her position.

Mrs. Eddy's destiny, to have no successor, was similar to the experience of the Children of Israel, when God told them the time had come for them to function without a king. Everyone should have stood up and measured up to this demonstration, but they did not. They insisted upon a king. So God selected Saul, which should forever end the belief that, when God selects one for a position, he must be perfect. Saul was not perfect, but he was the best that could be found at the time, and if at the end he betrayed his people through witchcraft, perhaps even at that he did better than anybody else might have done. Hence, it was not any lack of wisdom that selected him, since he was undoubtedly the best under the circumstances.

Is it reasonable to believe that Saul was selected to lead the Children of Israel to great success; for in having a king they were disobeying God, since He had said the time had come for them to make a demonstration of individual guidance? This demand still has metaphysical significance and value to the Christian Scientist. At first the Cause had an individual Leader in Mrs. Eddy. After she passed on, she left us the Pastor Emeritus which was more impersonal; also Science and Health, which was still more impersonal. Yet in the advancing footsteps of growth man must finally become his own king and priest, and lean directly on God for all guidance and all wisdom.

The question might have arisen in the minds of the church members, who were permitted to read this letter to Mr. Johnson, how Mrs. Eddy knew that if the elements and people brought in by Dr. Smith had come into the church and been guided by M.A.M. they would have again broken it up. It almost sounds like a doctor saying about some case that a practitioner failed to heal, "I could have healed that case if it had come to me." How does the doctor know?

It must be realized that the temptation of the church was to aggrandize Mrs. Eddy because she took steps that were ordered by God. He instructed her and the results were so eminently satisfactory that they were willing to follow her. But it was difficult to see that Truth also instructed and directed her in relation to animal magnetism, the understanding of it and its effects, just as definitely and clearly as it directed her in founding the Cause and building the church. To those who do not understand how revelation works, it does not sound rational that those who receive revelation should know how evil works, since all evil is unreal. They look upon God as knowing nothing about evil, and therefore do not see how revelation can include an understanding of that which is unknown to God.

Electricity does not need to know about the machines that it runs. The inventor constructs the machines and when the power is connected, it flows in and does the work as he planned it. So if one perceives the necessity for understanding the operation of evil, then if he reflects divine Mind, it enters into that mold and enlarges his capacity in that direction, giving him the ability unerringly to understand evil.

God knows nothing about evil, but furnishes that which, when it motivates man's desire, brings forth the object of that desire. That is why man has to demonstrate divine Mind, for divine Mind furnishes everything but the problem. Man must furnish the problem; then he must recognize the problem in the human need, and in the way that divine Mind will meet it.

An important part of all revelation is the empty vessels which man must provide. When man has a definite and recognized need within himself, Truth takes care of it; but when he has not, it is impossible to bring divine Mind into active operation. Therefore, in order to keep the flow of infinite Mind operating, man must go out and bring in the poor, the halt, the lame and the blind, to his feast. That is the only way there can be a feast. When the people came who had no need, there was no feast. So they had to go and get the empty vessels, the poor, the lame, the halt, etc., and then the Bible records that they had a feast. This proves that you can never have a feast unless you have the need -- the hunger. When the hungry come, that provides the perfect set-up for the divine Mind to flow in and bless the world. Any practitioner knows that he cannot effectually treat a man who has no

recognition of any need. But when a man is sick, it is disclosed to him that he has a need, and because he cannot meet it humanly, he comes to Christian Science and in turn Christian Science is able to meet it.

Jesus could not do many mighty works in his own city because of the mental state in the people called unbelief and hardness of heart. They did not want what he had to give. They did not consider that he could do anything for them. They presented no empty vessels. When Jesus talked to the five thousand, he took them into a desert place and preached to them long beyond their supper time. Thus he created a need, which provided him with the means of making the demonstration of feeding them. One might believe that Jesus had a power of reproduction, that was such that he could start a store and sell fish and bread ad infinitum. Jesus, by talking so long and arousing their material hunger, fulfilled an important sector of the demonstration, an important member of the triad of demonstration, which was the need.

It is sometimes possible to take a patient you cannot heal, because they have no recognition of their need as being a spiritual one, and work with them until they recognize what it is. The tenor of Jesus' teaching was to make man recognize his need of what he lacked. Then he could supply it.

So the explanation of what Mrs. Eddy wrote in this letter is that when there is a need in man of understanding the operation of evil, Truth will unfold it. There are students who go along with no understanding of animal magnetism, although they might seem quite spiritually-minded. That is because they have not been trained to believe that the understanding of the operation of evil is a necessary preliminary to the correct functioning of Truth. So they work along, and the Truth does not reveal to them what they do not recognize as a need. This explains why the old prophets never knew the scientific process by which the world could have attained and demonstrated what they did. They had no sense of the need of attaining it. But Mrs. Eddy was so imbued from the beginning with the recognition of the need of the world for a knowledge of the way, that she provided an empty vessel that Truth filled in this way.

We must realize that, because Mrs. Eddy was so convinced of the need of providing the world with a comprehensive and complete explanation and demonstration of the way out of mortality, there was nothing omitted from her revelation, either on the side of an understanding of good or a knowledge of evil.

She could foresee the results of God's footsteps taken obediently. Therefore, she could declare what she did about Dr. Smith and his "elements and people," provided they were governed by M.A.M. No doubt they were, although she did not want to come right out and say so. But she knew it, since William B. Johnson had brought to her the information that she did not have, namely, that Dr. Smith was preaching to a congregation which had among its members some of Mrs. Eddy's disloyal students. She states that if they yielded to animal magnetism, the presence of a large number of people coming in that way, would divide and scatter the flock, especially if some who came in were her own disloyal students.

One might wonder why Mrs. Eddy could not have protected them, but she had all she could do without working all the time to protect the congregation

from animal magnetism. Her feeding of the flock was limited, and that in itself was a reason why there were not a larger number attending at this time, since it is a divine rule that the demonstration of feeding must keep pace with the number fed. When the mental work in any branch church diminishes, the congregation begins either to thin out or to increase with undesirables. The same is true in the diminishing sale of the periodicals, and no high-powered salesmanship methods can ever take the place of mental work.

When a few years ago the number of members who withdrew from The Mother Church totaled over a thousand a year, it was evident that they were not protected as they should have been. Had they been protected, many would not have withdrawn. So Mrs. Eddy says that she has kept the flock from being scattered until now. And if she had had the time to tend them, she would have had a large church membership. But without adequate protection, only the few and faithful, those so spiritually imbued that they did not allow error to touch them, could stay. They made up the small congregation.

There are some who might say of those who left, "If they are as easily handled as that, they had better not stay." But we are all easily handled, and if we did not have some loving thought to warn and correct us, we do not know what might happen. We are all handled and all need help. So we must be willing to give it. There is no necessity for any church losing members, since anyone who has once perceived the wonder and effectiveness of its teaching, cannot give it up. Where can they go? Can they go back to old theology? Can an oak tree go back to an acorn? So these young members leave solely because they are not protected from animal magnetism in their vulnerable period; and they must be protected.

The common green crab would soon be extinct but for the fact that a hard-shelled brother is available to tend to a soft-shelled one whenever the need arises. Whenever one is ready to shed his shell, a volunteer comes along to stand guard during the process. What a lesson in unselfish protection! There is no room for selfishness in crab life. Should Christian Scientists be found unwilling to do for each other what the crab is willing to do for his brother?

Of historical interest in this connection are the following letters, one written at Mrs. Eddy's request by the Business Committee to Dr. Smith and the second by Mr. Johnson to his church:

Boston, Mass.,
July 22, 1889

Rev. Charles Macomber Smith, D.D.

The Business Committee of the Church of Christ (Scientist) deem it advisable to say nothing further on the matter of calling you to the Pastorate of this Church. We felt that we owed you this statement that you might know our position. Thanking you for your kind and courteous attention, we are yours in love and respect.

(Signed) Julia S. Bartlett
Wm. B. Johnson
J. S. Eastaman

Boston, Mass.,
July 24, 1889

To the Church of Divine Unity:

The Church of Christ (Scientist) has decided not to call Dr. C. M. Smith to become their Pastor, but to look elsewhere for a supply.

No such action was conceived or recommended by Mrs. Eddy. When the question of calling him was first named to Mrs. Eddy, by a member of her Church nearly six months ago, she refused three times to listen to the suggestion, and has never been heartily in favor of such action, not for lack of respect for Dr. Smith but because she did not think it right to interfere with the Pastor of another Church.

Yours sincerely,

Wm. B. Johnson,
Clerk of Church of Christ (Scientist)

In the next paragraph of Mrs. Eddy's letter we learn that the church represented to her both a place of worship and a school. Her original concept was to combine the two in one. There have been students who have advocated turning all Christian Science churches into schools. Such have not grasped the importance of the union of those two concepts: that since all true knowledge comes from God, our religious worship is the practical demonstration of Christian Science that opens the door to God in the service. Then the wisdom that flows in turns the church into a schoolhouse. Mrs. Eddy declares that we must teach by healing and heal by teaching. So the church service consists of readings from the Bible and from Science and Health. The latter is intended to have a practical and scientific value in educating thought along lines of the possibility and method of the use of divine Mind.

The Wednesday evening meeting is intended to show that the church is taking advantage of what it has been taught; but it is confined to the special form of application that is largely for the benefit of the world. Then we have the business meeting that is for the benefit of the members. That is the point where the church becomes the schoolhouse in the strict sense of the word, because the business of the church is recognized as the problem given the school to solve according to metaphysics, which means the recognition that everything is an opportunity for demonstration, everything material must be turned into a channel for the spiritual. Mind must be proved to be all causation. So when the business meeting convenes, the school is in session, where the members may be taught in matters that are not brought before the public. The specialized form of healing that is set forth in the Wednesday evening meetings is intended to interest the public in Christian Science so that they will join the church. Then when they become members, they can be given the higher teaching that should be brought out in the business meetings.

Sometimes attendants at the services do not join the church because they realize that membership would only mean the right to attend the business

meetings, and have a vote in the running of the church; this seems to them like a questionable privilege. In reality it is a priceless privilege, because there students are taught things that the public are not taught, which is the method and opportunity to use the demonstration of Christian Science in all phases of human experience. The business meetings offer an opportunity for higher teaching that is not obtained in any other way. The greatest advance in understanding can be gained from them if they are conducted from a right standpoint. If they are utilized as they should be, to encourage and further knowledge and application of the demonstration of Christian Science, they will bring an increase of spirituality and growth, and a preparation for the higher work that God has for us when we are ready. Under such a right thought, members would not even consider missing a single business meeting. So the real demonstration of fulfilling what Mrs. Eddy foresaw in this letter, is to turn the church into a school when it comes to the business meeting.

Mrs. Eddy's statement, "You can trust me with the land until you pay for it," sounds very strange, because who would ever believe that anyone would doubt her integrity to a point where he would feel that, unless she was put under the restraint of the law, the church might lose the land, because she would refuse to turn it over? But she knew the possibilities and the extent of mesmerism. She saw it break up families where there was not the slightest rift between husband and wife, but the most devoted affection. Few of the students could possibly perceive that their faith in Mrs. Eddy's integrity could ever be so shaken, that they might believe it possible for her to play them false.

But to one under the influence of animal magnetism, black can seem white, and white, black. Mrs. Eddy realized this and made a statement in this letter backed up by her demonstrating thought to anticipate the possibility of anyone questioning the situation. What she wrote was practically a signed agreement that was legally sound. She did not do the thing she did not want to do, or allow them to require it of her, that is, to pledge herself to something that divine wisdom might not guide her to do at the time. She forced upon them a signed agreement which would hold in any court of law -- yet without their realizing it. And in giving this assurance that they could trust her, she was counteracting error. She did not make this statement idly, or to whip them into line; but the wise man would listen and be warned by the fact that she was looking ahead and seeing the error, and so warning them of it. Students who were permitted to read this letter to Mr. Johnson should have realized at once that they had something on hand to handle, lest they fall into the error of doubting the integrity of Mrs. Eddy, or feel that the error could make them believe in any way that she was playing them false, or ever could do so.

The same can be said of her previous statement, "Had I had my time to tend them, we should have had a large church membership." This statement acknowledges that error was active, and without her protective thought they would not have had any membership at all; and the membership at that time was only in proportion to what she had time for in the way of demonstration to give to the church. Of course, she could not give the time to meeting every phase of error that confronted every individual, but she was anticipating an attack upon her integrity by animal magnetism, so that the error would never come to a head.

Today it is a matter of history, how susceptible those early Christian Scientists were to animal magnetism, how little they knew about its operation, how she had to carry practically the whole burden of protection, because they had not awakened to the importance of that work. Today we still need to watch, because the tendency of thought is to shy away from animal magnetism, thinking that life should reach a place where everything is so harmonious and safe that we do not have to handle error.

This point was exemplified by Miss Lucia C. Warren, Secretary of the Board of Directors, who stated in 1935, in answer to our query, that the Board had practically nothing to meet from animal magnetism. Her tragic and accidental death within the year was an indication of the blindness of the Field to error. If the Board of Directors ever reach a place where they have nothing to meet from animal magnetism, it will either be because they themselves are working in the human mind to such an extent that there is nothing in the human mind to oppose them, or else they have triumphed far beyond what our Leader did, in meeting the raging elements of hatred, malice, envy, and lust as belief.

It is a rule in Christian Science that, while animal magnetism is nothing, one is in danger from it until he has made nothing of it. To declare that it is nothing does not fill the demand. He must prove it. It becomes harmless only as one makes nothing of it. Unless one applies this scientific remedy, it is an error that one should fear.

The Bible implies that those who are not for us, are against us. The human mind constitutes all animal magnetism, and if one is working with the human mind, it is not against him, but for him. It is fallacious and deceptive for any working Christian Scientist to believe that either he himself, or the Cause at large, will in this sense of things reach a place where opposition has been stilled. In Science and Health on page 97, Mrs. Eddy states that "the higher Truth lifts her voice, the louder will error scream, . . ." Surely growth must mean lifting one's voice higher and higher in the strength of Truth. Hence, we must believe that the proof of the sincerity and spirituality of the members of the Christian Science Church and the fact that their demonstration is improving spiritually, must be in having more to meet, yet at the same time, in having more to meet it with. It is an inconceivable proposition that this destroyer of mortal mind should find, or make, mortal mind agreeable to it. Either mortal mind must recognize that the thing it has feared is fast disappearing from Mrs. Eddy's Cause, namely, the active spiritual demonstration of Truth against mortal mind, so that it has quieted down in its active resistance, or else it is feeling a more powerful consolidation of spiritual thought and as a result is lifting its voice higher in active protest.

It is inconceivable for any student who has been taught aright, to believe that as Truth goes higher and makes a more successful and vigorous demonstration against the powers of darkness, error will make no corresponding resistance, when its whole suppositional existence consists in self-preservation and self-perpetuation. In the above statement Mrs. Eddy does not say that error becomes more powerful, as Truth lifts her voice higher. She merely says that it screams louder. One immediately thinks of an animal that does not make much noise when you fight it, until you start to choke it. Then it begins to really make a noise as its last stand against its destroyer. So we do not believe that animal magnetism increases in

power; but it comes out from where it is hiding -- the devil is unchained as the Bible prophesies, and comes out into the open where it can be destroyed. Thus animal magnetism is error on the way out.

Evil as an inoperative latent belief cannot be destroyed. It has to be unchained before it can be handled, just as venomous snakes hidden underground for the winter cannot be destroyed until the warmth of the sun in the spring causes them to come out. They are no more dangerous when they come out, than they were in their holes. Similarly Truth brings error out of hiding. But it is no more real, no more vicious, when it is out where you can see it. In fact it is less dangerous, because one knows what he is up against. But it is a weird supposition to believe that at the present time students have been so successful in breaking up the claim of animal magnetism, that they no longer have to consider it much. Let them look at the condition of the country and the world. Let them look at the animal magnetism that has been stirred up in these days. Let them look at Germany, Italy, Russia and Japan, and then say that the forces of evil in the form of mass mesmerism and human will domination, greed, hatred are not on the run. Surely it is possible to learn from its outward manifestation, the inward and subtle opposition of animal magnetism toward the Truth.

As long as there remains one belief of life and reality in the human mind, or animal magnetism, it will adhere to its determined purpose to destroy God and all of His ideas, and it will continue to strive to do so until it is destroyed. There is nothing God can do to stop this opposition from being manifested; hence, there is nothing His ideas can do in that direction. The carnal mind is at war with divine Mind and this warfare must express itself, and can only end with the elimination of error. On page 96 of Science and Health, Mrs. Eddy writes, "These disturbances will continue until the end of error, . . ." The Bible says, ". . . only he who now letteth will let, until he be taken out of the way." (II Thessalonians 2:7)

There is only one antidote for animal magnetism, and that is its destruction by reducing it to nothing. And the evidence on every hand is that it has not yet been destroyed in this way. But it is always a cross to the Christian with a gentle thought in his desire to elevate his thinking and to commune with God, to make this sortie into the realm of evil in order to destroy it; and so he dislikes to make it. But it must be made. Even our Leader states that she shrank from doing it.

In the early days there were many students who chemicalized over the Lesson-Sermon on animal magnetism and hypnotism, yet it is a lesson that must be given to the people whether they like it or not. Since Mrs. Eddy states on page 210 of Miscellaneous Writings that "error, when found out, is two-thirds destroyed, and the remaining third kills itself", we can assume that two-thirds of our effort in Christian Science must represent our demonstration over error, and the other one third the endeavor to elevate our thinking. The Master states that it needs be that offences come. So it needs be that we have a service that uncovers error, and it should never be softened down until it becomes agreeable to those who chemicalize over a dissertation on animal magnetism.

If you live in a country where there are wolves, your son must learn to shoot, and when he has mastered the art, he must go out and hunt wolves, whether he likes it or not. It may not be an agreeable task to hunt the

pests that destroy your sheep, and which if not cleaned out will prevent sheep raising. Perhaps the boy would prefer to go out and hunt birds or deer. But the worthless wolves must be destroyed, and whether he likes the task or not, he must do it until the wolves are destroyed.

Concord, N. H.
Oct. 9, 1889

Dear Student:

Your letter astounds me. I do not own the land for a church site but have put it into honest hands for you to redeem. I shall never pay another dollar to be squandered by my students or to maintain, or support an organized church. This conclusion is God-guided. If you will allow the lot on Falmouth St. to be sold you shall have the money you have put into it refunded to you. I have saved it for you, but the church has never recognized my services.

Yours as ever in Truth and Love,
Mary B. G. Eddy

N. B. Answer in twenty-four hours after this is received or I shall recall this offer, sell the land myself and pay you the balance after taking out the money I have paid in to save yours.

N. B. My earnest advice to you is to never attempt building a church. If you do you will fail and again lose your money. Animal magnetism will sway you again and demoralize your ranks. You are not strong enough in God to stand.

M. B. G. Eddy

Future history shows that the students did build The First Church of Christ, Scientist, The Mother Church, but they never could have done it if their faithful Leader had not thoroughly roused them to their own weaknesses and challenged them, as she did in this letter. Loyal students loved their Leader and always felt that they wanted to make good on whatever she put up to them, to prove to her that they were at least as good Christian Scientists as she hoped they were. When she asked them to do something, they put a lot more effort into doing it, than they would if anyone else on earth had asked them.

Jesus gave the parable of the man who cast the devil out of his house. The devil returned, and, finding it swept and garnished, brought some friends and took possession once more. The deduction is that if the man had filled his clean house with truth, the devil would not have been able to return.

If one considers this letter as Mrs. Eddy's act of cleaning house for her students, rebuking and challenging them with vigor, so that they would

cast the devil out, then we know one reason why, after this, she wrote her magnificent article called "Material Church Activity". It was in order to fill their thoughts with good, so that the devil would have no chance to return. The article covers all the needs of the students, and will stand for all time as setting forth the basis on which The Mother Church was built.

The body of the article will be printed in quotation marks to enable the reader to distinguish between it and the interpolations: "Are you a Christian Scientist? Oh, yes. Let us examine. Do you believe in the existence of mortal mind or a mind disintegrated from the one Mind, God, and its conceptions of law, justice, mercy, and Truth as valid and important to your own well-being and the welfare of the race and the methods of immortal Mind as opposed to the methods of mortal mind? Oh, no. Let us examine."

Here is as excellent a description of mortal mind as could be given. Mrs. Eddy declares that it is not made out of material that does not exist, but that it is a limited sense of God and His creation. It is made of fragments that have broken away from the original.

"Do you exercise more faith in God's feeding you, clothing you or making you a place in the world such as you desire?"

Here Mrs. Eddy sets forth the spiritual ideal, showing that we should look forward to being fed and clothed spiritually. Our clothes should not wear out, and our food should not produce distress of any kind. She wanted to awaken the students to the importance of making the demonstration that God feeds and clothes man.

"Have you any more faith in God peopling the universe with man and giving you the objects of your affection than you ever had before?"

It is essential in Christian Science to bear in mind that God peoples the world, and that people do not people it. God is the Father and the Mother, and it is only the claim of mesmerism that causes mortals to lose sight of this important fact.

"Have you any more faith in obtaining money to build a church, in maintaining your means and God's power to hold this money secure to the ends whereof it is obtained? Have you any more faith in sustaining His church without organization and personal combinations in thought and effort, ways and means, to maintain this church in spiritual organization and through thought consecrated to good, to Love, and to the might and supremacy of Mind to do all things in order? Oh, yes. Let us examine."

It is plain that the letter in question and this article, represent Mrs. Eddy preparing the way for The Mother Church to be built. In preparing a garden one digs up the soil, since there may be stones, roots, and weeds that will prevent the good seed from propagating. The letter represents Mrs. Eddy digging down deep into their thought to extract the weed seeds, and to turn it over as a plough does the soil, so that the dark places may be brought into the light. Then she writes this inspiring article, which represents planting the good seed.

Mrs. Eddy never left a situation in a negative state, admonishing and rebuking, and then failing to provide the antidote. In the parable of the

Master referred to above, the ploughing, weeding and preparation of the ground was accomplished, but there were no good seeds planted. The result was that the devil returned and planted his evil seeds again. Mrs. Eddy did the scientific thing in first admonishing and calling attention to the error, as she does in this letter, so that it might be cast out. Then she gave the members this article, which provided the good seed.

"If you really do believe there is no mortal or erring mind, then as a rational being you would suppress the manifestation of this falsity; you would hold in abeyance its sensation, emotion, volition; you would say to its every impulse, 'Get thee behind me, Satan, for thou savourest not the things that be of God, but those that be of man,' that are of mortal mind and proceed not from immortal Truth and Love.

"If this is not your mental attitude relative to this question and its answer, then you do believe in another mind other than God, believe in its actuality, necessity, rights and modes of action. Believing thus, you will cater to the law of mortal mind, its civil, social and religious codes of law; you will adhere to these and you will have one master, for you cannot have two masters; you will search the occasion for these laws; you will insist that they shall be adhered to and demand this adherence from others; you will piously believe and declare that this is rendering to Caesar the things that are his -- and so it is.

"The Christian Scientist has one Master, even Christ, Truth, the unerring Mind and spiritual Ruler of the universe. This Mind so governs his affections, faith and allegiance that he reflects Christ, and this gives him dominion over the earth. This dominion is through Mind, not matter. It is the true sense of things and not the false -- the abiding sense of supply, safety, and success, even the justice, mercy, and faith that is the substance of all he hopes for and can attain."

In the letter in question Mrs. Eddy puts a great problem before the members from a human standpoint, which was to allow the lot on Falmouth St. to be sold, and to do it in twenty-four hours. It was her habit, however, to drive students to demonstration by setting a time limit. In this article she sets forth the correct demonstration, by telling them that the money that they need is in Mind, and so the demonstration of Mind will result in money.

"This Scientist becomes a ruler over all things, for God, good, has made him this. He has no more occasion to doubt the result of his position, for he is working out the purposes of God, good, in the way of His appointing, than he has reason for disputing the supremacy of right and the helplessness of wrong, or to doubt the superior efficacy of Truth over error in healing the sick -- the superior power of Mind over inanimate drugs, unintelligent hygienic laws and faith in matter being superior to faith in God. He is benefiting himself and the world almost involuntarily. This moral power is as superior for success in business as in healing the sick, destroying disease, its cause and effect, antecedent and subsequent. Which do you prefer for your master, a smart man or a smart God?

"If you spiritually take less thought of what appetite craves or desires, about what you eat or drink, then you will drink water instead of coffee, tea or stimulants, and save much expense in cooking and groceries. Your clothing will abide instead of pass away. Your thought will so

replenish yourself with wearing apparel that your clothing will be like the widow's oil, rather than the fashionable ladies' wardrobe from Parisian models and much time saved for usefulness instead of being expended on shopping, selecting and fitting garments.

"You will desire that place in society and the world which removes you furthest from them. The fate of ambition is its snare, its only rationality is madness. We should yearn and aspire to rise above the world, its sorrows or its favors, with as great earnestness as to triumph over sickness, sin and death, for worldly ambition leads in the paths of these conditions which are forbidden and forsaken in Christian Science. Man is not more nor less. Men and women have never multiplied. There was never a birth nor a death of man, since man is the idea inseparable from his divine Principle which exists and coexists with God. Our only Father and Mother is God -- therefore, the offspring of the flesh, born of a woman, is no more real, scientific or eternal, than a tumor, which the Christian Scientist labors to destroy and so heal the sick.

"What should be the objects of the Scientist's affections, the things of sense or those of Soul? Certainly the latter. His affections will not cleave to corporeal personality which is error. He will not fall in love with error but fall out with it and depart from it and cleave to good, Truth, the impersonal good. The objects of his affections are spiritual, not material; his modes of action, success and happiness are removed from the shallows of matter into the grooves of God.

"The currency of government which furnishes you the means of building a church, is faith in God, obedience to God and the understanding of God. This established circulation in thought is as superior to monetary means to obtain success in church formations and the building of church edifices as these qualities of Mind are superior to drugging and drilling for health, and as Christ is beyond catnip."

Here Mrs. Eddy sets forth the scientific process by which the students might get the land for The Mother Church and be assured of their ability to hold it. She knew that the demonstration would eventually be made. But before it could be done, they had to be roused to see the inability of the human mind to compass the problem. Students might well profit by this lesson today. Mrs. Eddy never hesitated to belittle the human mind. Where it expresses a certain wisdom that is looked upon as desirable, we are apt to stand up for it; but Mrs. Eddy was never afraid to debunk the human mind. Even among her most humanly prominent students, those who had made names for themselves in mortal mind, she was never afraid to belittle the so-called human mind. She knew that even its best phases have got to be put off, before one can contact and employ divine Mind, which is the only real Mind, and whose value and success is so far beyond anything that the trained human mind can accomplish, that they are not to be mentioned in the same category.

Was our Leader sincere when she declared that she would "never pay another dollar to. . . support an organized church"? There is sufficient evidence to prove that she was convinced that her church should have no organization. She foresaw the undesirable and human effects of organization. Whereas it may be of great help in the beginning, later it tends to slow up spiritual progress and cause the human mind to be substituted for the divine. It is like using the argument in healing. Mrs. Eddy saw the need of students

using the argument in order to gain the Spirit, but she encouraged students to anticipate the time when they would heal by the Spirit alone, and would not need the argument.

When one continues to use the organization year after year without holding in thought the time when he can dispense with it, as our Leader states on pages 145 and 359 of Miscellaneous Writings and page 45 of No and Yes, he is like a practitioner who never expects to heal by the Spirit. He believes that his arguments are effective and can be used, no matter what his mental state is. It is a fact that in Christian Science arguments are worth nothing if they do not produce a state where thought is in tune with Truth and Love. Organization is worth nothing if it does not produce the spirituality it is designed to produce.

When human organization flourishes to a too great degree, the importance of individual spiritualization is kept well out of sight. Under such conditions the human mind will be found to be in the saddle, and any attempt to rule it out, so that the law of God, or demonstration, may hold sway, will be resisted. Mrs. Eddy knew that in taking on the outward form, she was taking on an error that must be handled and kept in its proper place.

When you plant pole beans, you do not want the poles to grow. You merely want them to remain as supports for the vine, as it grows and bears fruit. It would be contrary to your purpose, if the poles took root, and the nourishment intended to enlarge the bean plants should cause the poles to grow larger.

Another illustration is a grape vine. Each spring much wood must be cut away, if one wants a good crop of grapes. The organization must be trimmed and pruned, if one wants the true fruitage of Christian Science to express itself. It requires constant watchfulness lest that upon which spirituality is supposed to get a foothold, increases in size and tends to crush out the spirituality. Students need to be rebuked, who become so obsessed with the subject of organization, that they only look for and work for its growth, and so lose sight of the real object in Christian Science.

Mrs. Eddy, however, did finally found an organized church. Then why did she write such a statement against organization to her students in 1889? She was making a vigorous declaration in order to educate her students as to the unscientific nature of human organization, and as to the possibility of its becoming a definite millstone around the neck of a spiritual sense of church. Having gone on record with this fact, she turned around and permitted an organization, but only as one yields to a human necessity as a "suffer it to be so now." The students were not far enough advanced to carry on without a human organization, nor will the time ever come when young students can do so. It would take more demonstration than young students are capable of making in order for them to carry on without organization.

The human mind might believe that this letter in question was written in the heat of criticism on Mrs. Eddy's part, and so what she said about an organized church was not to be taken seriously. Yet how about the article "Material Church Activity", that soon followed that emphasizes exactly the same point? In that she still insists that the church should have a spiritual rather than a material organization. We know, therefore, that in this letter Mrs. Eddy made no snap judgment which later under demonstration

she retracted. Her first statement and stand has a metaphysical significance that we must strive to perceive. She was conveying the fact that no matter whether it seems necessary to have a human organization, the higher demand of God is not to have it.

If we are to criticize Mrs. Eddy for her first statement, as if it were out of keeping with her later efforts, then we must criticize God who declared that the children of Israel should not have a king, and then provided them with one. Such apparent inconsistencies merely represent wisdom adapted for man's present limitations and growth. To the beginner in Science certain things are permissible and right, which are not right for the advanced student. Mrs. Eddy had a right to found an organization that would always stand and would always be necessary, as long as one mortal remained on earth, and yet to point thought to the time when human organization would not be necessary.

When our Leader writes a letter which includes a statement, "This conclusion is God-guided," it is well for her students to heed it. It shows that she did not arrive at it by any process of human reasoning, but that it came to her by revelation, exactly as Science and Health did. She was most careful when she declared that a statement came from God.

When she wrote that her services were not recognized by the church, I am reminded of my sisters. When I was a boy they were so unselfish and self-effacing, I came to believe that they were that way naturally, and enjoyed being that way. Therefore, I failed to recognize and appreciate the self-sacrifice and unselfishness which they sought to express. I had to grow older before I gave them the credit which was due them.

Members were apt to believe that the church belonged to Mrs. Eddy; so why should she not sacrifice for it and put every dollar she had into it? It was her pet, her baby, in which she found her greatest satisfaction. So they were apt to take her nameless sacrifices as a matter of course! For the good of the students she wanted that attitude to be corrected, so that they might realize that it was God's Cause, that she was working for God as well as man, and that it took unselfish devotion and unselfed love to be willing to apply one's self ceaselessly to such work; to be willing to work year after year without a vacation; to receive little or no thanks or pay; and to be willing sometimes to do without the necessities of life in order to promulgate the Cause. Hence she reproached them in this letter with the fact that they were too ready to accept her services thoughtlessly and without proper appreciation.

In her home she gave students twenty minutes or less to heal a case. She knew that our desire to make good in her sight, and not to have her feel that we professed something that we could not stand up to, would enable us to heal a case in twenty minutes for her, when we could not, or would not, do it for another. In line with this same thought, in this letter she gives the students twenty-four hours to make the demonstration in regard to the land. In this way she sought to call forth from them their finest effort.

Mrs. Eddy once said to me that it seems a shame to whip a splendid pair of horses that are doing their best, but that sometimes that flick of the whip will enable them to put forth an extra ounce of strength, which will take the load up to a level place, where they can rest. In this second

postscript to this letter she lays the whip on the students, when she tells them never to attempt to build a church, since animal magnetism will again sway them. This rebuke was addressed to the human mind, which was governing them; so she really said, "Never let the human mind build a Church of Christ, Scientist, since it is bound to be swayed by animal magnetism. It is itself animal magnetism. If you attempt to build a church from that standpoint, you will lose your money, and fail. Animal magnetism will demoralize your ranks, since the human mind is not strong enough in God to stand against its own errors."

It is plain that the moment they showed evidence that they were striving to have the Mind of God govern them and to a degree succeeding, then this Mind of God could build the church. Mrs. Eddy's rebuke was not addressed to students but to the false mind that was claiming to sway them, and that should never be permitted to build a Christian Science church. The rebuke and advice in this letter has not grown old with the passing of years. It is still vital and correct. Today students should realize, when there is any thought of building a church, that there is only one Mind that can build a church. If the human mind attempts it, the result is bound to be unsuccessful from God's standpoint.

A dangerous state for a group of students is when they have plenty of money to build with, so that there seems to be no need of demonstration. They should bear in mind that we build with God's help, not so much because that is the best way to build a church, but because the circumstance offers an opportunity to help us to establish the one Mind as the only Mind. If students happen to have plenty of money, it can be a material remedy, -- as if they used medicine in sickness, -- to allow the human mind to build the church.

Mrs. Eddy's article, "Material Church Activity", goes on to state: "In the true exercise of the power of Mind, you hold in your hands the means, the methods and achievement of all that is good that conspires to benefit man and to honor God. You are His faithful trustee, and to every heir and assign of this mental condition is transmitted your wealth of wisdom and power which builds upon a rock against which the gates of hell shall not prevail.

"No church edifice, no building fund, no money in banks will stand or is secure without the power back of the earthly thrones which is enthroned upon God. Mortals are mutable; you cannot trust them because they cannot trust themselves. There is no basis for either trust. Therefore, as trustees they must be environed and imbued with simplicity, meekness, purity, or else, sooner or later, they must be caught and fall into the meshes of their own error and the snare of the fowler.

"The smartest business man is not scientifically a safe business man. He is not as smart as God, while he thinks himself smarter and is quite unconscious of this thought.

"If you have more faith in establishing Christ's church by material organization than upon the spiritual rock of Christ, then you build upon matter instead of Spirit -- build upon sand. Personal combinations, human thought and effort, material ways and means whereby to establish and maintain the church of Christ are weak, vacillating, temporal, subject to divisions, factions, feuds, and all the etcetera of mortal and material phenomena."

Mrs. Eddy never hesitated to make it plain that we should not believe that the human organization is a permanent necessity. Organization is a crutch, a temporary assistance until man is able to walk without it. Demonstration should take the place of organization in a student's thought just as fast as possible. This declaration would not trouble those who have the organization in charge, if they were sure that it meant no outward withdrawal from the organization, thus setting a bad example for others. As a matter of fact, the student who has a right concept of organization, as being merely a human means, is the one most apt to set an example to young students of devotion to the organization outwardly.

It is as safe to encourage even young students to trust God with the church as it is to trust Him with their health.

The Christian Science organization will not change with the years; but students will grow, and gain that spirituality which makes it no longer necessary to lean on the organization.

Students who have reached the place where they can heal without argument, find it possible to maintain a spiritual vision and consciousness which, when applied to a case, causes evil to yield to good, and incorrect thinking to yield to correct thinking, without an audible or a mental argument. Mrs. Eddy knew, however, that there would be only a few who would be able to maintain themselves on the housetop; so she provided a ladder in the scientific argument, as a help to students on the ground, in order to spiritualize thought to a point where it can heal the sick, by knowing that there is nothing real in the error to be disposed of.

In like manner she provided an organization for her church. At first she hoped to put it entirely on a spiritual basis, as she did her healing; but she discovered that the students were not ready for that. She saw that students required organization to help them to build up a spiritual sense; so she permitted it, but always with the hope that they would reach the point where they were sufficiently spiritually-minded to do away with all material bonds, and rely wholly on demonstration.

The danger in the use of argument in healing is, lest the time come when one fancies that it is the argument that heals. The danger in organization lies in the tendency to believe that the organization carries the Cause, and provides spirituality. Although we would not stress this point to one not ready for it, nevertheless it is true that both the argument in healing and the organization are accommodations to material thought, designed to help it to attain a spiritual sense that it could not do otherwise.

It is sad to see a practitioner long in the work -- one who has become weary in well doing, because he has sought far too long to heal by the letter rather than the Spirit -- wondering why he is not more successful, when, each time a case comes to him, he endeavors to take up a line of mental argument that is scientific and correct, and apply it to the case, as if he thought that the argument was the spiritual agency that healed.

In Science the argument, if it is required, is for the benefit of the practitioner, not the patient. The spiritual elevation of thought is what is intended for the patient. One argues in order to reason himself out of a

material point of view, to the point where he can perceive in the patient the perfection that God has created, and so demonstrate the impossibility of there being any discord of any kind in perfection. Then it is that attitude of thought that heals, because it reflects divine power. The argument is for the practitioner, and the result of the argument, if it is successful, is for the patient. No practitioner should ever let himself reach the point where he believes that it is the words that he has learned that heal!

Why is it that the argument does not heal? Does a cup quench man's thirst? No, it is the water in the cup. Words carry thought. The important thing in a church service or a Christian Science lecture is the thought that goes out with the words. Mind alone is our concern in Science; that is what we are dealing with. Therefore, no matter how well a reader reads, or a lecturer lectures, unless the thought of the reader or lecturer is spiritualized by what he is putting forth audibly, he will not spiritualize the thought of the listeners.

It follows from this premise that when members believe that it is the words rather than the thought back of the words that heals, they illustrate the error of the organization getting ahead of spirituality in the race.

The earliest office of our church is a house of worship. Then it becomes a place where a member learns much about the doctrine and its application. Finally it offers the member a chance to impart his knowledge to others mentally as well as audibly. It is evident that the church does not change through all this; it is the attitude of the member that changes. Furthermore, it is sad but true that some members never leave the first stage. Others stagnate in the second stage. Those worthy of the name Christian Scientists, however, go on to the third stage, where they feel the importance of passing on to others in every right, wise, and permitted way, what they have learned.

A student cannot be said to be a real Christian Scientist other than in name, until he learns to be a giver. One is such only in name, as long as he is content to enjoy the activities of the organization and the improvement of his human harmony. If he really wants to follow his Leader, he must become a giver, since that is what she was at all times. That made her the chief Christian Scientist.

Mrs. Eddy's article concludes as follows: "The church created, founded and erected on the rock against which the winds and waves prevail not, is the church triumphant, the indwelling temple of God; it is the mind that has consecrated its affections, its aims, ambitions, hopes, joys and fruition in Spirit, whose methods and means, plans and successes are secure; they cannot be separated from success. God is their Principle and is supreme. He doeth His own will; none can stay His hand; and His methods manifest will all be sound, square, legal, honest, decent and in order.

"This model Christian Scientist is the sharpest, the surest, the most successful business man or business woman that this earth can afford. Christian Scientists -- what is your model? What is your model business man -- he who begins with political economy, human plans, legal speculations, and ends with them, dust to dust, or the real Scientist who plants in Mind, God, who sows in Mind and reaps in Mind?"

In this article Mrs. Eddy analyzed her own mode of action in founding the Cause. In the letter to the students she set forth error; she in no way minimized it, nor was she afraid to tell them that they were manifesting it. She knew that the situation called for drastic action. Then in this article she set forth the complete antidote, so that they would have no excuse for a failure to see just what the problem was, as well as its solution. How pre-eminently faithful she was in telling them what they must do, as well as in showing them just how to do it!

Concord, N. H.
Nov. 28, 1889

To the Church of Christ, (Scientist) Boston

Dear Brethren:

The Church of Christ (Scientist) in Boston, was my patient seven years. When I would think she was well-nigh healed a relapse came and a large portion of her flock would forsake the better portion, and betake themselves to the world's various hospitals for the cure of moral maladies. These straying sheep would either set up claims of improvements on Christian Science and oppose The Mother Church, or sink out of sight in religious history. This state of the Church has lasted ten years. It even grew rapidly worse, when about three years ago I, for lack of time to adjust her continual difficulties, and a conscientious purpose to labor in higher fields and broader ways for the advancement of the glorious hope of Christian Science, put students in my pulpit.

Six of these students became at different times candidates for pastor's assistant; one of them preached over a year; all the others had spoken in my pulpit. Some of them were true Christians and tolerable expositors of Christian Science, but all of them were ruled out.

This and much more of a severe nature caused me as the Mother of this Church to ask earnestly, "what shall she do to be saved?" And I think God has answered me and bidden her to disorganize, saying, "I will try her and prove her on the pure basis of spiritual bonds, loving the brethren, keeping peace and pursuing it. I will test her love which seeketh not its own but another's good, is not puffed up, is not easily provoked, envieth not, doth not behave herself unseemly, beareth all things, hopeth all things, endureth all things," and if she is saved as a church, it will be on this basis alone.

As one who is treating patients without success remembers that they are depending on material hygiene, consulting their own organizations and thus leaning on matter instead of Spirit, saith to these relapsing patients, "now quit your material props and leave all for Christ, spiritual power, and you will recover," so I admonish this Church after ten years of sad experience in material bonds, to cast them off and cast her net on the spiritual side of Christianity. To drop all material rules whereby to regulate Christ, Christianity, and adopt alone the golden rule for unification, progress, and a better example as The Mother Church.

When this is done I have already caused to be deeded to those who shall build a church edifice, the lot of land designed for the site of such an edifice, and which is now valued at \$15,000.

This offer is made on condition that the question of disorganization shall be settled by affirmative vote at the annual meeting of this church held December 2nd, 1889.

Please read in Science and Health, page 92, paragraph 5. (Present edition see page 224:4)

Owing to the spirit of the letters received from certain members of this Church, and their persistent determination to keep me embroiled in their quarrels one with another, notwithstanding my oft expressed desire that they should do their own work and leave me to do mine, God has confirmed the purpose of this letter.

The hearts of the main body of this beloved Church are trying to be right in the sight of God, and for this and their faithful devotion as Christians I send them at this time the assurance of my abiding love and fellowship.

(Signed) Mary B. G. Eddy

One reason why the letters Mrs. Eddy wrote to her church require explication is because each one had a definite purpose, just as Science and Health has a definite purpose. Christian Science deals entirely with thought; it sets forth rules and laws that relate wholly to the correcting of thought, the spiritual and mental adjustment of one's thinking. The outward is merely the manifestation of the inward. The less attention that is paid to the outward -- except to regard it as a thermometer of the inward, -- and the more attention that is paid to thought, the sooner will one arrive at the desired destination and the less power material thinking will have to interfere with progress.

Science and Health is composed of important precepts to aid thought in its journey from sense to Soul. Of course, if a man knew how to spiritualize his thinking, he would not need instruction, because it would be a straightforward proposition if he thoroughly understood it. But as a matter of fact, man requires a great many helps along the way, in order to bring out results the nature of which he is unaware of in advance.

Once a teacher of music evolved a very interesting method, whereby she instructed pupils to play certain unrelated passages on the piano, which seemed to be without sequence. But when these passages were put together, the pupil found himself playing an entire piece.

Mrs. Eddy put certain unrelated propositions before the church to test them, and to assist them in gaining a proper mental readjustment. One might liken these instructions to the race track, where, if the horses get off to a false start, they are all required to return and start again.

The central point of this letter is that Mrs. Eddy saw that the old error of the importance of the affairs of the church machinery, government and affiliation, had caused these to take precedence in the minds of the members over spirituality. This ancient error, -- the one that caused our Master to use his whip of small cords in the temple, because effect had taken precedence over cause, -- was appearing in modern form. You can feel in this letter that Mrs. Eddy, in referring to herself and her work, was pointing out that the students, in making so much of the minutiae, -- the ramifications, -- of the church and its operations, had caused these to take precedence over the real aim of Christian Science, which is the spiritualization of the individual, and so of the church.

This error needed to be whipped out, because it was a false start. Mrs. Eddy goes on to say that she dropped the church work at a certain point, and put students in her pulpit, so that she might take up the greater work of assimilating her thought to God in order to reflect His wisdom for the church. Thus she gives the keynote of the difficulty, and leads us to the conclusion that organization is always an enemy of spiritualization, and so organization can be permitted to function only under the strict supervision and control of spiritualization. Otherwise the temptation may prevail to make it the end and aim, since it gives students something definite and tangible to do, keeps them interested, and enables them to do a lot of work which they feel is very efficient and fine, without in the least progressing spiritually.

To avoid such an abuse, the organization should function only as a necessary human part of the demonstration of spiritualization. But when the majority in the church -- if driven to choose between two evils -- chooses to neglect spiritualization and carry out the organization efficiently on a human basis, that is a false start and it must go back and make another. So she clearly sets forth what the error is, and seeks to compel them to start over again on a new basis.

Throughout all time this temptation will continually present itself to the church. The new members who come from the old church, where they have found their satisfaction in the activities of the church, find it difficult to cast off that ancient stain. The old church has no real spirituality to hold the interest of its members, so it gives them human duties of a more or less interesting nature. It tries to put everybody to work, until they feel that they are good members of the church, -- that God would consider them good Christians. The church offers this suggestion as a sop to their lack of spirituality. It strives to get its members to engage in endeavors that have the odor of godliness, to take the place of real spiritual effort. This false conception is continually brought into the Christian Science church by new recruits and must be purged again and again.

The average Christian Scientist does not feel that he is a good working member of the church, until he is on some kind of a committee, or until he is elected to some position where he can use his energy in humanly defined activity. While this may be part of the growth of the members, it is also true that the animal magnetism mixed up in the situation is always the temptation to cause man to become so interested in the "Martha" side of the picture, the outward service, that he neglects to choose the better part which belonged to Mary, that appreciation of God's inspirational good that is waiting for all, and the effort to reflect God who, as the parent Mind, is

continually broadcasting wisdom and love to all His children.

But what if no one is tuned in to hear the messages of good? Would a broadcasting station continue to broadcast if it knew that no one tuned into its programs? Such stations rely on individual willingness to tune in, since they cannot force anyone to do it.

God knows that each of His children has the capacity to hear the messages of wisdom and love that He is sending out, but mortal existence provides so many interests, so many diversified entertainments, that it is rare to find one sitting down with a definite and direct expectancy that God is broadcasting to him and that he must tune in; that in order to do that he must throw aside and eradicate the belief in any power apart from God claiming to introduce that which would deflect the message, reverse it, stand between God and man and thus prevent the message from being received, or, if received, being distorted or reversed. We must realize that there is nothing that can stand between man's desire to hear and the fulfillment of that desire.

We know that God is sending forth messages of Truth and Love. But how many make the demonstration to receive them? In order to lose a favorite program coming over the radio, all one needs to do is to be thinking of something else, be tuned into another program, or be away from the radio. It is just the same with the messages of God. To lose His messages one needs only to have thought occupied in other directions. Students believe that certain thoughts and demonstrations they have, or make, will lead them to the reception of these messages without a definite expectancy and effort in that direction. They are always hoping for a Pentecost without working in a direct line for it, looking for it and expecting it, -- doing the work necessary to receive it. Paul tells us that now is the accepted time. In other words, the good is present now; God's dear messages are coming to man now, and the element of time has nothing to do with it and will never help man to attain it.

Time is one of the definite and notable errors that falsely presents itself to us as a friend, and we must labor definitely to overcome it. Then that which now takes time, if time were eliminated, would be instantaneous. Man provides all the ingredients for an instantaneous cure, but the moment he mixes time with it, he takes away the possibility of it flashing forth instantaneously. The belief in time must be eliminated from the mind of the practitioner as well as from the mind of the world. Time is an element of all disease, and its eradication is as essential as the destruction of the disease itself.

If you ever expect to hear the voice of God, you must accept the proposition that His voice is now sending out its messages continuously, and doing this because you possess a capacity to hear it. No one can rob you of that, and the reason you do not hear it, is because of your lack of focusing your attention on that fact, by letting other things occupy your thought. Thus you postpone your effort, and fail to receive.

Suppose a man tries to hear God's voice as the process is outlined here, and fails. What might be the reason? Suppose he hears nothing and then is discouraged and disappointed. Perhaps he is trying to get a material expression of that which is purely spiritual. Can he expect the voice of God

to be heard by the material ears? The unfoldment of true inspiration lights on man so gently that he does not feel it humanly, but if he makes the right effort to receive it, he will. His thought is taking it in even when he does not know it, and he finds this out when he needs it.

Man does receive and hear the voice of God when he seeks it and makes the effort to gain it, but he is not conscious of having done so until a need arises. Strange as it may seem, man does not hear the voice of God talking to him until he voices it himself. He does not feel it come to him; but when he voices that which he himself never knew, then he knows that it is God talking through him. He hears the voice of God when he voices it. When he opens his mouth to speak, he will find that he is the loud speaker of his own radio or phonograph.

A man might have phonograph records sent to him. They might accumulate and he would never know what they contained. But the day comes when he wants some music, so he opens a package, takes out a record and plays it. Then he hears the lovely music. All the time these records were accumulating, but he was not conscious of what they contained, until he played one.

So when you seek to hear God's voice and do not seem to hear it, do not be disappointed. Every day make the effort to open your thought and let God talk to you, and if you are not conscious of His doing so, -- if you do not hear it with your material ears or are even not conscious of it with your conscious thought, -- take it on faith. Believe that it is being recorded on the tablet of your mind, that you are laying up treasure in heaven, -- in your spiritual consciousness, -- and when the right time comes you will be able to give it out, and know what God has been saying to you by what you say to another.

It is evident what Mrs. Eddy was doing, when she withdrew from the disturbing and distracting phases of the church, its discipline and difficulties. She knew that in order to give forth God's messages to the world, she must take time to receive them.

The demand on the part of some church members to find continuous activity in the church, is comparable to that of people without particular interests, who strive to plan their lives so that they will be doing something all the time. They are bored with their own company, or when they must sit down quietly with their own thoughts. Such people turn naturally to the outward activities that Christian Science provides. Yet all this bustle and hurry precludes the possibility of attaining a quiet time in which to open one's thought to receive that which God has to give.

The whole story of church organization is summed up in the statement that it can function under demonstration and be of a certain value in spreading the Gospel; but when it does not function under demonstration, it should be cast out. Mrs. Eddy required them to cast off the material bonds of the organization because she saw that it was producing just the opposite of what it should; instead of fostering spiritualization, it was shutting off the possibility of attaining it, and becoming a deterrent to the students in their effort to retreat into the secret place of the Most High, to receive the only wisdom that is capable of guiding the church and mankind correctly.

The very opposite of this silent communion with God is the human satisfaction that members permit themselves to take in the number of new members they have taken in, in the number of pieces of literature they have mailed out, or the number of broadcasts that have been given. On the surface these activities seem useful and constructive, and so they are, provided they are used to augment and express spirituality, but not to take the place of it.

It is a rule that when the functioning of the organization takes precedence over the gaining of spirituality, it is time to throw off the material bonds and cast the net on the spiritual side of Christianity. "To drop all material rules whereby to regulate Christ, Christianity, and adopt alone the golden rule for unification, progress, and a better example as The Mother Church."

Then the church can start over again with the effort to gain spirituality as the one central teaching, the one point that Mrs. Eddy emphasized. Then let the organization fall gently into place behind, much as the plough that follows the horse. Preparation must precede the demonstration of spiritual progress, which is the parting of the soil, the eradication of the weeds and roots, preparing the soil for the reception of truth. But where would you get, if you put the plough ahead of the horse?

In this letter Mrs. Eddy refers to her own experience. She attempted for seven years -- seven being symbolic of a complete period -- to establish a proper relationship in the minds of Christian Scientists between spirituality and its material expression and failed. Then she realized that it could not be done without a new start. It is like candy that you boil beyond the temperature indicated. You have everything in it as it should be, you have followed the directions and watched it; but it is cooked too much, so the best thing is to stop fussing with it and trying to make it right, and start fresh.

After seven years Mrs. Eddy found that the candy was spoiled, and so she must throw it away and start afresh; give up organization and let the students see that the church continues without material organization as effectively and with less danger to its underlying spirit and purpose, as it does with it.

It was at this point that Mrs. Eddy realized that the Church of Christ, Scientist must be founded on something besides organization.

If this letter was read at the business meetings of our branch churches and understood even a little, the members would recognize the temptation Mrs. Eddy detected, and perceive her attitude toward the tendency to put organization ahead of spiritualization. When members of the church feel that the doing of business is more important than using the business of the church as an opportunity to attain spirituality, it is putting the business of the church on the throne where God belongs, mistaking means for ends, and results in the most pernicious kind of idolatry, because it flourishes in the name of good.

This letter is the whip of small cords that expresses definitely Mrs. Eddy's feeling in the matter. It helped at that period to purge the church of what she called vain traffic in worldly worship, and would do the

same again today, if used and understood rightly.

When Mrs. Eddy writes about the world's various hospitals for the cure of moral maladies, she refers to the fact that the human mind attempts to cure through the human mind. She found that, when she tried to put the church on a spiritual basis, there were always those who would relapse into the use of the human mind.

Mrs. Eddy never knowingly neglected her church. If she neglected anything it was herself. If she had animal magnetism confronting her in her personal experience, and the church was confronted with animal magnetism at the same time, she would spend her time in protecting the church rather than herself, and no doubt that was why she found herself in difficulties from time to time. It was not because she was not fully capable of handling her difficulties and fully understood their nature, which is a large part of the handling of them. But because she was weighed down with the importance of her obligation to the church which she felt God had laid upon her, at times she neglected herself.

It may be that for a time she would endeavor to put the church out of her thought, and work to spiritualize herself, but she was always sharply brought back to it. When the church showed its need of her, she dropped herself and took up the church again. She states in this letter that in dropping the church for a time, she merely went on to higher labors, labor in higher fields and broader ways for the advancement of the glorious hope of Christian Science. So no one could criticize her for dropping the church in order to have the privilege of entering those broader fields, where she could be of greater service to the world.

In leaving the church, Mrs. Eddy did not thereby lose the opportunity that the church offers for spiritualization. In stepping out of the demands of the church upon her and leaving it behind for a more glorified hope and a greater advancement, Mrs. Eddy merely indicated for all time that there exists a higher field of labor for advanced students in this sense of existence than the church visible.

This that she speaks of as of a severe nature was the placing of the organization ahead of spirituality. It caused Mrs. Eddy to ask, "What shall she do to be saved?" -- saved from this error.

A higher demonstration of Christian Science requires the student not only to spiritualize his own thinking, but also to apply that spiritual thinking to the world's needs. When we have to drop the world and go up on the mount in order to regain and retain our spiritual thinking, because we have lost it in the midst of mortal thought, that is an admission of our inability to maintain it in conflict with the world. Yet that is what our demonstration requires us to establish, the ability to maintain spiritual thought in spite of all contrary and opposing evidence and suggestion. We must gain the ability that the black preacher had, who was caught stealing chickens and went to jail. He told his congregation after he was released, "that he done kept his religion all the way through."

We do not have to go into the world, steal chickens and go to jail, but we do have to come in contact with mortal thought in all its phases, and yet be able to maintain that sweet communion with God that is our goal.

If a student, whose mind was intent on demonstrating pure spirituality, should become a member of the Board of Directors, would he be able to hold that heavenly purpose in the midst of the mental confusion coincident with the immense amount of labor required of him and the great demands made upon him? Would his only chance be, to drop his material labors that seem such a deterrent to his attainment of spirituality, and turn away from the human side of the picture, so that he might endeavor to regain the spiritual balance of his thinking?

Surely that would be an admission that his spiritual sense is not sufficiently crystalized, that he cannot hold it with sufficient determination against the mental pressure of the human task. He has not reached the point where he can maintain his spiritual thought in the midst of confusion. Yet, how many of us can do it at our present point of growth?

It is a wise rule for all to follow, when we lose our spiritual thinking by contact with mortal mind, or because of material necessities in connection with the human side of the Cause, to drop that side of things, and withdraw until we can resurrect our spiritual sense. It is far more important to maintain our spiritual thought than it is to do the outward tasks that Christian Science presents, although this attainment is practically useless unless we gain it for the purpose of engaging in work for the world.

At this point in the history of the Movement, the hope of the church was to disorganize, to drop all meetings, where the members gathered, that offered the opportunity for differences of opinion creating strife. The hope was that the church body would regain that more sacred attitude toward the church as being a place where they meet with God, assimilate themselves to God, and regain the divine purpose for which the church was founded, namely, the development of spirituality in each individual.

In this letter Mrs. Eddy quotes the Bible as giving the basis for proving the church on a purely spiritual basis, and for testing her love. In other words, give her the opportunity, by freeing her from all material obligations and restrictions, to see whether her objective is spirituality or material organization. This Scriptural testing indicates that the evidence of spirituality in the church is loving the brethren, keeping peace and pursuing it, realizing that peace is the manifestation of oneness with God, and so we must pursue it. We will never have peace unless we demonstrate it. A thing you have, or think you have, you do not have to pursue. Furthermore, a thing you pursue is something that eludes you and runs away from you. We can see from this, that unless we capture peace and hold it, it will always elude us, so we have to pursue it.

Seeking not our own but another's good must mean that as metaphysicians we must overlook the falsity -- look under it -- that attempts to make one man seem objectionable to his fellow men. We must perceive the real man underneath that is wholly desirable, that we are proud to know and claim as a brother. When you lift the veil of animal magnetism and see the man God created, beneath the debris of error, you will realize what a desirable man he is. Then there will be no hatred for him, no dissension among the brethren.

The second test of love is that it is not puffed up. When God begins to manifest wisdom through us, it is a temptation for us to believe that it emanates from our own intelligence. The praise that flows into one who is merely a channel for God, is as foolish as would be praise given to a radio from which proceed various splendid programs. It is a temptation to feel that the flattering things others say about us is true, because the wisdom we express and the inspiration we voice come from within. When others believe that we are divinely wise of ourselves, it is a temptation to believe that error, and accept that idea about ourselves, rather than to realize that we are wise only as, and if, we reflect divine wisdom. We are wise because of what we reflect and not because of what we embody.

To be puffed up is the most effective way of losing inspiration, because the moment you believe and accept the thought that you are wise from within, you stop trying to reflect wisdom from without, and so lose your ability to do so.

The third test is not to be easily provoked. What is it that provokes us? When animal magnetism lies about us, we know that it knows that what it says is not true. We know that it is merely a trick to pull our thought down to a point where it can be easily entered by the adversary. So to be provoked, to be angry, to manifest hatred, is not serious in itself; the error is that it opens the door for error to enter and control us.

If you are seeking to reflect the spirit of God and you show any evidence that you are beginning to do it, you may know that you will be pursued by animal magnetism, much as a fox is chased by hounds. It is the serpent at the heel of the woman. You can never yield to being provoked therefore, without being sure that through that mental state you are being handled by animal magnetism, any more than the fox can yield to sleep unprotected, without knowing that the dogs will be upon him.

The story of the man traveling in Tibet comes in at this point. He was set upon by a group of malpractitioners who were called dugpas. They tortured him merely with the purpose of arousing in him a sense of hatred for them. They intended to enter his thought, gain control over him and force him to join their numbers, and they were using hatred as the opening wedge. But he had been warned in advance about these evil men, so he refused to hate them. While he could not bring himself to love them, he succeeded in pitying them and that saved him. He was fortified through understanding.

The whole purpose of these dugpas was to provoke a mental state in this man through which they could reach and control his thought, and hatred was this mental state. When they perceived that they were outwitted, they stopped torturing him. When he refused to yield to hatred, they saw that their effort to gain control of his mind was unsuccessful.

It is an axiom that if you are any good as a Christian Scientist, you will have animal magnetism at your heels. It is not personally directed animal magnetism necessarily. It is somewhat like a man who fastens a shotgun over the door of his chicken coop and any one who ventures in becomes a target. So the one who ventures into the realm of investigating evil and successfully destroying it, becomes a target for its wiles and deceptions -- which are not real, but which constitute a menace, in belief, that must be handled.

It is good for a student to have animal magnetism at his heels if he views it rightly, because it becomes a whip that helps to keep him progressing in the right path -- so long as he can keep it at his heels. But when animal magnetism ceases to bless you as a whip because of your failure to handle it rightly, and catches up with you and seeks to harm you by getting you to yield to a sense of hatred, by getting you upset, or causing you to fancy that your feelings are hurt, then if you fall for that deception or trickery, you will manifest the phase Mrs. Eddy speaks of here, of being easily provoked. If, when animal magnetism is at your heels where it belongs, you yield to hatred, that enables it to catch up with you, because that puts you on animal magnetism's level. Hatred is a thought exactly on the level with animal magnetism, because it is animal magnetism.

If you do not yield to hatred, that enables you to keep ahead, and animal magnetism stays behind where as a whip it can do you good. We must make a covenant with ourselves never to yield to any suggestion that enables animal magnetism to get out of its place at our heel, and catch up with us. It can never catch up until it can persuade you to entertain thoughts that are on its level, or entertain its thoughts that will level you with it. When you entertain its suggestions, that enables the serpent to catch up with the woman.

If you do not seek another's good, you are manifesting selfishness. If you are puffed up, you are placing faith in your own mind which is the mind of the serpent in back of you. Then that enables him to even things up to your hurt.

Mrs. Eddy lists envy next. Envy indicates a mental laziness which is a lack of demonstration, because it looks with greedy eyes at the demonstration of another, instead of making the demonstration for oneself. This mental quality gives the devil a chance to level us, or catch up with us, because we slow up. You envy another the effect of his demonstration, instead of knowing that you do not need to do that, because demonstration is open for all, and what one can do, another can do, arguments to the contrary notwithstanding. A failure to make your own demonstration and envying one who has made it, represents mental laziness which permits the devil to catch up where he can get you.

The next on the list, behaving unseemly, simply means being handled definitely by animal magnetism, because no right-minded student would behave himself unseemly, -- that is, do anything that would be a stumbling block to anyone less enlightened than himself.

Finally we have three words, bear, hope and endure, which puts the problem right up to divine Mind. Unquestionably the way to develop spiritual sense is for one to be presented with problems that are humanly insurmountable. When the human mind is shown to be ineffective, then man will turn to divine Mind as the only way to work out the problem and in so doing he develops spiritual sense. So, humanly insurmountable problems do more for man in helping him to develop spiritual sense than anything else. Mrs. Eddy infers this in her letter to the church in Atlanta, Georgia. "When it is learned that spiritual sense and not the material senses convey all impressions to man, man will naturally seek the Science of his spiritual nature, and finding it, be God-endowed for discipleship." (My. 188)

Here in three words we have qualities that cannot be expressed through the human mind successfully. No old-church Christian would ever expect or believe that for one moment he could live up to these demands. What adherent of false theology, or even a Christian Scientist without the supporting influence of divine Mind, could ever "bear all things," "hope all things" or "endure all things?" It cannot be done without demonstration. So here Mrs. Eddy makes a demand of the church that manifestly cannot be accomplished without demonstration and hence, will help the church to develop spiritual sense.

Certainly man cannot "endure all things" without help from God. No matter how adequate the human mind may claim to be, it has never claimed the ability to "bear all things," "hope all things" and "endure all things." So this triad of qualities would certainly require a demonstration of divine Mind rather than the human mind.

The Christian Science practitioner who reads this letter from our Leader and whose thought is alert, should see that herein Mrs. Eddy not only gives the church a diagnosis of its error and the remedy, but at the same time unfolds why, when a student fails to heal the sick, he is not successful and what the remedy is. The reason why he does not heal a patient, -- providing the healer has an understanding of metaphysics, and puts it into practice, -- is because of the patient's faith in material remedies, his dependence on matter. Unless the practitioner can destroy that, he cannot heal his patient.

In spite of the fact that the patient may have more or less faith in God, yet if God fails him, his thought goes out to the possibility of getting help through matter. Stoppage is a difficult condition to meet in Christian Science simply because mortal mind offers such simple and harmless ways to meet it, if Truth seems to fail. This faith in matter, as a reserve, is a barrier to spiritual healing always. The receptive attitude is, "Lord, save or I perish." That would indicate that there was no material means of help in reserve, so man turns to God for help without quibbling. This fact explains why at times so-called incurable illnesses are healed through Christian Science more readily than stoppage; because of the latent faith in matter in the case of the latter difficulty which patients do not feel with the claim that is pronounced incurable.

In considering the church as her patient, Mrs. Eddy realized that the church troubles represented the fact that the members considered that material methods, organization and the human mind were more adequate to run the church than the ethereal and transcendental process which they imagined to be the demonstration of Christian Science. Then she gives the antidote. She says that one would say to a relapsing student, "Now quit your material props and leave all for Christ, spiritual power, and you will recover."

The practitioner endeavors to fulfill this with his patients, audibly and mentally; to persuade them to turn away from matter trusts, by destroying their faith in the possibility of there being any means for a real cure except through God's power.

When I first came into Christian Science I was told that in every case one must destroy the patient's faith in material remedies and establish the fact that they have no power, that there can be no real faith in them, and

that this illusive and false faith in that which has no power has no foothold. This serves to destroy the possibility of the patient's believing in remedies and to turn his faith entirely to God.

If you are trying to get out of a room through a dummy window, you may not hear me when I am trying to tell you what the combination is that will unlock the door. But when you discover that there is no way out but through the door, then you will apply yourself to what I am telling you about the unlocking of the door. So when a patient's thought is turned away from God, as it must be when he is thinking of the possibility of being healed through some material process or remedy, you cannot shine directly into his face with the spirit of God, the demonstration of Truth. So in the beginning of my practice I was taught in every case to work to shake the patient's latent faith in the power of material means as being a possible escape from disorder.

This letter brings out the importance of the above effort, because it shows that Mrs. Eddy lost the case of the church because of the church's faith in material methods. Then Mrs. Eddy gives a spiritual interpretation of the story of the disciples casting their net on the wrong side, as the casting of it on the material side of Christianity, instead of on the spiritual.

This letter could be profitably studied by students, because it is a practical and active rule for conduct. It sets forth a correct aspiration, and exemplifies the proper relation between our effort to gain spirituality and the work of bringing that spirituality to the attention of mankind over the bridge that people may cross.

If you stop on a bridge, you have left the old behind, but have not crossed to the new. To take advantage of the bridge Christian Science offers, merely to stay on it, is not a safe or scientific progress. The bridge is to be crossed. The organization is a bridge. Whoever heard of staying on it? It must be crossed. When you get on the side of God, you do not need a bridge. It then becomes a matter between you and God. The bridge has passed away as far as you are concerned.

This leaving the bridge behind does not mean withdrawing from the organization, or ceasing in one's endeavor to support it. It refers to a change in one's mental attitude toward it. At a certain point a child ceases to take its nourishment through a nipple. But that does not mean that when it gets older, it launches out in a campaign against nipples, or ceases to provide such for babes that need them.

The simplest way to express this point is to declare that one ceases to be a receiver from the organization, ceases to regard it as the one and only source of good to him, and becomes a giver to it, a supporter of it because of the good that it always is to the babes in Christ, as well as a training ground where he can learn to give, as soon as he is ready for this advanced step.

In this letter Mrs. Eddy urges the church to disorganize -- or to yield up this belief in the importance of organization per se -- and pledge themselves anew to the conception of the church as a place to spiritualize thought and assimilate it to God. If they will let go of the rest of it,

Mrs. Eddy herself will look out for the material side, give the land so that they can go ahead and have the church edifice. Thus she exhorts them to resist the temptation that grows out of the organization, -- namely, to place effect ahead of cause.

Mrs. Eddy asserts in substance, that not only has the church become immersed in the material side of the picture, having let go of the important side, but has insisted that Mrs. Eddy withdraw herself from her sacred solitude -- the separation she had made between the world and herself so that she may find God, and receive from Him the wisdom that is needed to govern this church -- and has sought to pull her down from the housetop, to keep her embroiled in the church quarrels.

Mrs. Eddy was convinced that God had inspired the instruction in this letter, because it would give the church a fresh start, that it might once more approach the subject of organization with a scientific sense of the relationship between the importance of the spiritual, and the human need of material machinery. When the membership lent themselves to the effort to try to keep her from the higher demonstration that the church needed, it was time for some drastic step to be taken.

When she said that the church had been her patient seven years, she was not boasting, trying to show how much work she had done or was capable of doing. She was writing veritable history for time to come, so that it would always be known that the church grew through demonstration -- through the metaphysical treatment that it needed that she gave it.

She wanted students, who fancy that they can function under their own intelligence, and be responsible for the success of the church, to realize their mistake. So she makes it very clear that she treated the church as one would a patient; that she had to take it up every day and work for it; and that it was her demonstration that brought out the results. If this had not been her thought, when she revised and approved of Joseph Armstrong's book, The Mother Church, she would never have permitted the following statements to remain: "Every step up to this time had been made through demonstration of divine Science, the work of our beloved Leader. Not a point could be carried without her aid for she alone could show the way -- God's way -- and make it possible to do what mortal sense declared impossible." When in the fall of 1937 these sentences were omitted from page 77, when a new revision was published, students had a right to protest and insist that the Board of Directors have them reinstated in the book. Thus we find a notice in the Christian Science Sentinel of October 9, 1937 that all copies be returned in order to have this done.

At the end of seven years of treating the church, Mrs. Eddy saw that the time had come when her patient should rise or fall according to its own effort. She stood by, of course, to advise, to help, and to do whatever God told her to do. But she records for posterity that at the end of that time she stopped treating her patient, and insisted that it stand on its own basis. Then whatever happened that was not right would be the result of its own error, and she would not be to blame, since she was no longer treating the patient.

It was revealed to Mrs. Eddy that the members must learn for themselves that the only success in Science, and the only right we have to call our

denomination Christian Science, is in direct proportion to whether we sustain it by demonstration; and if the members are too lazy to do it, or too blind to perceive it, then they will indulge in mortal mind methods and thus retrograde from the sacred standard of demonstration.

It is a difficult lesson to learn, namely, that the most successful human progress on the part of the church is a retrograde step in Science. Every such step taken that is the result of the human mind will have to be retraced and taken over. This applies to the individual as well as to the church as a whole. There is but one way to conduct a Christian Science church, which must be in all its ways to acknowledge the supremacy of divine Mind and to demonstrate that fact.

Many a branch church has demonstrated its edifice and then permitted it to fall back into mortal mind methods. This is because those in charge insist upon bringing into the church work that which they prized so highly before coming into Science, namely, their business sagacity and ability to diagnose and correct situations from the human standpoint. Such individuals feel that they have more from a human standpoint to offer the church than they have from a demonstrated standpoint. They know that they will receive from the church more commendation because of their human acumen than they would from demonstration; so they choose to bring the offering of the human mind to the church. Thus their Science is more and more crowded out, and the church is turned back into the channels of man instead of progressing in the grooves of God.

How many students realize that, when they are working out the church problems, doing the business and conducting the members' meetings from the human standpoint, they are wrecking the church? It requires more than human perception to detect that, when the balance sheet is good, when the financial affairs are being conducted economically, and there is money in the bank, the church is going the wrong way if such success is the result of the human mind. Mortal mind success is divine Mind failure. Under such a regime God is being forced out of the church. More and more He becomes taboo, and those who stand up for Him will be misunderstood and rebuked.

Mrs. Eddy mentions in this letter hospitals for the cure of moral maladies. The world offers many such hospitals, but they have never cured anything. Prohibition is such a hospital, and it is an error for Christian Scientists to cooperate with the world's remedy for that vice. Prohibition has never accomplished anything of any value. When it was in force in this country for a few years, it made the situation a lot worse than it was before it became a law. Another mortal mind method of attempting to cure a moral malady creeps into the Church of Christ, Scientist, when applicants for membership are induced to stop smoking in order to join. The Christian Science method for curing such a problem is demonstration, whereas the world's method is the use of will power. One who stops from that standpoint thereby brands himself as still unfit to join our church.

Mrs. Eddy speaks of the straying sheep as seeking to set up claims of improvements on Christian Science. Human reason has no conception of God's plans. A man who knows nothing about mountain climbing might have certain fixed ideas about how it is done; but only the expert really knows. The ignorant man, if he was planning to scale a high peak, would no doubt neglect to take the most important things.

God's way of directing man out of this maze of mortality is beyond the conception of any human mind. For centuries mortal man had been seeking a way out of mortality without being able to find it. The fact that the good Christian is supposed to be more or less poor and sick is proof that there is something wrong with the methods mortals have taken on, since the Bible makes it plain that if man works rightly on this problem, he will be more or less immune to sin, sickness and death. Unless a good Christian is offering results in his life that would attract people, he certainly cannot be on the right track. Who wants to be poor and sick and to be spit upon? There is nothing encouraging in that.

The moment the human mind comes into the picture in Christian Science it begins to oppose God's methods. Today Mrs. Eddy is justified because all of her methods have proved to be effective. But in the days before her recommendations and what she established had been tested, the human mind found fault with them, believing that it could put forth suggestions that would be more successful, apart from God. These were the improvements on Christian Science mentioned in this letter.

The reason heads of countries fail to call on God to help them, is because they believe themselves to be adequate to take all problems, and to solve them. Such an attitude is the grossest kind of ignorance. People at large have an appreciation of a ruler who leans on God. Abraham Lincoln is the most revered of all of the presidents the United States has had, and he was the one president who felt thoroughly inadequate for the position. He felt that it was a work too great for him, yet he took it because he believed that God would give him the wisdom to do it, which He did. Yet when people are looking for a new president, they seek the one who has been the most successful in his own business based on his own intelligence. They feel that the country would prosper better with such a one at its head. Such an attitude advances the country not one whit, and means footsteps which must finally be retraced.

Everyone must come to the place where it is, "Lord, save or I perish." All mankind must eventually reach the point where they see that under human leadership there is no real permanence or success; then they will be driven back to God. This is too much to expect apart from Christian Science; but today there are Christian Scientists in all countries who are doing their part to teach and set forth the method of how to lean on God in national affairs. Thus they are impregnating the thought of all peoples with the recognition of the need of divine wisdom.

Perhaps one reason why Mrs. Eddy gave up the church as a patient after seven years was because God pointed out that the higher ideals of Christian Science were embodied in treating the world, rather than confining such effort to the church, and she was eager to be doing this higher and broader work. It is from the world that we recruit new members, it is in the world that we work as mental missionaries. Because we work mentally, we can go into all the world and preach the gospel and heal the sick. We could not possibly fulfil this demand of the Master physically; but when we perceive the scope of thought and the numbers of people we can reach mentally, we realize that that is the only way to fulfil it. But his demand is more or less of an empty statement to a man until he recognizes the communicable and universal nature of the demonstration of divine Mind.

It is the universal mental work done by Christian Scientists that provides practitioners with their patients, because such work breaks down the prejudice that would seek to keep people away from the only true source of healing. People would flock to us in large numbers daily if it were not for this induced and argued prejudice. The opposition of the world to Christian Science is not based on what it is or on what it does. It is a prejudice artificially induced by animal magnetism and must be broken down. Mrs. Eddy found this out and was seeking time to work on this important matter, in order to help to break down the artificial prejudice which would keep people away from Science. She knew they would come in droves if this work could be done rightly. But she had this patient which took most of her time, and the moment she let go of it, it relapsed. So she realized that the time had come to pass on the responsibility, and get others to feel the importance of making this demonstration. Then Mrs. Eddy would be left free to do the larger work, which at this time she alone could do successfully.

One might fancy that Mrs. Eddy wrote this long letter for the eyes of the church alone, but in reality she was setting forth church history which, if she did not record it in this way, might be lost. So she recorded the progress of the church, and made it plain that it progressed because she took it up as a patient and worked for it. From this we learn that if we want the church to progress today, work must be done to bring that about. So the value of this letter to the members in those early days was far less than its value to posterity, since now it can be studied with profit, and students can learn the lessons that it teaches, as well as gain insight into the arduous but effective labors of Mrs. Eddy.

We can learn from this letter why The Mother Church functions as it does today. Mrs. Eddy felt no doubt that if the human organization became the medium for dissension and argument, and caused students to return to the material side, even if that material activity was made manifest in church government, then the time had come to remove that organization, in order to see if the purely spiritual nature of Science might find expression, when thought was no longer required to rest on the material side of the picture.

Today there are no meetings held by The Mother Church, in which the human mind with its arguments and bickerings may have a chance to establish itself. As far as the members are concerned, it is disorganized, and functions on a purely spiritual basis, since all that is required of them as members of the church is that they demonstrate spiritually. They never have to mix up with the problems of money, discipline or any of the problems of government. They have the privilege of attendance, to go and worship God and demonstrate good; that is all that is required of them. Thus the church can be said to be on a purely spiritual basis, except for the fact that it has officers in order to conform to the law of the land. The law requires organizations to have treasurers to pay the bills and representatives who can sue and to be sued if necessary, and who have the authority to take care of the property.

All practitioners of Christian Science know enough to say to patients, "Now quit your material props and leave all for Christ." They instruct patients that the material and spiritual can no more work together than a boat can make progress with two bows. They cannot divide their interest and trust, seek God's help and at the same time keep looking to matter as though

it might help them. In this letter Mrs. Eddy applies this thought as though the church were a patient, and she had a right to require of it what a practitioner would require of a patient.

Then she calls upon the members to read the fifth paragraph on page 92 of Science and Health. In the fortieth edition this reads: "As the crude footprints of the past lose themselves in the dissolving paths of the present, we should understand the Science that governs these results, and plant our footsteps on firmer ground. Every so-called pleasure of sense gains a higher or lower definition, with the lapse of time. This unfolding should be painless progress, attended by love and peace, instead of envy and pride." This paragraph puts the responsibility on the church to seek to understand the Science that governed the changes and results in the church affairs, and how she arrived at them; where the wisdom came from that caused her to take the stand she did. In reality what she asked the church to do was to see that she was reflecting to them the wisdom of God, and the more they appreciated this fact, the more they would accept it without chemicalization and wondering what might be the ultimate result.

She states, "God has confirmed the purpose of this letter." It is not often that we find Mrs. Eddy bringing God into a letter as authority for what she did, although we know that all she did, was done at His command. But she knew that there were those in her church who, when they wanted to put something over humanly, would declare, "I have worked on this and it comes to me plainly from God that the church should do so and so." Such students would know that many members, who would not agree with them humanly, if they felt sure that what they were asked to do was a demonstration of divine wisdom, would follow at any cost. Thus they would take advantage of that attitude to use divine authority to put something over that was purely of man. For that reason we do not find Mrs. Eddy often saying, "This came to me in demonstration to do, and I would not ask you to take what seems like a drastic step such as disorganizing unless God told me to do it."

But in this letter she refers the members to Science and Health as her authority, and states that God has confirmed the purpose of the letter. The quoted paragraph brings out a clear realization that no material footsteps or evidence are permanent. Even the present paths, though right, are dissolving. The crude beginnings are eliminated and the future steps are dissolved, when higher demands are revealed to us. In spiritual progress it is impossible to stay still. Thus through this quotation from Science and Health Mrs. Eddy begged them to try to understand for themselves why she made this call upon them to disorganize. She knew that if they gained the right answer, they would know that God told her to do it. It was the result of the Science that unfolds God's way, which is and can be the only successful way.

This paragraph states that every so-called pleasure of sense gains a higher or a lower interpretation with the lapse of time. This same fact is true of pain. Sickness might be considered the call that God makes upon us when He has a message for us, and we have reached the place where we are able to receive such information. The call must come in the form that arrests our attention, just as a telephone call must come as a bell jangling in our ears; otherwise we would pay no attention to it. But if we look to the sickness we will lose the message; if we look away from the sickness to God, we will get the message and lose the sickness.

A human fact about sickness can be learned through the horse. If the horse has a sense of fear and starts to shy, the rider oftentimes strikes him with the whip, because he knows that to strike the horse sharply will distract his attention from the object that frightens him. While the horse is not as afraid of the whip as he is of the object of his fear, yet it takes his attention for the moment, so that a lesser fear takes him away from a greater one. When a mule balks they often light a fire underneath him, and thus he is compelled to do something he has determined not to do, that is, to move on.

Thus to an advanced student sickness might be called a sharp call to take him from whatever he is doing and to get him to listen, providing, of course, such a one has reached the place where he can hear God's voice. If he concentrates on the sickness, he will only increase it. But if he turns to God to hear what God has to say, the call will disappear. When the metaphysician has a difficulty, he must form a habit of turning to God and asking as it is said Mrs. Eddy did, "Dear Father, what would'st Thou have me to learn from this experience? What art Thou trying to tell me?"

An illustration of how a so-called pleasure can gain a higher definition with the lapse of time would be the drink habit, where perhaps it has brought heart-aches and suffering. Christian Science is brought to bear on the situation and the drunkard is healed. Then he finds that, because he had that experience, he is able to go forth and do more good everywhere, than he perhaps could have done otherwise; so the so-called pleasure takes on a higher definition and value. Finally he can thank God he was a drunkard, because through that he became able to set forth the power of God to help all drunkards. Thus, all so-called pleasures of the senses take on a higher definition because, under the influence of Science, they become important links in the chain that teaches us the way to God; whereas under mortal mind's explanation or condemnation they become links to bind man more firmly to hell.

How tactfully our Leader sought to teach the church that no human steps are permanent! At first they are crude and so we have to get rid of them. Then when we can look back and see that we are registering progress, those advancing steps must be dissolved. With this knowledge the pilgrim can maintain a flexible sense towards everything human, which includes the organization, since one never knows when a renaissance of spiritual effort may require further changes in it. There is nothing permanent but the demonstration of God. The moment one settles down and declares that this material situation is permanent, he is making a mistake. Science and Health makes it plain that even the Christian Science organization, which seems the most permanent of anything on earth, is dissolving, as far as the individual's need of it is concerned.

It is evident from Mrs. Eddy's letters that she considered blind obedience important when the demand came for instant action; but she never wanted students to rest in the results of blind obedience. She knew that they should endeavor to find the revelation of Principle under which such steps became imperative, and thus learn why they were so. So this letter was an invitation for the membership to join their Leader, in the demonstration that brought what afterwards proved to be divine wisdom in the guidance and government of the church. She makes plain the need of flexibility, a quality which many students lack. Only those can be called flexible who feel that

God is governing them, and so they are ready at all times for any move He calls upon them to make. Then they will seek to understand the Science that governs these changes and results, and continually reach out for higher and firmer ground. There is no such thing as firm ground in matter, although there are preliminary steps that have to be taken. But the only firm ground is when one begins to take his steps in divine Mind, and to execute these steps on earth as they come from heaven.

A helpful thought on keeping peace and pursuing it, as Mrs. Eddy admonishes in this letter, would be for one to consider that he is a man taking a journey for a specific purpose, namely, to win a crown, and he will receive it only if he proves that he can maintain his peace, no matter what happens, no matter what changes take place, no matter with whom he comes in contact. He will rise above envy and pride, the thought of the deference due to him when he is ignored, and the temptation to be irritated over trifles. The spiritual purpose of the journey is to see if he can come in contact with all sorts of situations and afflictions, yet stand up under them, and still maintain and preserve the peace of God which passeth all understanding. It is a rule that one does not deserve the right to utilize divine Mind until he thinks enough of it to be willing to put everything else to one side, so that he will be able to maintain it and protect it, and declare, "None of these things move me."

Once a practitioner came to me for help, and I lifted her to a spiritual realization of joy and peace that lasted for three days. Then some roomers broke an agreement with her, after promising to board with her for the summer, and she descended into a sense of deep depression. When she appealed to me I asked her if she deserved the spiritual peace which I had brought to her, if she valued it so little that she would permit the deflections of careless mortals to rob her of it? I told her that she had been seeking to establish the peace of God and a spiritual consciousness of His presence for thirty years. It was worth more than a fortune since it could not be measured in terms of money, or matter. Then I said, "Yet you think so little of it that you permit yourself to be robbed of it easily. Do you think in God's sight you deserve it, when you seem to have so little regard for it?"

In this letter we see Mrs. Eddy telling the members to remember that, before God, their work is to maintain their love and peace through thick and thin, through the heat of church problems as well as individual ones. She knew that the church problems would continue for hundreds of years and would prove valuable in training and testing students.

Certainly the problem in our church is not to see how harmonious we can be as a church, but how harmonious we can be in the church, or in spite of the church and its difficulties. The church problems seem to carry the greatest temptation to disturb the student. He might be able to defend his consciousness of God's presence and his consequent feeling of peace against malice, envy, jealousy, or suffering. He might overcome friction in his home and business. He might rise above the temptation to be irritated. But when his fellow-students in the church rub him the wrong way, it becomes difficult to maintain his peace under such circumstances. This very fact means that the church represents the greatest opportunity for spiritual growth, and growth is represented by one's ability to declare, "None of these things move me." Can one doubt that God's purpose is that the church have some sort of disturbing effect or influence on each member as he progresses, in order that

he may learn how to maintain the peace of God which passeth all understanding, his joy and love through the fire? Surely one graduates from what the church has to teach him, when he can go through all church experiences and problems untouched and unruffled, or without losing God.

Mrs. Eddy wanted to convey to the church at this time and for all time the fact that changes may take place, crude footprints may disappear, present modes may be dissolved, friction may appear, but such things should not touch one's spiritual thought.

Mrs. Eddy knew that there were those in her church who had gained positive good and who were striving to help everyone else attain that same positive good. But she knew that the bulk of the organization would always be those who had a negative sense of good, those who truly desired to do right, those who failed only when they were influenced through their innocence and ignorance. She knew that such members were faithful and loyal, but were easily influenced. They represent the ballast of the Christian Science ship. When a storm blows, the ballast is liable to shift, and the ship then becomes unseaworthy just at the time when it needs the ballast in the right place. This puts a great responsibility on the few who carry the spiritual thought and are working successfully for the many. As long as they are successful they will have the majority of the church with them.

Finally she saw that there would always be an element in the church of those who, as they developed, would manifest certain human traits that they had not handled, which would be a disturbing element. An illustration of this was a member of my church who told me that he loved to stir up the membership. When things were going smoothly at a business meeting, he loved to throw in a bombshell, at the same time declaring that he loved harmony, but had to do what he was doing for the good of all. This was a Judas trait which he had never cast out. Members like him are a positive influence on the wrong side. They tend to keep the church stirred up and to oppose everything that is constructive and progressive. They are determined that the human mind shall be the ruling mind in the church.

Mrs. Eddy could say, "God bless the faithful students who carry the thought for all." As to the great body of members who have so little spiritual thought that it hardly weighs in the scale of God, and yet who genuinely love Christian Science, she did not want to include them in her condemnation. She knew them to be like sheep, who, because of their ignorance, could be swayed back and forth. Yet she could not praise their negative position. So she says that their hearts are trying to be right in the sight of God. Then she writes of their faithful devotion as Christians. This statement is as if she said, "I perceive your lack of Science and realize that at times it will get you into trouble; but I know that at heart you are genuine and sincere. When the storms are over you will be found where you belong, as the ballast of this great ship."

Concord, N. H.
Dec. 11, 1889

My dear Student:

Should have thanked you sooner for your faithful discharge of duty, but am busy getting things right and made strong.

I will let you know soon how the lot for building is appropriated for the benefit of you all.

Lovingly your Teacher,
M. B. G. Eddy

Mrs. Eddy's way was to make a vigorous mental assault where she felt that the enemy was entrenched. Then when it was cast out and quiet prevailed, she was ready to extend the sense of the thankfulness and appreciation she felt that the will of God had been accomplished.

This brief note breathes the consciousness that she was content at this point that she had executed what God told her to. What was the students' faithful discharge of duty? It was acquiescing to Mrs. Eddy's requirements -- which was not as easy to do as it might sound!

It is wise to bear in mind that spiritual obedience is always hedged about by cross purposes and restrictions, from the very nature of the resistance of the carnal mind. One would be tempted to believe that merely to obey Mrs. Eddy and to agree with what she demanded, to be blind and deaf to anything else, was simple and sufficient. It was not as easy as that, however. It could not be done satisfactorily without demonstration.

Mrs. Eddy, therefore, was ready to applaud them for a demonstration of obedience. She knew how easy it is to obey the suggestions of mortal mind, and how irresistible the urge to do so seems to be. For this very reason obedience to God has got to be a matter of demonstration. From this letter of commendation we can deduce that the students were beginning to find this out.

Mrs. Eddy's statement that she was busy getting things right and made strong is interesting, since analysis shows how important it is that work must be right, before it is made strong. If a carpenter glued something, but put it together so that it was not right, if the glue set, its very strength would make it difficult for him to correct his mistake.

Mrs. Eddy sets forth a valuable precept, therefore, that we must be sure that we are right, before we develop strength, since, if we are not right, strength in wrong becomes a serious deterrent. When mortal mind makes up its mind, it is usually very stubborn. It is strong in that which is not right. For this reason, students must train themselves to be very flexible, as a protection against the possibility of mortal mind making up their minds for them, in order that they may make the demonstration to be sure that it is God that is influencing them, and God alone. Once this has been established, the

demonstration of strength must follow.

History shows that Mrs. Eddy handled the matter of the church land as if she was dealing with untrustworthy persons! She carefully covered every point legally, although, of course, in a way that would benefit the Church for all time. What precept can we glean from her procedure in this matter?

If you make an agreement with a man who is known to be absolutely honest, he will abide by it, even though it was verbal. Suppose, however, you knew that that man had occasional lapses into insanity. You would know that at such times you would have no way to hold him, unless you had a legal document you could enforce, since he would forget honesty, and even that he had made a verbal contract.

Christian Scientists have to be businesslike, and not trust mortal mind at all. Why? Because mortal mind is subject to mesmerism, which corresponds to periods of insanity, where it forgets, denies, contradicts, and shows itself to be wholly unreliable. For this reason, Scientists must always be on guard and careful in their dealings with each other and the world.

Mrs. Eddy trusted her church officers and students whom she had tested and tried. Yet sad experience had shown her that they were all, without exception, subject to mesmerism. No doubt Peter's apostasy in denying his Master awakened in the rest of the disciples the importance of protecting themselves as Jesus had directed and instructed them to do, against a similar lapse. If a student so firm, strong, faithful and reliable could have a moment of insanity, in which he deserted and denied his best friend and all that he held dear, this would compel the conclusion that, unless each one protected his integrity, he might find it missing some morning.

It was not an evidence of mistrust, that Mrs. Eddy tied up everything she did with the students legally. She could not trust them always to be on guard against the enemy, to watch that no evil suggestions entered in that would cause them to do or say things inimical to the advancement of the Cause.

One experience that had taught her this point was when a church fair was held in December, 1887 to raise money. Nearly the whole amount necessary to cancel the mortgage on the land was raised; and then the treasurer absconded with all the funds! After his disappearance Mrs. Eddy said of him, "He was an honest man." (See page 60 of Biographical Sketch, by Bliss Knapp.) She knew that his lapse was due to the influence of animal magnetism. Details concerning the history of what Mrs. Eddy was doing at this time to get things right and made strong, may be found in the book by Mr. Knapp referred to, the complete title of which is, Ira Oscar Knapp and Flavia Stickney Knapp. On page 67 he gives the date of the execution of Mrs. Eddy's trust deed as December 18, 1889. This deed named five Directors, as well as a board of three trustees, who were to hold title to the church land, but only for the purpose of erecting a church edifice thereon.

Mr. Knapp refers to the Christian Science Journal for February, 1890, where one of the Directors, Eugene H. Greene, advocated making the new church a memorial to Mrs. Eddy. After Mrs. Eddy had voiced her objections to this, another Director, Joseph S. Eastaman, put forward the idea of including in the church building a publishing house. The fact that this violated the deed

was overlooked, and plans went forward. It is important for this point to be known, since the controversy which culminated in 1892 arose over this point.

Concord, N. H.
November 2, 1891

My dear Student:

Last Friday the very student of mine, whom two years ago I tried to get for editor of our Journal, came to me wholly unexpectedly, saying, I will take this charge! She did not know why she came to me until I told her our need. I had hoped God would send her, but never so much as thought of any mental influence in the matter. She is the one, or I am mistaken. She is a thorough scholar and will need no assistance. Truly God makes us willing in the day of His power.

With much love,
Mary B. G. Eddy

This letter to William B. Johnson would not be complete without quoting the one Mrs. Eddy wrote to Mrs. Julia Field-King under the date of November 7th. Sarah Clark was the editor who resigned, and Mrs. King took her place and remained until August 30, 1892.

Mrs. Eddy wrote: "I have named you to three of the Business Committee on our Journal and you have doubtless heard from them.

"I shall rejoice in your success and wait patiently for this opportunity. The ordeal is something to meet. I give no recommendations, but wait for you to furnish these in fruits, which are so much better than our words.

"That you should arrive just when the present editor had sent her resignation to the Committee, and came unasked, when years ago you had refused this place on the Journal, -- and I had given up the idea, and as I suppose you knew not how we were situated, -- looks like a providence more than a personal purpose which sent you. Let us thank God and take courage.

"You must already be aware that I am absolved from all care of this magazine and sometimes am misrepresented by those who take me for authority relative to what I know nothing about. Your scholarship is ample for your task, and to be wise and gentle, and strong and fearless is the province of an editor. May our Father give His angels charge over thee to keep thee in all thy ways."

Then as a postscript she added, "Above all, whatever is contributed on Christian Science, that is not Science, correct and erase until it is. If the author is ignorant of the improvement of his copy, he must wait and grow

to it. And if you are sometimes perplexed as to points in it, go to Science and Health. It is all there in its genuineness."

Mrs. King's history at this point was of interest. On May 16, 1891 Mrs. Eddy wrote to her urging her to come to Boston with the statement, "Our most cultured cities need you." She did not respond to this invitation at once; but when she did do so, Mrs. Eddy felt that it was a sign -- a leading of divine providence -- and recommended her name as editor.

As editor Mrs. King caused Mrs. Eddy to be praised personally in the Journal -- in spite of the latter's constant admonitions to her not to do so. Mrs. Eddy wrote, "M.A.M. will incite you to constantly praise me. Why? Because it stirs up strife, in belief it sets the powers of envy and malice harder at work, and I have much more to meet than when there is no stir made in this direction. Again, to refer to what God has done through me is all right -- but to name me in it is not necessary, and at present it is very unwise." (January 7, 1892)

Then on June 18 she wrote to her, "I thank God for your faith in Him and your true sense of me. Why? Because in over one quarter of a century I have never in one single instance seen these fail to carry a student safely on in growth and prosperity. But in every single instance the loss of those mental conditions has wrecked the student. Once I was young (and now am young) but never have I seen the righteous forsaken -- those who are right, misled. 'Long ago' means in experience a lesson learned. Yes, you may give me the title that God has given, viz. Discoverer and Founder. It will do much toward steadying the minds in the present and future. Only I beg of you to be temperate in using it, be wise as the serpents that it will cause to hiss. Will you not, dear one? Why I prohibited its use was because of intemperance. A moderate reminder of this great point of history is needed and will be so long as time lasts. (1) It shows the advent of God's expressed Motherhood. (2) It shows the fact that destroys the falsehood. (3) It is God's order of showing to the human race the divine dispensation of Christian Science. Will you see, can you see me as I am? Dear child, I have asked too much at present."

About this time there arose a controversy in regard to the Building Fund of The Mother Church, and the land on which the edifice was to be erected. The money had been given in good faith to build a church, and the trustees, Mr. Lang, Mr. Monroe and Mr. Nixon, wanted to include a publishing house. The reason for mentioning this controversy at this point is merely to show how it caused Mrs. King to make a serious mistake that ended her editorship. Mrs. Eddy sent an article concerning the Fund to be published in the Journal, and when it appeared, it was changed in its essential legal point. Mrs. King did this at the insistence of Mr. Lang, one of the trustees, without consulting Mrs. Eddy.

Mrs. Eddy's rebuke of this very dangerous error caused Mrs. King to resign her place as editor. On August 30, 1892 Mrs. Eddy wrote: "I suppose your resignation takes effect tomorrow! At first I felt sorry, but now I see it is best for you and for the Journal. No good ever came or can come from discord. I trust you will be happier and can do more good in your old field of labor. The Trustees had no right to suppress any portion of my article. They have misrepresented me publicly and as usual I have returned good for evil. Good reigns and evil cannot harm goodness." Then Mrs. Eddy added a

postscript, "I did recommend you as Editor. But shall not do even this again. I am determined to take no part whatever either pro or con in the Journal business. The Pub. Society is 'old enough and big enough' to do all that is requisite, and I do not want to know what they do and they so far have not troubled me by letting me know."

There are many points of importance and interest brought forth by the above extracts. One might wonder, after Mrs. Eddy had advised Mrs. King to correct all articles contributed to the Journal, why she should make it such a point of rebuke, when she did this very thing to Mrs. Eddy's article. But it was a very different thing to change a contribution from a student, or to alter an article written by Mrs. Eddy for the whole Field, one that had come to her from God. To change such a one was to oppose God and to take away His purpose. Thus Mrs. Eddy was right when she perceived it to be a very serious situation, serious enough to be the occasion of Mrs. King's resignation as editor. She felt strongly that her article contained God's plan; in reality it was God that wrote it, and she was merely following out God's behest. It was a sin to have one word changed.

The human effects coming from demonstration -- but materially interpreted -- give no indication of the directing wisdom responsible for such effects. So how was Mrs. King to know that she was doing wrong? Had she been watchful and demonstrating as she should have been, she would have known. Had Mr. Lang, the trustee, been able to see spiritually, he never would have suggested the change; and those at headquarters, whatever their position, should be consistently striving to see spiritually. Both Mrs. King and Mr. Lang should have realized that Mrs. Eddy was guided and influenced alone from above. Hence what she gave them for publication had a divine purpose back of it -- and God's purpose is not man's. It is a rule that the only way we can perceive the wisdom of what God tells us or others to do, is to see it spiritually, and not materially.

Mrs. King did not realize that in this position of editor, God had given her an opportunity to rise higher, and through a lack of demonstration she failed. It was an opportunity for her to grow and improve, but she failed. If one felt that she failed only from Mrs. Eddy's standpoint, let him remember that Mrs. Eddy's standpoint was God's standpoint. Mrs. Eddy could not continue to sponsor one of whom God disapproved. When God approved of one, Mrs. Eddy was bound to know it and to approve.

When it was plain that Mrs. King would have to go, Mrs. Eddy sent her the following letter on August 27. "Before you leave us, if leave you must, I want you to give me a call and let me take you over my house and look with me on the hills and catch their rest.

For the strength of the hills I bless Thee, my God,
Our father's God. Hemans."

From this letter we learn that Mrs. Eddy wanted Mrs. King to take this blow in the right spirit, so that she might right herself, after being released from the malpractice that necessarily attended her position. How often Mrs. Eddy used the hills in this way: when events seemed to be more than she could endure; when friends mocked and betrayed, and error seemed to be holding sway temporarily, she would contemplate the hills and see how insignificant were the happenings in this mortal sense of things, in comparison with the eternal nature of the hills.

Sometimes a forest fire that devastates homes is a horrible thing to contemplate. Yet the next morning when the homes and trees are gone, one can see that the hills are still there unmoved by the surface desolation and devastation, and one can gain some peace from that realization, since the trees will grow again and houses be built again. The hills help to show that the tragedy is merely a passing one. Mrs. Eddy hoped Mrs. King would catch this realization about her own tragedy by coming to Concord and catching the rest of the hills.

If one questioned why Mrs. King's act in changing Mrs. Eddy's article, or omitting a portion of it at Mr. Lang's insistence, was grounds for her removal, let him remember that if she would do a thing of that kind in regard to Mrs. Eddy, it proved that she could not be trusted. If you have a quality of thought that can be influenced by error in one instance and be made disloyal, there is nothing that you might not do -- so you become dangerous to have in a responsible position.

Mrs. Eddy did not know in advance whether the shock would cause Mrs. King to go out of Science, or whether she would go back to normal and continue to be an active and efficient student. Proof that she did stray is found in a letter dated September 5, 1893 in which Mrs. Eddy wrote, "We cannot carry along with Christ, evil-speaking, envy, deceit, or conceit, for Christ will either leave us, or take these and all other errors out of us by the suffering they bring. Now dear one, remember I cannot save you, -- if I could I would, -- from sinning and suffering; but we can hold guard over our own evil inclinations by continued watchfulness and prayer, and thus seeking to put them down, will do it. This I beg, that you will keep up your severe struggles to accomplish this until I can welcome you back to your Mother in Israel."

Mrs. Eddy believed that it was a divine leading to take Mrs. King as the editor of the Journal. She hoped with all her heart that the latter would measure up to what she expected of her -- or rather, what God expected of her. Some of her letters that she wrote contained marvelous guidance, reproof and teaching, as well as breathing of her love for her. On Oct. 19, 1893, she wrote "Was it not disobedience to the Master's last request to his sleeping disciples which left them without the bridegroom to mourn their disobedience, to return to their nets, to battle alone -- until they were put to death? But the prophecy is contradictory. If the Christianity of our cause is so dependent on person as to disappear with one individual, to scoff at obeying that one is to hinder the progress of Christianity, if indeed disobedience is thereby enforced. My letter to you pointing to a time when it might be well for you to return to Boston needs an amendment. I learn something new continually. One of the many things is that that city is not the place for such a sensitive to mortal mind influence as you are at present. Sometime I hope you will master this. But dear student, the secret of being thus victorious all lies with yourself. A state of perfect honesty is a fortress impregnable to this evil influence. God always has, always will cause all things to subserve the welfare of such a state of mind."

When Mrs. Eddy recommended Mrs. King as editor, it was with a sincere conviction that she was God's choice. If there was any one thing she was particular about, and very often her students neglected, it was the importance of going to God to find out the suitability of a person for a

certain position. Mrs. Eddy claimed to have not the slightest human opinion in such matters. She disregarded the names of candidates sent to her from Boston when she was convinced that they had been selected merely because of their apparent human ability. She relied wholly on demonstration in such matters. She knew how important it was to have the right person in the right place.

When God calls a student to take a position, it is wise for him to accept. When God selects one, if the candidate knows it, he would think a long while before he would refuse to obey God. The penalty for disobeying God is serious. From her own experience Mrs. Eddy knew this. From my own observance I can declare that Mrs. Eddy was childlike in her obedience to what God told her to do, and strong and vigorous in her determination to put it into effect.

Mrs. King was no sooner made editor than she wrote a long article called "A Protest" in which Mrs. Eddy was referred to personally. This called forth from Mrs. Eddy a sharp rebuke dated December 13, 1891 which reads in part: "The enemy gloat over any contribution which supports these charges, 'Mrs. Eddy makes the Journal deify her personality. Mrs. Eddy, alias Teacher, alias Leader, or some other cognomen for her is all we hear of from this Journal that is in any manner connected with Christian Science.' Now please observe these rules: (1) Never let me figure in an article personally. (2) Write all you please denouncing error but give no handle to it of personality. (3) What you wrote divested of its personal references was just right. (4) Keep out of your Magazine 'stolen goods' and set the example 'Thou shalt not steal' even from Mrs. Eddy! but omit the personal mention of the warehouse whence this book stealing goes on. If you value these hints at the starting point of your labor, you will find them invaluable at the end."

This letter did not put a stop to Mrs. King's praise of Mrs. Eddy. The latter had to rebuke her again and again. Finally she wrote, "Also you paid me another high praise in this article after all I have said against this. Now dear one, keep this letter in your pocket or somewhere handy and everything you write or correct for the Journal, before doing it read this letter and follow my directions till you overcome the temptation of M.A.M. to write anything on personality any more than you would talk sickness as real." (January 7, 1892)

In the letter Mrs. Eddy wrote Mrs. King telling her of her appointment as editor, we find her saying, "I shall rejoice in your success and wait patiently for this opportunity. The ordeal is something to meet. I give no recommendations, but wait for you to furnish these in fruits, which are so much better than our words." She was really saying, "I cannot rejoice until I see your fruitage. There is no aggrandizement in merely being put in a position; but if you conduct it according to demonstration and so satisfy God -- and so satisfy man -- that will be cause for rejoicing."

When Mrs. King arrived in Boston just as Sarah Clark resigned as editor, Mrs. Eddy took it to be a fortuitous circumstance; but in her letter she does not state that it is a demonstration, but merely that it looks like it. She writes, "That you should arrive just when the present editor had sent in her resignation. . . looks like a providence more than a personal purpose which sent you." It takes more than a happening just at the crucial moment to prove that it is a demonstration. At times error brings forth phenomena so

as to deceive one into believing that it is God's guidance that is operating. Hence it is important for us always to check on such happenings, to be sure they are demonstrations.

My teacher in Christian Science, Eugene H. Greene, taught me, when a thing appeared to be demonstration, never to be satisfied until I worked to know that if it was right, it would stand, and if not, it would fall; I must declare and realize that nothing can cause error to be sustained, that it has no power to maintain any position of deception, where it appears to be a demonstration of good. Then Mr. Greene told us that if the circumstance stood under that effort, we could be sure that it was a demonstration.

I assume that Mr. Greene, having been taught by Mrs. Eddy, got the above thought from her. Thus I can assume that in this case of Mrs. King, Mrs. Eddy was not entirely satisfied that her coming to Boston and taking the editorship was a demonstration; but it looked like one and she hoped it was one. We can believe that she continued to work on it as Mr. Greene outlined, and within a few months it was revealed to her that Mrs. King was not God's choice.

Mrs. Eddy knew Mrs. King's natural qualities and qualifications. She knew that she had the scholarship requisite to take the position of editor. What she did not know was, whether under stress and pressure she would be able to handle the error that came to her in that position, and so keep herself free to accomplish the good she desired to, and Mrs. Eddy desired her to. No one can tell in advance what he or another will do under such circumstances. Mrs. Eddy had been disappointed so many times in students, that she did not accept a fortuitous circumstance of this nature too readily. She was constantly hoping to find the student who was to be her successor; but the moment one had to share with her the error she had to meet, he or she usually fell away. Some even became her enemies and so the enemies of the Cause. For these reasons Mrs. Eddy was careful to write Mrs. King that she was to be judged by her works.

Mrs. King must have been under a peculiar temptation to feel that because she was approved by Mrs. Eddy, it amounted to her being appointed by God for the position. The result of this was the possibility that she would feel adequate merely because she would believe that she had found favor in God's sight. This might lessen her appreciation of the work that she must do to measure up to the requirements of the position. It is possible for a student to go wild with the idea that God has appointed him for a job, and so he must be absolutely fitted for it; and all he has to do is to show God how right He was in His selection. Yet it is only because he showed possibilities that he was appointed.

Judas, the disciple, was selected because he showed possibilities of being an influence for good; but evidently he allowed his satisfaction in being selected to take the place of demonstration. Actually the demand of God upon him was to clean house, which he neglected to do. There were some old errors which he did not touch; the result was that they tripped him up and eventually destroyed him.

It is necessary to state that, just because at first Mrs. Eddy felt that Mrs. King was the right one for the position of editor, and then after a few months discovered that she was not suitable, that does not mean that she was

not the right one for the time being. God works in mysterious ways to human sense that we do not always understand. Human effects which come from God, materially interpreted, give no indication of the directive wisdom responsible for such effects.

A great world war may seem to be the effect of evil; yet there is a directive wisdom back of it. Rightly interpreted it is an exposure of the incorrect thinking of the world. When one is sick, that sickness rightly interpreted is an exposure of the error of that one's thinking. If it had no manifestation, one might remain ignorant of the error and be lost without some sign that was visible or tangible. Therefore, in such a sense sickness might be called the salvation of mankind.

The rattle of the rattlesnake gives warning to people that there is something deadly approaching, that will harm them unless they escape. When a volcano is about to erupt, there are sometimes certain internal noises that give warning in time for people to flee for their lives. Thus sickness is the indication that one's thinking has gone off, and the seriousness of wrong thinking lies in the fact that, in belief, it separates us from God, and puts us at the mercy of animal magnetism or mesmerism.

How many students fully appreciate how important scientific right thinking is? If they want to be in tune with the One who is the source of everything that is good and enduring, if they want eternal happiness, health and prosperity, peace and good, they must please God; and what He demands is not a great deal to ask, namely, to watch one's thinking and to think as He wants us to think. Mrs. Eddy has taught us what right thinking is, how to think, and what the deterrents are that would stand in the way; so all are without excuse. If students do not think right, the only excuse can be mental laziness or forgetfulness.

The right thinker is the only one who is pleasing to God. Thus whatever informs us that our thinking is not right is a blessing, no matter how much we suffer in the process. Sickness is the indication of wrong thinking. Hence how foolish it would be to try to get rid of the sickness, when wrong thinking is the error. It is the wrong thinking that gets us into trouble, that separates us from God; so it is the serious thing; it is the thing that must be corrected. Then when that has been done, harmony returns.

In her letter to Mrs. King of November 7th, we find Mrs. Eddy telling her in substance that in the work of editor everything is up to her. It would appear as if there was a divine plan back of it all; yet she did not want her to feel because it was a demonstration to have her in that place, that she did not have a lot to do and a lot to meet; that she did not have things to overcome, and have to demonstrate a radical reliance on God; that she did not have to be obedient to her.

Mrs. Eddy knew the temptation that might follow the belief that one was selected by God and approved of Him for a position -- the temptation to feel that one was adequate to take hold and be successful without further prayer and demonstration. So she had to be careful not to give that impression.

Once I bought a bowl of shaving soap and started right in to use it; but to my disappointment it made no lather. It was an English soap and I decided that it must be an inferior grade. After three days I discovered that it was

wrapped in cellophane and I had not detected this fact. When the transparent wrapping was removed, the soap was found to be all right.

When we feel that God has selected us for a position, we need not believe that we are adequate, but that we have good possibilities, and if we use them properly, and demonstrate correctly, we may bring ourselves up to the standard that is necessary. But there is always the cellophane to be removed, because no one is ever ready for a position. One becomes God's choice because he has the best possibilities and is the most amenable to the divine influence.

It is evident that this was Mrs. King's trouble as editor. She felt that God had selected her, and so she must be adequate for the work. She was lacking in a proper sense of humility. She went ahead and assumed her worth for the position, doing what she thought was right. But she did not listen for advice -- Mrs. Eddy's advice -- and so she made so much trouble that she had to be removed. Yet that did not mean that God had not selected her. That did not mean that God was not pouring out His wisdom upon her. Whether she could take it and profit by it was up to her. We need never believe that because God is pouring into us His wisdom, that that is all there is to it. There is a preparation to be made to receive it. If you do not make it, how can you expect to receive divine guidance? Certainly it is not up to God!

God selected many students for many positions in Mrs. Eddy's time. When they failed -- if they did -- it was not God's mistake in selecting them, but it was their failure properly to take advantage of and utilize His knowledge, and thus make themselves worthy. This is the law and the prophets. First we perceive the truth as a prophecy, and then through the law, we make it permanent. Without prophecy one would never heal a case, and without law one could never make it permanent. The practitioner must perceive the perfection of the patient, although to the senses that perfection is not acknowledged. Then he uses the law to dissipate the illusion so that that which we know, will be acknowledged by the senses as well as by the understanding.

The letter of November 2 which Mrs. Eddy wrote to Mr. Johnson was to inform the church of Mrs. Eddy's thought about Mrs. King, so that there would be no argument or dissension about the appointment. If they felt that she was not suitable for the position, this letter would show them that from Mrs. Eddy's best standpoint, she was the one.

Once it was my privilege to make the demonstration to provide our Leader with a pair of horses. August Mann foresaw the need and apprised me of it. The day came when the old span misbehaved, and Mrs. Eddy said to Mr. Mann, "I cannot drive behind these any longer. Do you know where I can get another pair?" "They are already in the stable, Mother," was the reply. This was a fortuitous circumstance which pointed to the possibility that they were a demonstration; yet Mrs. Eddy was not satisfied until she had used her highest understanding and demonstration to determine the situation. So she summoned me to Pleasant View to describe just how I had gotten the horses. When she was convinced that they had been obtained wholly by demonstration and in no other way, she felt that she could keep them. But first she had to find out whether it was the hand of God or error. On the surface it seemed to be the hand of God, but she worked further in order to be sure.

Similarly, Mrs. King's being on the spot when Sarah Clark resigned, and being ready to take over the reigns of the editorship, seemed like a demonstration; but Mrs. Eddy did not accept it as such merely because of the coincidence of her coming at just the right moment. No doubt the hand of God was in it, even though Mrs. King did not appreciate the necessity and opportunity of making the highest and best demonstration she had ever been called upon to make.

A year after Mrs. King had resigned from the editorship, Mrs. Eddy wrote to her and said, "How my tired, bruised mortal sense is cheered by your sweet letters." She would never have felt bruised, if her faith in human nature had not been continually tried, and she had not met with continual disappointment. Here she thought that God had guided her to put in Mrs. King; yet she only lasted a few months as editor. Mrs. Eddy had placed the matter before the students and assured them through Mr. Johnson, that unless she was mistaken, Mrs. King was the one. It bruised her, therefore, when her highest judgment seemed to be impugned. Yet we can realize that it was perhaps as much part of the divine plan to have Mrs. King take the position for the time she had it, as though she had been able to fulfill it for years. Sometimes the blind alleys have as much part in fulfilling God's purposes as the roads that go through. Afterwards God's plan is seen, how one step leads to another. Once a man wanted to go to Bangor, Maine by boat, and got to the ticket window just in time to lose the last reservation. It seemed to him, as a Christian Scientist, that that was a great lack of demonstration. Yet the boat was never heard from; no trace of it was ever found.

Human sense cannot trace God's plans in their working out. No doubt it was part of God's plan to have Mrs. King fill in the place temporarily until the right one presented himself, the one who was to hold the position for a reasonable length of time. When Sarah Clark resigned, the right one was not ready; but was getting ready, no doubt. Thus all things were working together for good, because of the love for God that Christian Science inspires.

Yet it bruised Mrs. Eddy's spirit, when she had given a student months of intensive training, to have her prove unworthy, and show that she had more or less wasted her time; so she must start again with another student.

Yet, as time went on, it appeared as if Mrs. King was continuing to be a good Christian Scientist, and this cheered Mrs. Eddy and poured balm into her wounded spirit. It was good to feel that putting her into a position for which she was not ready had not ruined her, as it did some other students.

One point in my getting the pair of horses for Mrs. Eddy in 1904 is worthwhile noting. Mr. Mann knew that I had made one or two demonstrations for Mrs. Eddy; so he concluded that I knew something about the error that had to be handled before one could minister to the Leader constructively. Yet for thirty days I sought the horses entirely from a human standpoint, with no thought of demonstration. I had a clear sense of why the mission had been given me to perform. I knew why two other searches conducted by students had failed -- they had not made a demonstration of it. Yet I did not attempt to demonstrate the horses once during the thirty days I searched for them. Only when I realized that I had exhausted all human means, did I rouse myself to demonstrate. Nevertheless I had been demonstrating up to that point in other ways in my life.

Thus it can be asserted that Mrs. King had probably been demonstrating up to the point where she took the editorship. She doubtless demonstrated the articles for the Journal that had attracted Mrs. Eddy's attention and favorable comment. Just as August Mann recognized that I had made demonstrations which were successful, so Mrs. Eddy recognized the same thing about Mrs. King; just as he wanted me to buy the pair of horses, so Mrs. Eddy wanted her to be editor. At that point it appears that she stopped demonstrating, just as I did. Then before she could right herself and begin to demonstrate, the error got hold of her, shut her off from God's guidance, and she began to do erroneous things through a lack of demonstration, and had to be replaced.

When Mr. J. V. Dittmore permitted error to use him to the point where he betrayed the Cause and Mrs. Eddy, he was treated as a pariah, a Judas, one whose name was not fit to be mentioned. Yet his downfall came somewhat in the same way Mrs. King's did, he being put in a position he was not ready to fill. Had he been permitted to go along in the ordinary way, he might have been an exemplary student.

It is significant to note that Mrs. Eddy did not throw Mrs. King overboard because of her betrayal. She realized that she was in a measure more sinned against than sinning, since she was given a position she was not ready to fill. She did not know how to demonstrate over the error and this kept her from demonstrating over it! She ran up against the same peculiar error that I did, that kept us both from demonstrating when we should have been, with this difference: I finally righted myself and demonstrated over the error that claimed to shut me off from demonstrating; she did not until it was too late.

Mrs. Eddy, however, did not treat her as an outcast and have her excommunicated. She took her back into her heart and forgave her. She worked with her, and was glad when she showed that she had not permitted herself to be upset and to leave the Cause -- so becoming its enemy -- as so many students did, because of what had happened.

There were many students who had to be placed in positions they were not ready for, because there were so few to draw from. So many had turned away from Christian Science and the Leader, and became their enemies, under the action of animal magnetism. When Mrs. King did not do this, Mrs. Eddy was lavish in her appreciation. On November 3, 1894 she wrote: "I am more than paid for all I have done for you when you are doing good to yourself and others that you report in your excellent letters. . . I do wish that you and your students knew how I love you, and how my tired, bruised mortal sense is cheered by your sweet letters. Please tell your students this and give my love to them. May the loving Love keep you, guide you, bless you as His own, -- Mother."

In the case of Mr. Dittmore, the time came when he had fretted himself free from the error that had driven him out of the Cause and caused him to seek revenge by doing just the things he should not do. He yearned to come back into the fold, and he should have been taken back, since he was more sinned against than sinning. Finally he was offered a position of minor importance, but it was too late. He passed on, a broken-hearted man.

Mrs. King was a notable exception to the usual destiny of renegade students, for her final downfall came much later. Her pride did not cause her to turn away from Mrs. Eddy because of her demotion from the editorship. Mrs. Eddy rebuked her in ways that were powerful. Once she called upon her to subscribe one thousand dollars to the Building Fund of The Mother Church, her name to be included in the corner stone. Then on April 2, 1894 she wrote, "Since my letter of invitation I have heard from leading members of the Boston Church and think it will be very unpleasant for you and them and me to have your name on the subscription list which I mailed." Later it developed that Mrs. Eddy was told that she taught her pupils that Jesus was the illegitimate son of Mary, which brought forth the statement from Mrs. Eddy on April 21, "The virginity of Jesus' mother is a cardinal point of Christian Science."

After resigning from the editorship Mrs. King took up the research of Mrs. Eddy's genealogy, and a whole book could be written relative to her work in this direction. At first the latter encouraged her in this study. On March 1, 1895 she wrote: "How Mother loves you as she reads your last letter and perceives the experienced woman and the babe in Christ combining. How natural that the babe should be fretted with the friction of material history and the error it includes, and must go to Mother for the milk of the Word and rest on the bosom of God. Mother has felt all this and a million more struggles for thirty years and walked in the straight and narrow path which lies between harming others and helping them. Giving milk to babes and meat to men, requires great wisdom, great growth, great love. To lead the world wisely means much; hence Jesus' words: 'Be ye therefore wise as serpents.' To direct the thought to Gen. Totten's grand publications without forearming it with the facts laid down in mine, also the recital of your own experience as referred to in your letter to me -- would be as unwise as to talk materia medica and surgery to a patient you were healing of a compound fracture of the bone. Search up the history you are upon the verge of discovering, fairly and clearly, -- and write it wisely; then send it for publication in the Christian Science Journal and (if it is received favorably there) publish it in pamphlet form."

The purpose of Mrs. King's search was to prove Mrs. Eddy's descent in the same line as our Master's, from David. It is evident that Mrs. Eddy was not in favor of the human side of research, and submitted to it only with the hope that it might serve to destroy prejudice in the minds of the public. This is proved by her next letter of March 13. "I think it is not wise to further pursue your chronological research. It is not really in the line of Truth that the thought is forming itself in this investigation, but in the line of material origin and this has an end. Now I would turn away from the subject. My reason for asking you to undertake this historical proof was that the people would sooner be convinced perhaps by it of my legitimate mission; but I fear it costs you too much to direct your thought so materially and the end will not justify the means."

After the above letter it is possible that Mrs. Eddy felt a great disappointment in Mrs. King's thought, and she felt it wise to reverse her decision, since she next wrote on March 19: "A feeling of sweet submission has come over me, a sense of 'Thy will be done,' and I have conquered the reluctance I felt to have what I knew was true proven -- lest it should cherish a sentiment or rather a belief, I so deprecate, namely, a canonization of which I feel so unworthy, and so disliked. But, dear one,

you deserve the place you have earned, namely, the historian of what will thrill the people. And God gave you to me, no doubt, for this very end, and I have stood for you, and by you against fearful odds, no doubt, for this very end, and I love you and wish now to honor you. Therefore you may go forward now if it costs you no spiritual loss, as you assure me. Then in your charming style and with unquestionable proof, send your article containing this news to the C. S. Journal, you once edited. But darling, I charge you tell no man till this be accomplished."

On July 17 Mrs. Eddy takes another tact and writes: "I forgot to say -- The Heraldry and Christian Science will not go together; when the mind is prepared to receive the latter in your beautiful illustrations, it is immediately diverted from receiving your spiritual import by the former. Your present arrangement must be changed before it will do to publish it. As it is, it would do more harm than good to our Cause. Please go no further into the search for Ambrose. I can never express my gratitude for what you have done. But we will drop it now and wait."

On July 23 Mrs. King received the final statement that ended the plans for the genealogy. "Now do not make a single more research into my genealogy. You have all I want; just type the whole as you named and that is all I shall allow to be historic. I do see that it is wrong to pursue the material thought of the dead as having life or of matter kinship, for there is none. Only think of the descent as that of a name. No inherent qualities of race exist. Banish this lie from your mind or it will harm you. Mind strictly what I say; I read the thought looking at your fingers. Fix it up and send with no more labor over it. It is all a 'liar from the beginning and Truth abides not in it.' You need Truth; the lie seems more real to you than to me, hence the result above named."

Mrs. King's reply to this letter on July 25 is of interest, since on the back of it Mrs. Eddy penciled a note. Mrs. King writes, "I thank you that the work is not to be published. What a good-for-nothing liar the human heart is! I am deeply grateful for every purifying test which has come to me through this work. All things do work together for Good, if we love Good. Love shall reign in my heart, life and work. I will be your loving, obedient student, in my inmost heart. Spirit must be more real to me than matter. There is no matter. Help me to more fully realize it every hour. God is your shield and buckler; for He has said to you, 'This is my beloved in whom I am well pleased.' I am grateful to the loving Father that He had one through whom the light has shined upon us. Patient, loving Mother, reflecting patient Love divine, believe me your grateful student, Julia Field-King."

On the reverse Mrs. Eddy wrote: "Precious, obedient child. This she wrote after all her labor to get out the facts material of my lineage and with the expectation of publishing them. And I then declined to let the work be published now. What an example is this for some of my other students!"

On the same day Mrs. Eddy wrote to her: "Your prompt obedience, so intelligent, simple, wise, almost surprises one who has so long waited, worked and suffered to gain this growth for her students. You have been benefited, I have been satisfied, the world will some time reap the reward of your labor, and you shall be announced as the author of the little work, if ever it is made public."

In analyzing this item of history it can be said that it took great wisdom and discernment to know whether it would be of greater value to have the world know that Mrs. Eddy was of the seed of David humanly considered and traced, than to stress the teaching of Christian Science that repudiates all human parentage, and, with the Master, commands us to call no man your father which is upon the earth. It is always a question to know how far one should go in setting forth what one knows to be scientifically untrue. Many times those who give testimonies stress the unreal as if it were real, in their zeal to make an impression on the public and prove that Christian Science does heal; on the other hand, we have young earnest students who try to speak so scientifically that when they finish, one does not know whether the one healed was sick from the medical standpoint, or merely suffering under the imagination.

Those who try to be too scientific in their testimonies convey no clear sense to the public of the real miracle of healing from the human standpoint. They are not able to separate in their minds between the method by which the healing is done, which should not be given to the public, and the truth about the lie, which is, that to the human standpoint it did exist as the world recognizes it, and then it was healed through Christian Science. We are trying to convince the world of the remarkable healing power of Science, and we should do it in every wise way. When a young student believes that it is important for him to stick to Science in his testimonies, he is mixing up the method with the statement of the human fact in a way that is not understandable to the public.

On the other hand we have those who set forth the error so graphically that they make it seem real, in their effort to convince the public that a wonderful healing took place. Such ones need to be restrained and instructed never to relate a healing without establishing the thought within them that they are only telling about a dream.

One who reads this correspondence could never say that this great amount of work that was done was a mistake, merely because Mrs. Eddy finally shut it off. The record remains and certainly it cannot be called an error. Who knows in the future, but what it will be made public and certain ones will be helped in their estimate of Science in feeling that Mrs. Eddy was worthy to be its Founder because of her human lineage? Who can say that it was an error for her to allow Mrs. King to do what she did and to encourage her in it? The error in it seems to have been, not in what she did, but in the way she did it.

When Thomas Edison invented the incandescent light, he not only discovered the material for the filament, but he proved that over twelve hundred substances were not suitable for it. Could one say that the vast amount of work that he did, was wasted because it was fruitless? Was Mrs. Eddy misled in encouraging Mrs. King to do this research, merely because when it came to the point of what should be done with it, she changed her mind about having it made public, because God told her to change it. Was all that work wasted? Does one feel that her spiritual perception should have told her in the beginning that it was not to be published? How can one estimate what this work may accomplish in future years?

Once, as we find in these pages, Mrs. Eddy announced plans to have a resort for the so-called sick. Then she withdrew the plans. That move was not a mistake, since it opened the way for the Benevolent Home to come into being. I doubt if any loyal student would have felt that it was right or scientific to have such an institution conducted by Christian Science, unless in some way Mrs. Eddy had gone on record as approving of it, when the time was ripe. Today students should awaken to the fact that this home must be protected and supported mentally, because when you put an activity of Christian Science out in the open where everyone can know about it, it awakens opposition and envy; so it must be protected.

In accordance with the Master's admonition to call no man your father upon the earth, Mrs. Eddy taught students to acknowledge no material birth. Thus she was consistent when she told Mrs. King on July 23, "Only think of the descent as that of a name." A name is carried from one generation to another. She writes, "No inherent qualities of race exist." This is Science. All that we call inheritance is belief, education, environment. A child can be adopted by parents and have his whole life changed, so that nothing about him resembles his real parents. Christian Science denies that any qualities descend through birth.

Mrs. Eddy warns Mrs. King, "Banish this lie from your mind or it will harm you." Mortals are harmed by believing that certain qualities or tendencies are inherited, since they thereby accept the proposition that they are not responsible for them. A young man who believes that he inherits the appetite for liquor, accepts it without a struggle, and others do not blame him. Yet he is merely hiding behind a false statement, and excusing his own weakness.

It seems odd that Mrs. Eddy should have written, "Mind strictly what I say; I read the thought looking at your fingers." Sometimes one's knuckles will become out of shape because one's parents' knuckles were. Mrs. Eddy no doubt saw this condition in Mrs. King, and knew that there was no reason for it except the belief of inheritance, which she was making real because of this research into Mrs. Eddy's lineage. So she was warning her in this way.

Christian Scientists need to be alert on this question of human inheritance, and know that in reality inheritance is the law of God, whereby the blessings that belong to man come to him. They must realize that the only inheritance is divine, and applies only to God. They must deny it as a human fact or claim, since it is through the appropriation of inheritance by mortal belief to human parents that the claim of materiality is perpetuated through the error of a beginning and an end. The moment the wonderful blessing called inheritance is attached to human parents and materially appropriated, it becomes the curse on mortal man. Before we can eradicate the belief of mortal mind appropriating this spiritual quality for the damning of mortals, we must know that humanly it has no power to enforce itself or communicate itself; that human tendencies are not transferable to children, etc.

Mrs. Eddy saw that Mrs. King was becoming too much interested in the material side of generation. It was becoming real to her. There are students of Christian Science who have become interested in prophecy, prophetic writers and writings. This may be harmful for the advancing student seeking to live under the correct rule of metaphysics. Prophecy may

be helpful in convincing one of the divine basis of Christian Science, but when one knows it is true, why should he need to study prophecy to a point where it darkens his metaphysical thought? Metaphysics denies material parentage, while prophecy is based on material descent. If one becomes wrapped up in the proposition that divine inspiration prophesies the advent of a mortal man, that is liable to have a darkening effect upon one, so that he loses the true metaphysics in which no admission of the existence of a mortal man is included.

When the Master took mind and transformed it into bread and fish, that did not mean that there is material food in God. It meant that man's conception of God's divine feeding may take the form that is recognized by mortals as needful for sustenance.

Jesus in the flesh did not prove that a material man is contained in God. He represented the adaptation of the prophetic thought, on the basis that the spiritual idea is with us always, giving it a material investiture recognizable by mortals.

Thus prophecy involves giving the idea that comes from God a human adaptation -- not that God prophesies the advent of a mortal. It was in tracing this material adaptation that Mrs. King got caught, so that material succession and inheritance began to seem real to her, and Mrs. Eddy detected this by seeing her fingers beginning to be misshapen. Her belief in human inheritance was becoming accentuated by what she was doing, so Mrs. Eddy called a halt. Human inheritance can seem unreal only as we know that man has none, since he is born of God, who is his only Father, and through a divine inheritance, all that belongs to God becomes man's.

The history of this episode must include the fact that on July 24, 1895 Mrs. Eddy sent Mrs. King a telegram which read, "Send manuscript just as it is to me at once; it will not be published." Having lived at Pleasant View I can reconstruct a possible picture, which, even if I cannot prove was true in this case, was often true. Perhaps Mrs. Eddy found herself in a sense of suffering. As she usually did under such circumstances, she sought the cause of it. One might think of her as being the center of a system, much as an operator of a telephone exchange has charge of a large number of telephones. If the bell rings, she seeks to know where the call comes from and answers it. A less happy illustration would be a spider in his web. No matter how large the web, his watchfulness covers it all, and if any insect lights on any part of it, he can detect it at once by the disturbance conveyed to him.

Mrs. Eddy was called of God to watch over His growing organization. Whenever anything entered into that organization that was displeasing to Him, she had to know it and to cast it out. Oftentimes the way she knew that something was taking place that needed to be corrected was by suffering. Thus if she suffered on July 24, we can deduce that she cast about in her thought until she detected that the publication of her genealogy was not pleasing to God. So she at once stopped it. Then the cessation of her suffering would be the proof that she had fulfilled God's demand, and all was well again.

Mrs. Eddy, as God's guardian over His vineyard, was necessarily sensitive when through any channel or mortal mind conditions, animal magnetism stepped into the picture. There were students who did not

understand this phenomenon, and when the Leader suffered, and sought to find out the source of it, they fancied that she had a superstitious fear of animal magnetism. They concluded that she was allowing her stimulated imagination to run away with her, to fancy that what Mrs. King was doing was affecting her health, or that she could trace her suffering to that.

On May 6, 1895, however, Mrs. Eddy wrote Mrs. King that she had traced her suffering to the malpractice of Dr. Foster Eddy, although she did not name him, other than to refer to him as David did to his son. On April 26 she had written to her, "After I told Dr. Foster what you were doing for our cause, you wrote me how difficult it was for you to go on. Now handle this question accordingly. Oh, Absalom, was David's moan." Then on May 6, "I now see clearer than ever the Absalom. The cause of the action in Washington, the cause of what took place in your history in Boston, the cause of my quitting my field in Boston and the change in my health, and what God means in establishing the inheritance and heritage of His in the worthy line of succession. Go on bravely, dearest one. Defend yourself from any Absalom by knowing that evil has no power, and hate and envy cannot rule this event, while love and good will toward men does."

This later letter is quoted as proof that Mrs. Eddy traced her change in health to error in a student in a form that displeased God. Later she no doubt discovered that it was the error connected with Mrs. King's handling of the genealogy that displeased God and she put a stop to it. I will guarantee that, when she did, she experienced relief.

Mrs. Eddy was not a victim of a superstitious fear of what the students were doing and thinking, when it seemed to bring her suffering. When through her advice and recommendation a thing was done, and the students did not act or think in accordance with divine wisdom, she often detected it by the fact that she suffered. Thus through her stripes we were healed. For this reason I claim that it lies within the range of possibility, that she was led to release Mrs. King from what she was doing by the fact that she suffered, since God knew that the results would not be best for His Cause. Down through her life many things that at the time seemed logical, rational and right, were shut off because she suffered. She shut them off primarily to avoid the suffering, and in that way things that were not good in God's sight were stopped. Through her stripes we were healed of doing that which would not in the long run be good for the Cause.

Perhaps God foresaw that had this production of Mrs. King's been published, the enemies of the Cause would immediately credit Mrs. Eddy with a desire for aggrandizement, as well as a lack of consistency, in teaching the unreality of any belief in a material origin of man, and then sponsoring a record that traced human ancestry. Perhaps the effect of this on young students who did not know Mrs. Eddy, or on the public, would have been deleterious.

What other reason could there have been for sending the telegram of July 24 other than that Mrs. Eddy was suffering? I believe that things were not pleasant at Pleasant View, and so this telegram was sent. And the relief that was experienced would be proof that another danger had been averted, and the Cause saved from what only God could tell at the time was not good, nor in accordance with His will and wisdom.

It is always interesting how childlike Mrs. Eddy was in her appreciation, when a student was obedient. She instructed Mrs. King to do something that involved a great sacrifice -- giving up plans to publish that which she had worked so hard on -- and she obeyed. How grateful Mrs. Eddy was! She called her obedience intelligent, simple and wise -- the result of growth she had worked, waited and suffered to gain. When one contemplates what she had been through as a result of disobedience on the part of students, it becomes plain why her gratitude in this instance was so spontaneous.

Concord, N. H.
December 14, 1891

Mr. Johnson

My dear Student:

Now is the hour for you to organize the Sunday School and have a superintendent to conduct things orderly.

Please if you are willing, to do this at once.

Lovingly,
M. B. G. Eddy

The Bible speaks about doing things in season, indicating that there is a time in which to do everything. A premature move will often spoil our demonstration. Yet delay is equally dangerous. Thus we are driven to the conclusion and recognition that God alone knows the time in which to make a move. Therefore it becomes necessary to make the demonstration to know what is the right time.

Mrs. Eddy must have perceived through demonstration, that the hour had struck for this step to be taken. The question was under agitation, because on November 21st she had written William G. Nixon, as a postscript to a letter, "In reply to my enquiry Miss Bartlett writes, the Sunday School has a class for boys and Mrs. Williams is their teacher. Also that this School is in a very flourishing condition. It will be time for a suggestion from me after the new arranged classes are under operation."

It takes courage to speak with authority unless one is convinced of the truth of what one does. That confidence can only rightly come from God. The weak man is made strong when he feels that he is acting under divine wisdom, and the strong man is made weak when he lacks that conviction. This letter is another evidence that Mrs. Eddy herself had no doubt but what she was being guided.

One who thinks of her as being a woman of great wisdom, mistakes the whole nature of the demonstration of Christian Science, in which man strives to be a voice only for God. It is self-evident that Mrs. Eddy would have

insisted under any conditions on having the Sunday School organized when God gave the order to put it through. If the Board of Directors had doubted the wisdom of the move and refused to act, she would have replaced them.

From our present vantage ground it is possible to see that there was always the danger of the Board feeling that Mrs. Eddy was running things entirely apart from them, and they were more or less figureheads. That would tend to diminish their feeling of responsibility, as well as to make them feel that even if they did not demonstrate, Mrs. Eddy would take care of all the demonstrating that needed to be done. This was just the attitude she did not want them to take.

When one is training apprentices, he wants them to feel their importance, so that they may do their best work, and do it just as if the one who is training them was not present. When Mrs. Eddy called upon me to help her audibly at night during my stay in her home, I had to feel that her harmony and rest through the night depended wholly on my demonstration. Otherwise I would not have worked as I did. Had I believed that she gave me that task merely to train me -- as I now believe, to some extent -- I would not have been as zealous, as careful, or eager as I was, nor would I have put into the work the extreme unctiousness that I did.

This letter calling on the Board through Mr. Johnson, to make this move, indicates that if they were willing, they could put through this recommendation, which required a discussion and a vote as well as a note in the church records that would tell future generations that they did vote to take this step at this time. Perhaps the records would not include this letter to show why they took up the matter, but merely a minute of the fact that at this point they voted to organize a Sunday School, as a demonstration of divine wisdom.

One difficult task Mrs. Eddy had before her was to prove to young students the possibility of demonstrating their way up to the wisdom she had attained. There is a proverb that says that what man has done, man can do. Therefore, the present day Boards, which often seem to be limited in their comprehension, and application of metaphysics, can refer to the minutes of the early Boards and see that the latter were responsible for very wise and far-reaching acts. They will be encouraged thereby to feel that they can do likewise, since the early Directors did not know any more Science than they do. This is a valuable point, and a by-product of the wisdom Mrs. Eddy reflected.

When a teacher of art is striving to bring out in a neophyte the ability to paint, he tells him to paint just what he sees, as best he can. Then as the picture takes form, the teacher gives suggestions. There are two things he wants him to learn, to see intelligently and then to gain skill in transferring what he sees to the canvas.

This would explain Mrs. Eddy's thought concerning Mr. Nixon and the Sunday School, as if she said, "I want to see what you are able to do under your own demonstration. When you have done so, then I will step in. There is only one stipulation. In the entire history of the world there has never been a Christian Science Sunday School. There is no precedent to go by of anything done along lines of Science. But all things are contained in the Mind that is God. For instance, all law is in Him. If it were not, we could

not have its limited replica on earth. If a thing does not exist in God, it could not appear on earth even in its poor and distorted way. Therefore, the perfect demonstration of this Sunday School, as of all things, is in divine Mind, Principle, which is the cause back of every effect. So if we have access to the Mind of God, we have access to every phase of its activity, the limited expression of which we find on earth. But in God's Mind we find it in its perfect form. So the only standard I have is demonstration. Thus demonstrate this Sunday School! If you do not, it will not measure up to my standard -- not the standard that I have thought out, but the one I have demonstrated."

I repeat that the greatest difficulty in connection with understanding Mrs. Eddy was where students put forth effect that was in every way humanly perfect, and yet did not come from demonstration. She criticized, and was often criticized secretly in return by the students. It was her refusal to accept what the students put forth that was humanly all right that aroused the Cain in them. The Bible records that Cain put forth an offering to the Lord that was humanly satisfactory, and it was refused. This was because it did not come from demonstration. This refusal aroused a murderous thought in him, showing that the underlying basis of mortal mind is murder.

It was Mrs. Eddy's refusal to accept humanly correct work that did not spring from demonstration, that was a stumbling-block to many. Students who declared that Mrs. Eddy was fussy to an extreme and wanted material things just so, cannot explain why, when she got things that way, she still often refused to accept them. The alternative of the human mind would be to state that she was overly fussy, in fact, so fussy that she did not really know herself what she wanted.

Christian Science teaches that there is always a visible manifestation to trace the course of our growth mental. There are electrical machines that can detect the course of underground rivers, by means of the static electricity that is generated on the surface of the river. Mrs. Eddy knew that the outward experiences in a student's life trace his retrograde or advancing footsteps mental.

Mrs. Eddy was not concerned about effect except as it became the indication of the mental footsteps of the students. She considered the cleaning of her room, for instance, important, because it gave her a definite check on the demonstrating thought of her students. I repeat that she kept track of the mentality of everyone in her home by certain tasks they were given to do. She gave us all tasks to do with that purpose in mind. She gave me the task of tucking the robe around her, as she started out for her drive in her carriage or sleigh. This had to be done in a certain way. One might have thought she was very fussy about this minor detail, because I was required to practice the task by having Mrs. Laura Sargent sit in a chair, and by tucking the robe around her, until I was proficient in doing it, so that there would be no creases in the robe when I came to tuck it around our Leader.

This incident would furnish Mrs. Eddy's enemies with further proof that she was very fussy about minor details. As a matter of fact I concluded that she delegated me to this task and caused me to be trained in it, that thereby she could gauge my mental state by the way I performed the task; and later I had proof of the correctness of this conclusion, when she commended me one

day and rebuked me the next, when I could not detect the slightest difference in my performance of the duty. I deduced that the difference was in my mental state. This caused me to take myself up vigorously on the day she rebuked me, from the standpoint that she would not have done it had she not detected that my thought was not where it should have been.

Everyone in the home had at least one task that he was delegated to do, so that Mrs. Eddy could learn of his mental state through the visible. To her the visible task was the instrument that indicated the direction and flow of the underground waters, so that she knew whether we were improving our mental state in demonstration by the way we performed our individual tasks. The contention is absurd that anyone could have performed these tasks to suit her by doing them in a perfect way humanly. There is enough in her experience to prove that that was not true, and that when a student's mentality was off, nothing that they would do for her could possibly satisfy her. It was true even when it came to her food, that if there was a demonstrating sense back of it it was nourishing and agreeable to her, otherwise not. But Mrs. Eddy was not fussy about her food, of that I can bear testimony. Often if the meal did not arrive just on time, she would give it up and order it taken away, without touching it. Thus I know she was indifferent to her food, as well as other material things. It is a false deduction that she was fussy humanly, or that matter in all the various phases of manifestation in her life contributed greatly to her happiness or unhappiness. Therefore, I repeat that what appeared to be human fussiness in Mrs. Eddy's life was the care with which she traced the mental progress of her students through their performance of outward tasks. I know that apart from this use, matter had scant importance or value in her estimation.

When her students -- a few of them -- put so much human effort and human love into their work and determined not to be upset if she would not accept that work, Mrs. Eddy's refusal really stirred up Cain in their thoughts, although, of course, it appeared to be no more than an internal rebellion at what mortal mind thought was unfair and ungrateful treatment.

Consider the incident of the stretcher that was made for drying her stockings without creases. From the time it was constructed, the tendency would be to forget demonstration; yet to have anything that was not done from the standpoint of demonstration was an offense in her home.

Mrs. Eddy complained when her maid did not iron every single crease out of her stockings. So John Salchon carved out a form that would dry the stockings without creases. For two or three days Mrs. Eddy was pleased, until Lydia Hall told her about the form. At once she required them to destroy it, and go back to the old way. What explanation could there be for this act, except that she was accustomed to use the ironing of her stockings as a gauge of the mental state of her students who performed this humble task?

The moment she saw some form of activity in the home that was not being done by demonstration, -- no matter how perfectly it was being done from the human standpoint, -- she knew that the old human mind was coming in, was fooling the students, and was trying to fool her. She, therefore, had to rebuke it. Her very allegiance to God compelled her to do it. Her criticisms and faultfinding about her stockings were intended to make the students appreciate the fact, that they could never have them right if they

did not demonstrate the ironing of them. It was her purpose to have them realize that they could never do anything for her that was right apart from demonstration, and yet she could not tell them so in plain language. She wanted them to feel that her demands were so peculiar and particular that human ability could not possibly satisfy her.

Mrs. Eddy was concerned with method rather than results, and no method that involved the use of the so-called human mind was ever right or satisfactory in her eyes. She was almost like a child in her appreciation of anything that a student worked out spiritually. She never criticized such work. Had she done so, God would have punished her, for she would have been criticizing His work.

Mrs. Eddy did not disclose this secret of her life in so many words, for, had she done so, it might have fallen into the hands of the enemy and given him knowledge of how to thwart her endeavors for the Cause. So she was obliged to protect this secret.

The historian and spiritual expositor of her life is confronted in her home with a replica in miniature of the way she directed the building of The Mother Church. Instead of being satisfied with the progress the students were making, and their intelligent human effort, she drove them to the wall and declared that the church must be built faster than human effort could do it. She knew that apart from telling them plainly to demonstrate, this was the only hope and chance of driving them to it. And since God would not let her tell them, she had to do it in the way He directed her. Divine Mind can be trusted. In this case where she longed to explain the mystery, she was not permitted to, nor has divine Love permitted the explanation to come forth until the writing of these pages.

Mrs. Eddy's criticism of the work performed in her home with the human mind was intended to make it impossible for the students to deceive her with a purely human effort, and to force them to the standard of demonstration, -- the standard for activity in her home, -- as it should be in all homes. Some who criticized her for being fussy, thought that she merely wanted her work done as other people wanted work done in their homes, efficiently, correctly and nicely. But if that had been so, then she should have been satisfied when that was what she received. But that was not her standard, nor should it be that of any Christian Scientist.

The advancing student must adopt for his standard demonstration as the only right basis from which all things should be done, if they are to be acceptable in the eyes of Mrs. Eddy. This is only another way of saying, in the eyes of God, since she was striving as best she could to approximate God's standard. Her whole thought was to bring her home up to the standard by which the kingdom of heaven is run. Surely the kingdom of heaven is run by demonstration! Then if one is preparing for the kingdom of heaven, he must prepare his earthly home so that it will be run that way; and when it is, it will no longer be an earthly home, since a home run by demonstration is a heavenly one.

It is obvious that Mrs. Eddy was striving to make the whole purpose and effort of her students an enlargement of their mental borders of demonstration, until her home should indeed become the kingdom of heaven.

This unfoldment of the apparent mystery of Mrs. Eddy's life will only come to one who is unwilling to criticize her to the slightest degree, even though at certain points there seems to be good cause for it. The enlightenment will come to one who adheres to the conviction that she had a metaphysical motivation, that was justified in the eyes of God and satisfactory to Him. Then his responsibility is to discover what it was and to make it his own.

The Bible indicates that Cain's offering was not satisfactory because it did not emanate from the right mind. The work of the students that Mrs. Eddy rejected was exactly like the work of Cain, and her refusal had at times the same effect on them as the refusal of his had on him. There are with us today students who are still smarting under her rebukes for work which they thought was efficient and good. Yet, when she rebuked them, she was merely fulfilling the admonition of the Master in Luke 17:3, "If thy brother trespass against thee, rebuke him." The dictionary tells us that to trespass means to violate a positive law. In her case this law was the demand to reflect and use the Mind of God alone.

On the opposite side of the pendulum we find Mrs. Eddy's almost extravagant appreciation for work done from the standpoint of divine Mind, a fact that often surprised the students as much as did her rebukes. No one can perhaps know what it meant to her to have an offering brought by Abel, one that her spiritual sense could accept, because she detected the spirit of God back of it.

As an illustration let me quote from the words written by one of her personal maids, "Mrs. Eddy used the lid of a small pasteboard box to put her hairpins in when she took them out at night. One day I suggested to Mrs. Sargent that we give her a small silver tray for this purpose. Mrs. Sargent talked with Mr. Welch, telling just what was needed, and he ordered it made. It was a small, plain tray with a scalloped edge and the word 'Mother' engraved on the bottom. Mrs. Eddy was delighted with it. She called in the watch and told them Love had sent it to her. If it had cost a million dollars she could not have showed more appreciation and joy, and she always used it afterwards."

Further light on Mrs. Eddy's rebukes can be gained from Jesus' statement in John 14:12, ". . . He that believeth on me, the works that I do shall he do also; and greater works than these shall he do. . . ." Mortal belief presents two arguments, according to Science and Health, namely, pleasure and pain. One can be called human harmony and the other, human discord. In the order of progress there is as much need of healing the former as there is the latter, although this point becomes apparent only to advanced metaphysicians.

Once a student was troubled by the notice Mrs. Eddy placed in Science and Health as follows: "The author takes no patients, and declines medical consultation." He felt that with her wonderful ability to heal, she should do greater healing work, and not withdraw from it, even though she withdrew in order to have more time to write and teach.

One analysis is that she did continue to heal on an ascending scale, but that God called upon her to do the greater works. If the lesser work is to heal human discord, then the greater work is to heal human harmony. Why is one greater than the other? Healing discord is the curative, or therapeutic

art that Mrs. Eddy mentions on page 369 of the textbook. Healing harmony is the prophylactic, or preventive art, since, if one makes the demonstration to rule out the false mind and leave divine Mind in control, before the plant of falsity has had a chance to bear the fruit of pain and suffering, then one has prevented such results.

Mary Baker Eddy was the first healer of human harmony the world has had, and, since no patients would come to her to be healed of this malady voluntarily, she had to use the students in her home. She called students to her home and paid them, in order to give her the opportunity to heal them of human harmony, and one can be sure that she was faithful in doing it.

The question is, could one understand how she functioned, unless he realized that this was what she was doing? Mortal man likes to get rid of discomfort, but he rebels against being healed of ease in matter. Many of the students did not relish having their human harmony invaded and shaken up, and they rebelled as much as they dared. Others were obedient and thoughtful, and yielded to the greater wisdom of their Leader. They were the ones in whom she was able to accomplish the healing of human harmony, so that they gained a taste of divine harmony; and who would willingly go back to the deadening condition of the false peace of mesmerism, after they had been touched by and experienced the so-satisfying divine harmony, which Mrs. Eddy's rebuking and healing of human harmony brought out in them?

Because mortal mind does not part with its false peace willingly, it requires drastic action to deal with it. A drunken man asleep in a burning building forms a good illustration. He wants to be let alone, so that he can sleep; but if you want to save his life, you are not going to let him alone. You are going to shake him, and kick him, if necessary, until you are able to take him to safety. But you get no thanks for your trouble, until he is sober enough to realize the good that you did him.

God called Mrs. Eddy to do the greater works. He called her to give up healing the sick, and to leave that to her students, in order that she might do the greater work of healing human harmony. She was the first and finest exponent of the art of healing human harmony that the world has had. Even our Master could go no further than the healing of discord, since that was all the world was ready for; although he prophesied that his teachings would finally bring not peace to mortal mind, but a sword. On page 53 of Science and Health we read, "The world could not interpret aright the discomfort which Jesus inspired and the spiritual blessings which might flow from such discomfort." This sentence describes the healing of human harmony, and indicates that at the time of the Master the world was not ready for it.

When Mrs. Eddy rose up to rebuke a student, and perhaps shook her fist at him, -- when she displayed what some chose to call anger, -- she was merely going through the necessary steps and method to heal human harmony. When the Puritans employed a tithing man to keep members awake during the long sermons, they furnished an illustration of this greater work Mrs. Eddy did, in rousing students from human harmony, which, rightly defined, is a state of peace in which man is indifferent to the demands of God for spiritual activity. It is a state of human complaisance and apathy that requires vigorous treatment in order to be dissipated.

When students were in a state of scientific harmony, Mrs. Eddy would not chide them, because they were functioning as Christian Scientists. That is what they called themselves, and that is what she had a right to expect them to be at all times. But it was a new experience to many of them, when they found that their Leader expected them to clean a room as a Christian Scientist should, and not merely as mortal mind would do it. She wanted her meals cooked as Christian Scientists should do it, as unto the Lord.

Once a story appeared in the Christian Science Monitor that illustrates this point. A group of ministers were discussing the text, "pray without ceasing." The maid in the home overheard the talk and said to her employer, that to her, that text was one of the easiest and best in the Bible.

The old minister said, "Well, well. What can you say about it, Mary? Can you pray all the time, when you have so many things to do?" "Yes," said the girl, "when I begin to work, I pray that I may have strength equal to my day; when I kindle the fire, I pray that God's work may revive in my heart; as I begin to sweep out the house, I pray that my heart may be cleansed from all its impurities; when I am preparing and partaking of the breakfast, I desire to be fed with the manna and the sincere milk of the Word." "Go on," said the minister, "Pray without ceasing."

Human harmony was the error that had to be rebuked and cast out by our Leader, because it is a state of mental inactivity or spiritual dullness, where one fancies that everything is all right, because he feels all right. A pauper will take cocaine and for a short time believe that he is rich and affluent. Human harmony is based on nothing. It is a state of human consciousness that not only has nothing to support it, but if it is indulged in, it marks the death of all spiritual growth and constructive effort.

The moment Mrs. Eddy detected that any of her students were under this phase of belief, she knew that they were rendered spiritually inoperative. Therefore, it was her responsibility to heal and destroy it, and she went at this task as a practitioner would a case of sickness, with this difference. A practitioner has a willing subject, whereas she had unwilling ones.

More than once I experienced the healing of human harmony as wrought by our Leader, that took me into spiritual harmony. Hence I can declare that there is no comparison between the two. The former is nothing but negation, whereas the latter carries a wonderful sense of dominion, power, alertness and understanding. There is nothing more desirable than to feel that, because one is functioning with God, all things are possible, and that, because the power he reflects is infinite, nothing can stand in the way of his righting all wrongs, making any demonstration necessary.

One reason the healing of human harmony does not appeal to students is because at times it requires the fiery furnace to bring about the change. Oftentime students who are being purged of human harmony, wonder why God permits such a fiery experience and does not intervene. Yet when the three Hebrew captives were put into the fiery furnace, God did not intervene to save them from the experience. He permitted them to go through it. When they came forth, they had gained a recognition of their true selves as ideas of God, indestructible and perfect, that they could not have gained in fifty years otherwise.

Perhaps in the furnace they cried out, as did the Master, "My God, why hast Thou forsaken me?" He had not forsaken them. He had no pity for them, because they needed none, since the most wonderful thing possible was happening to them, namely, the dross was being separated from the gold.

Mrs. Eddy made Pleasant View a fiery furnace for her students to a great degree, and that is why they gained spiritual growth in one year, which she declared would otherwise have cost them half a century. It was an experience where much materiality was burned away, so that the real man was revealed as never before.

It is human pity and sympathy based on mortal mind's reasoning that would protect those we love from fiery experiences that come to burn away human harmony, and to reveal the Christ idea. Mrs. Eddy herself once wrote to a student, "Thirty years I have been in the fiery furnace and the dross has dropped away from the gold through agony. 'But if we suffer with Him we shall also reign with Him.'"

On page 102 of Miscellaneous Writings we read, "God's ways are not ours. His pity is expressed in modes above the human. His chastisements are the manifestations of Love." Also on page 19 of Message for 1902, "The great Master triumphed in furnace fires." And on page 28 of No and Yes we read, ". . . the mists of error, sooner or later, will melt in the fervent heat of suffering. . . ."

In a copy book Mrs. Eddy kept for over fifty years, in which she wrote out her poems, we find the comment, "O what a life of sorrow and unrequited goodness is this that I lead; and what a blessedness it is to do good, to love God and to keep His commandments, even in the depths that I wade through."

In this same book we find a poem she wrote called, Ode to Adversity. It reads in part:

My long tired soul will triumph unsubdued,
If all earth holds of joy, destruction's prey.
Am I to conflicts new to be inured?
No! I have long the utmost wrongs endured
And drawn fresh energies from sharpest blows.
Thus from rude hammer strokes or burning heat,
With each successive change, refined, complete,
The gold is purged of dross and brightly glows.

The difference between the healing of human discord and human harmony may be illustrated by a father who finds his little son weeping over his broken toys. In his compassion he comforts his child and repairs his toys. As the boy grows older, however, the father demands that he outgrow them, because he is becoming a man. Whereas the early experience of having his toys repaired was a sweet experience, the later necessity for outgrowing them is bitter, according to Rev. 10:9.

On page 230 of Miscellany Mrs. Eddy writes: "Scientific pathology illustrates the digestion of spiritual nutriment as both sweet and bitter, -- sweet in expectancy and bitter in experience or during the senses' assimilation thereof, and digested only when Soul silences the dyspepsia of sense." In her home Mrs. Eddy was dealing with advanced metaphysicians who

were ready to outgrow matter, and to put it underfoot in ways beyond the mere healing of sickness. Yet they often found the digestion of their Leader's rebukes and advanced teachings bitter. What was it that they suffered from but the dyspepsia of sense?

Little minds cannot conceive of great purposes. When a noble man and woman work together in Christian Science, gossip will declare that there must be something amiss in such a relationship. Little minds could not possibly conceive of Mrs. Eddy's spiritual purposes. Her apparent fussiness about the household tasks appeared anomalous to little minds, as if she taugh and declared the nothingness of matter, and then was fussy out of all reason about how it was cared for in her home!

Actually Mrs. Eddy was teaching her students and the world a lesson, the value of which would have been lost, had she not wisely caused it to be self-seen, rather than to be taken on her say-so. Apples tied on a tree have little value. Mrs. Eddy might have explained this point carefully, but it would have resulted merely in tying her demonstration to her students, whereas, when each saw it for himself, it would be a discernment that came from his own growth and demonstration. Hence it would be his own fruitage.

The experience of my son as a member of the Board of Trustees of the branch church in Providence, R. I. illustrates this point. For three years he did not raise his voice, asking from the other members a more metaphysical consideration of church problems, although he longed to. Many times, when the human mind seemed to have the ascendancy, he longed to call the other members to task, and to ask if they were not metaphysicians; but in the silence of his heart he endeavored to maintain a spiritual thought, feeling that divine wisdom was prompting his silence.

Finally at his last meeting, after the problem of repairs to the church roof and of the funds necessary for this work had been thoroughly aired, from the human standpoint, the atmosphere suddenly changed, and one of the members voiced a desire for more metaphysics. She said, "We are metaphysicians, and we should have more of it in these meetings. Let us vote to have an extra meeting each month entirely devoted to metaphysics. Here we are, Christian Scientists, exponents of the fact that there is no matter. Hence we must resolve these things into thoughts. We have the roof to consider. Let us make a demonstration of it. Let us see what the fact that it leaks means metaphysically, and meet it in that way."

My son suddenly found the very thoughts he had been cherishing for three years being voiced. Then he realized that they had not been his thoughts, but God's, and when the atmosphere was cleared so that God could be voiced, his thoughts held the floor. Then he saw that had he voiced them prematurely and tried to force them on the others, he would have been tying his apples on their trees. As the result of his mental work for three years, the others finally saw the truth, each one for himself. This meant individual fruitage which would endure the storms, that would take from the trees all the fruit that had merely been tied on.

My son felt that this last meeting amply rewarded him for his three years of patient effort, and that through this experience he had gained added insight into Mrs. Eddy's modes of working, and her wisdom in forebearing to declare many things which she might have made clear. Had she done so, she

would have robbed her students of their own growth.

In a class of which Mrs. Mary Dunbar was a member Mrs. Eddy asked, "Do you know that Christian Science is the truth?" They all hesitated and did not answer. She repeated the question forcefully. Mrs. Dunbar said, "I believe," then faltered. Abruptly Mrs. Eddy said, "Why do you not say, 'Lord, I believe; help thou mine unbelief.'" Mrs. Dunbar answered, "I do say that most earnestly." Then Mrs. Eddy said, "I know that Christian Science is the truth."

Why did these students hesitate to answer this simple searching question? Did they not all know that Christian Science is the truth? Yes, but they were dealing with Mrs. Eddy, and experience had taught them that the human mind could never foretell which way she would jump. Had Mrs. Dunbar declared, "I know Christian Science is the truth," without demonstration or conviction back of the statement, Mrs. Eddy might have come back at her with the rebuke, "You know no more than you can demonstrate." I can assert this because I heard her declare it time and time again.

The students knew that this was a catch question, and that they might be caught no matter how they answered it. Yet Mrs. Dunbar gave a fine answer, as if to say, "I believe Christian Science to be the truth, but I need help in overcoming the human mind that I yield to in many ways, that would indicate to one with spiritual discernment that I still have a long way to go."

We declare that we know that God sustains us, or that we believe it; yet we give daily evidence that we believe that we would starve to death without food. If Life is God, we would not die just because we did not eat. Nevertheless even while declaring that God is our Life, we assent to the material belief that food is a necessity.

Mrs. Eddy presented the same difficulties to students in the classroom that she did in her home. She was continually saying the unexpected, and rebuking where human sense could perceive no reason for her doing so. When she asked a question in class, a student was liable to be taken to task, no matter what he answered, or even if he took refuge in silence. However, we know that this was her way of driving students to obtain the right answer, which would be from God. She was led by wisdom to pull away every human prop, so that a student would be forced to lean on God. Her method was not to point out the right way, but to expose the wrong. If this method worked, so that the right way dawned on a student through his own reflection, it would be the result of his own growth, and be of the greatest benefit to him.

On page 246 of Miscellany Mrs. Eddy states that the Magna Charta of Christian Science is essentially democratic; yet she founded a church in which democracy becomes impossible from a human standpoint. That was her wise way of driving members to that democracy which is based on demonstration, where one with God takes the lead, which is the only true democracy. By shutting off every path by which the human mind could enter in and function successfully, she compelled the use of divine Mind. In every way she made it as difficult as she could for students to find a substitute for demonstration. In this way she forced spiritual growth, and caused the carnal mind to criticize her.

Mrs. Dunbar found no way to answer Mrs. Eddy's question apart from demonstration; and the latter gave her the right answer for one at her stage of growth as though she could say, "My intelligence tells me that Christian Science is true, but I do not measure up to it; so I need help to attain a consistency in my life that will accord with my statement."

Mrs. Eddy certainly put students in difficult situations, so that they were tempted at times to find fault with her and call her a very difficult person. Yet the moment the light dawned on a student, everything became plain to him, and he saw what a faithful Leader he had. He saw that demonstration was the answer.

The only reason Mrs. Eddy ever had to rebuke a student in her home was because of the temptation and tendency to attempt to do the work she gave him to do, with his human intelligence. When the maids attempted to clean her rooms while she was on her drive -- which was the only time she gave them for this task -- they might be full of fear lest she return before the task was completed. They might work with one eye on the window, fearing the sharp rebuke they might receive, if the work was not finished before Mrs. Eddy returned. Surely the result of such work would not be the presence of that holy peace and calm, which characterizes the establishment of one Mind. Under the impulse of fear and the pressure to hurry, they would rush around and spoil the mental atmosphere, while they attempted to get things clean from a human standpoint.

It is evident that such a mental attitude would fill Mrs. Eddy's rooms with fear, which would be as tangible to her as though they let loose some vile odor. It must be recognized that Mrs. Eddy was so sensitive that a mortal mind atmosphere was as noticeable to her, as would be an unpleasant odor to a mortal. It was a human temptation to feel that it was all right to use the trained human mind, even though filled with fear, and that the students deserved no rebuke for that, while to have the task half done when she returned, would call forth a scolding. I believe that even if the task was not completed, if they did the work to fill the rooms with divine Love, and thus to establish an atmosphere in which Mrs. Eddy could find rest and peace when she returned, she would have been satisfied.

To our Leader all was Mind. The real cleaning of her rooms that she required was the moving out, or destruction of the claim of animal magnetism, rather than just the material dirt. When they worked the problem out mentally, and saw the material dirt as a symbol of mortal mind's effort to sully the clear presence of Life and Love, the result was that the rooms were not only made clean physically, but mentally as well, and Mrs. Eddy rejoiced.

Why should it sound far-fetched for a student of Science to demonstrate a clean room, when in reality he lives in a mental world and knows it? It was the dirt in the mental realm that troubled our Leader, that she wanted eliminated. She knew that if her maids did that thoroughly, there would be no dirt visible to the material eye. Furthermore the doing of such tasks from that standpoint would mean spiritual growth to those who did them.

Concord, N. H.
February 25, 1892

To the Board of Directors of
The Church of Christ, Scientist, Boston

Beloved Students:

I think that our heavenly Father has shown me how to counsel you on this subject --

Avoid any possible means for future contentions as to the ownership of the church building, and who constituted the membership of the church to which I gave the land on which the church edifice is built.

To be certain on this question it will be necessary for you to remain as at the present, unorganized, if this would avoid the aforementioned disputation, and I think it is wise to wait.

Affectionately yours,
(Signed) Mary B. G. Eddy

Mrs. Eddy's founding of her Church is a great rebuke to those who feel tempted to regard healing sick bodies as the whole of Science, thus limiting the radius and application of their use of demonstration. Such individuals fancy that Mrs. Eddy's greatest proof of the truth of her revelation was largely confined to her success in healing. On page 2 of Rudimental Divine Science quite a different point of view is indicated, and Mrs. Eddy's letters to the Church support this proposition. Those who see no further than the healing, fail to recognize the importance of a universal application of divine Mind, in correcting every human problem and condition.

When the ideal use of Science is seen to be an all-embracing application of God's power, and healing physical sickness to be only the bugle call to thought and action as Mrs. Eddy says, then she will necessarily take her place not only as the Revelator, but as the best demonstrator of Christian Science, as one who successfully applied it in all directions. This concept alone will open the way for the possibility of a true understanding and following of her teaching, of her life, and of her demonstration.

On the other hand, if one believes that the main application and use of Science is healing the sick, that limited outlook will tend to limit his concept of Mrs. Eddy to being more the master-physician rather than the master-metaphysician.

It is a curious phase of error in a branch church, when misguided members take a different attitude toward the human mind in the business meetings than they do in the Wednesday evening meetings. They rise to bear testimony to the wonderful results in healing that have resulted, when the human mind with all its erroneous beliefs has been put under the control of divine Mind, and relegated to the realm of the unreal, the worthless and the powerless. Then, in the business meetings, these same members use the human mind in doing the business, and, if another so much as suggests that the

meeting is held for the purpose of demonstrating the one Mind, they rise up in defence of the human mind. They tend to condemn one who asserts that human opinions and efforts to influence the vote of the membership should be cast out with the Master's whip of small cords. Thus in one meeting such members advocate the very thing that in the other meeting they decry.

It is obvious that those who foster this error have never broadened their limited concept of the use of Christian Science. They stress its use in restoring health as the all-important application. In opposing and questioning the effort to establish a broader use of demonstration in the business meetings, they expose their own lack of breadth in the use of metaphysics. To such the life of Mary Baker Eddy must remain an enigma, since her entire life as a Christian Scientist must be viewed as a constant struggle to substitute demonstration for the modes of mortal mind. To those with this limited point of view, much in her life will seem to deserve criticism, and her severe rebukes will be regarded as the result of frayed nerves, and as an over-fussy determination to have the material side of her home perfect, rather than as Truth's rebuke to error.

When one begins to understand Mrs. Eddy's effort to hold a scientific attitude toward every phase of human existence, he realizes that there was something about her private life and her rebukes that needs to be unfolded spiritually. Otherwise she must appear inconsistent, since she seemed to place a great deal of importance on the material side of her home, while in her teachings she set forth matter as being valueless and as having no real existence.

The letter in question shows how Mrs. Eddy took the lead, not only as the healer of the sick, but in every activity in the Movement. Here she assumes without arrogance that she has a knowledge of the law sufficient to handle the situation, recommending the church to follow her advice with confidence, including in the letter counsel that only astute lawyers are supposed to be capable of giving. The deduction is that her knowledge of how the property might be held safely and securely according to human law, was that which she reflected from God through the same process she used to heal the sick, and merely represented an extended application of it.

Here was a woman, born and reared in the country -- one without legal training or experience, assuming to guide and sponsor her Cause in every way. The average church organization looks to a trained lawyer, if necessary, in order to protect its members and property against lawsuits, loss and excessive taxation. Mrs. Eddy, however, trusted lawyers less because she trusted God more. Hence it was not Mrs. Eddy but God who guided the Cause aright.

General Frank Streeter was one of the ablest lawyers of his day. His son has testified that his father once asserted that Mrs. Eddy knew more law than he did. On page 200 of The Life of Samuel J. Elder, we find Mr. Elder's daughter telling of a time when Mrs. Eddy was in conference with her lawyers in regard to a critical issue in the Next Friend's Suit. Gen. Streeter and Mr. Elder were both present. In spite of the standing, experience and legal training of the lawyers, Mrs. Eddy had differed from them, and all had spent a very tense hour of controversy. The point involved was a matter of deepest import, and the wisdom of taking the stand they advocated was self-evident to every one of the lawyers. Each in his turn had given his reasons for the

necessity of supporting it, in language respectful, but emphatic.

They made no impression. Mrs. Eddy was obdurate. She spoke quietly and reasonably, but imperiously. Her brilliant eyes shone with determination. The lawyers were very patient with her. She was an old woman, nearly as old as Mr. Elder's mother. Her person commanded deference, but clearly her legal opinion was valueless. Finally she dismissed her lawyers, who adjourned to Mr. Streeter's office to continue their discussion.

They had been there but a short time when a Negro boy, a servant in Mrs. Eddy's household, appeared at the door of the office, saying that she was outside in her carriage and wished to speak to Mr. Elder. When he arrived beside her carriage, she reached out her hand and laid it quietly upon his arm. "Mr. Elder," she said with great impressiveness, looking steadily at him, "you are wrong in this matter which we have been discussing. I wish that you would return to the other gentlemen and ask them to reconsider it. Will you do this?" He assented reluctantly. Then she repeated before she drove off, "Mr. Elder, you are wrong."

The situation was awkward, but having given his assent, Mr. Elder told the others of Mrs. Eddy's request. He insisted that they reconsider their decision; so they went over all their arguments again. During the trial they followed the lines insisted upon by Mrs. Eddy, and it became indubitably clear to them all that she had been right!

At times she was able to find parallel cases to support her side, when her lawyers insisted that she could not do a certain thing. She would not accept their pessimistic pronouncements, and invariably she would be led to find precedent that enabled her to win her point.

What further proof is necessary that Mrs. Eddy worked to demonstrate divine Mind in everything connected with her Church, as well as with her home? She looked upon the housework and menial duties as God-given opportunities to develop students in right thinking, and to train them along lines of demonstration. In order to do this, she had to observe all that was done, and check every failure, because of her desire and effort to train students to the point where, perceiving the spiritual purpose back of her effort, they would not consider her unduly critical or nagging, nor would they feel that they were enduring a fault-finding at her hands, which they would not tolerate from the ordinary housewife who employed servants.

It is, therefore, a necessity, in our right estimate of Mrs. Eddy, to understand why she made an issue of such things as the trivialities of housekeeping. One reason was because, in her training of students, she gauged thought by its expression. Even where the expression of their effort, although incorrect, was such that she would not suffer under it unduly, the teacher in her would not let her accept poor work. The reason for this was that the error lay not in the expression, but in the thought behind it.

The greater the possibilities a child shows in school, the greater the care the teacher is apt to take in marking the child and pointing out mistakes. She knows that such accurate effort will be rewarded by a corresponding growth in the child. This might be a human illustration of the Biblical statement, "Whom the Lord loveth He chasteneth."

In her home the more promise a student showed spiritually, the more punctilious she would be in holding up the standard of spiritual perfection, and in calling attention to any failure to live up to this ideal. Those who went to Pleasant View with a right intent -- a desire to attain that mental status which carries the promise of spiritual power and usefulness to humanity -- merited and received Mrs. Eddy's closest attention. She watched them for their own good, and through the outward service they rendered, she helped them to measure up to the high ideal of Christian Science.

One who is functioning under divine power must obey the rule, "Whom the Lord loveth He chasteneth," in his dealing with students. If one appreciates and loves a student because of the latter's genuine desire for spirituality, one will hold him up to the highest standard. This statement does not imply that Mrs. Eddy was partial in her love; but it means that the greater one's spiritual possibilities, the more he was to be rebuked. John Salchow served his Leader for fourteen years consecutively, and during all that period she rebuked him but once. He was faithful in all he did and could not be shaken in his unswerving devotion to her; but she never found him sufficiently equipped mentally or spiritually to give him an outstanding position in the Movement that would subject him to the pressure of animal magnetism. For this reason she did not groom him in the manner that she did others.

This letter in question is historical evidence that Mrs. Eddy was not afraid to assume authority for the acts of her students who were officials in the Church when God directed her to do so. She proved her ability to demonstrate Science in so many directions, that the Directors came to put implicit trust in her. Seldom did they fear to follow where she led. Gradually her students came to regard her as infallible, when they were in their right minds -- and infallible she was, when she reflected divine Mind.

It is valuable for future generations to have these records preserved which prove that Mrs. Eddy was able to demonstrate divine Mind's power and wisdom, not only in healing the sick, but in other directions. It is gratifying to know that, as time went on, the Directors accepted her orders and instructions more and more willingly, feeling in their hearts that, when she told them to do a thing, it was according to the divine plan and would result only in the greatest good. Thus a repetition of Mr. Nixon's apostasy was avoided by the growth of the students in gaining a better concept of their Leader.

It is no black mark on the memory of the early Directors to declare that what they lacked in initiative and individual demonstration, was compensated by their confidence and faith in Mrs. Eddy's demonstration. Loyal students who have the privilege of becoming members of this Board in years to come, may well regard Mrs. Eddy's admonitions to these early students as setting forth precepts that out-date time, in their applicability to all situations. In fact these letters help to fulfill the prophecy of the Master, "Lo, I am with you always." The spiritual idea of God, which she named the Pastor Emeritus, which she embodied and to which she always turned for guidance, is still with us, functioning as she hoped and knew it would.

It would be a travesty on our Leader's life-work and prayers, if the notion should prevail that, when she passed on, she was removed not only as Leader of the Cause, but as the Pastor Emeritus. In reality the Pastor Emeritus, or the spirit of divine wisdom and love, is ever-present, and may

be embodied at any time by earnest students. It may be defined as the reflection of the impersonal guidance of God, as applicable especially to the needs of the organization. It is what Mrs. Eddy referred to on page 166 of Miscellaneous Writings, where she states that the Truth taught and spoken by the Christian and martyr lives and moves in our midst a divine afflatus. "Thus it is that the ideal Christ -- or impersonal infancy, manhood, and womanhood of Truth and Love -- is still with us."

In her home Mrs. Eddy not only reflected the Pastor Emeritus, but she trained her students to do likewise. Part of this training was to criticize work that was done apart from this divine reflection, or through the human mind, just as the manager of a home which was built to advertise the use of electricity, would criticize one who used anything else. In Mrs. Eddy's model home, the operation of the human mind apart from, or uncontrolled by, divine Mind, was tabu, since she was setting forth a standard for all time to come.

March 21, 1892

My dear Student:

You have my full assent to give up the books containing the church records if you and the loyal students think it best to do so. Mr. Nixon goes against my advice in nearly all he does about the church and Journal. M.A.M. has no account in his high estimation.

It would be much safer to copy the church record of membership and give that for the occasion than to let the books again out of your hands. If lawyer Griffin insists on seeing your books you can go to his office and remain with him and keep the books in your hands while you point out the names. But I have no knowledge of what is being done in Boston.

Affectionately yours,
(Signed) Mary B. G. Eddy

The ancient worthies, according to the Bible narrative, arrived at a certain admirable spiritual status; but apparently they went no further. As a result they represented no important steps in the spiritual advancement of all mankind. They were able to share but little of the great spiritual blessings which were poured into their laps. The error that prevented this sharing may be summed up either as an ignorance of animal magnetism, or a refusal to acknowledge the importance of handling its claims.

One who grows steadily in his appreciation of and desire for God, should gain a corresponding understanding of the claim of evil and a determination to throw off its influence, in its tendency to warp thought, to prevent a proper appreciation of the human problem, and to foster a misunderstanding of its solution.

In this letter Mrs. Eddy credits and discredits Mr. Nixon all in one statement. She acknowledges that he has a high estimation of good, but his failure to take into consideration the claim of malicious animal magnetism makes him its servant. It operated with him largely through his faith in his own human acumen, so that he ignored the wisdom of God as it was expressed by his Leader, and followed out his own ideas, believing them to be right. He relied on his own judgment as well as that of the lawyers he consulted to tell him what was sound and wise.

When a branch church approaches the problem of building an edifice, the action of animal magnetism may be detected by the fact that certain ones will take the stand that Christian Science is all right when it comes to healing the sick, but in matters of business and church building, it takes hard heads and common sense. This material point of view is the adversary that, as Scripture says, goes about as a roaring lion, seeking whom it may devour. From the beginning of her work of founding the church, Mrs. Eddy had this error to meet. Many who were willing to follow her revelation and demonstration pertaining to healing, when it came to matters which were outside of her experience and knowledge, agreed among themselves that it was right to trust wiser heads than hers, who through training and opportunity knew about such matters.

Mr. Nixon, as one of the Trustees under the deed, felt that he could get far wiser advice from the lawyers than from Mrs. Eddy. He saw no reason to trust her, because she had never had any practical experience in business affairs, especially when she was calling upon him to go ahead with a deed to the church lot which the august Massachusetts Title Insurance Company said was defective in four particulars! How could she be right, when this company said she was wrong, and the only assurance she gave him was that God had told her that it was all right to go ahead? He felt that it was proper to trust God in matters pertaining to the soul, and to healing the body, but it was foolish to go ahead on a legal matter, which was obviously not sound according to human law.

Mrs. Eddy called it malicious animal magnetism, that blinded the eyes of students to the breadth of the operation of demonstration in bringing the guidance of God into all human matters, unerringly. She did not blame Mr. Nixon personally, but declared that M.A.M. had no account in his high estimation, when he failed to recognize that Mrs. Eddy was just as capable of deciding points of law through the power of Spirit, as she was of healing sickness by the same agency. The divine Mind which she reflected was not a circumscribed Mind! It is not just the healer of the sick. It is All! It is the Judge of the whole earth that, as the Bible says, does right.

One who reflects God reflects a knowledge of all true law -- a knowledge of how to let right reign supreme, so that its purpose will not be thwarted by self-seeking, conservatism and fear. This demonstration includes matters pertaining to human law as well as healing.

Mr. Nixon had a high estimation of Mrs. Eddy and Christian Science. Yet his failure to account for and to handle animal magnetism, caused him to work in a direction against the future good of Christian Science, like a football player who becomes confused, and runs with the ball toward the goal of the opposing team.

Mrs. Eddy regarded Mr. Nixon as an estimable character -- a man inspired with the desire to do right. But he had a weakness in his understanding that caused him to become unreliable as far as Mrs. Eddy was concerned. His downfall helps one to understand the operation of error, and how to regard all students who seem to fail God. Their failure is usually not so much because of any fundamental unreliability, mad ambition, or sin, but because they cannot be made to understand the operation of animal magnetism and to see the importance of handling it.

It was M.A.M. that caused Mr. Nixon to trust the lawyers, the title insurance company and the mature judgment of the trained human intellect, as being more reliable than Mrs. Eddy's demonstration of divine leading. The trained human mind considers the latter to be a frail reed.

Let us suppose a class of students was being taught how to use solder, and refused to take into consideration the fact that in the process, the surfaces of the metal to be joined must be clean; otherwise the two surfaces will not adhere. This indifference might arise from the fact that often the foreign substance that must be cleaned off is grease that cannot be seen. This neglect to take this invisible accretion into consideration would make the entire effort void, no matter how correctly it might be done otherwise.

The various claims of animal magnetism to which Mrs. Eddy tried to draw the students' attention seemed non-existent or insignificant to many of them. These more subtle phases seemed so natural to them, and so unlike what they considered error to be, that she could not convince them that, unless they handled them, their judgment would be warped and their inclinations interfered with -- in short, they would work against God. She called the error malicious animal magnetism which would blind them to the fact that Mrs. Eddy was their only safe guide, and that obedience in every direction to the inspiration that revelation brought to her, was the only way to steer the ark of Christian Science safely amidst the rocks that she could see, but that those on deck could not see.

There is an amusing story of a man who was hired to steer a boat, because he declared that he knew every rock in the channel. The boat struck a rock and the owner said, "I thought you said you knew every rock in this channel." The pilot replied, "I do, and this is one of them." Mrs. Eddy found that this was the attitude some of her students had toward animal magnetism. They disregarded it until their bark went aground on the rocks. Then, when it was too late, they acknowledged its claims. What use is a knowledge of animal magnetism which requires some outward ill or discord -- some mistake -- in order to convince a student that it must be handled. Mrs. Eddy sought a foreknowledge of error. One of the rules she gave the students in regard to handling it was, "See what it is trying to do. Know that it cannot do it. See that it is not done. To accomplish this: Be patient. Be meek. Be vigilant. Be sober. Be loving."

Mrs. Eddy sought to impart a knowledge and an understanding which would enable students to avoid shipwrecks, for she knew that the rocks and pitfalls were not perceptible to mortal sense; and since no students had developed spiritual sense to the degree that she had, they perforce must be obedient to her admonitions and warnings, if they wished to avoid shipwrecks. Mrs. Eddy's most difficult task was to bring students to the point where they realized that whatever was accomplished successfully for God was attained

only after this subtle deterrent was overcome.

I had a remarkable and unusual experience -- one which was highly instructive -- when our Leader called on me to work with her one night, after I had been in her home for a short time. Mr. Frye came to my room and said that she wanted me to work for her, or with her, on the problem of a night's rest. As a young student called upon for the first time to help the one I had always regarded with awe, I was greatly moved, and I put into my mental work the fervor and unction that I felt was sufficient to raise the dead, even those in nearby cemeteries. Hence it was a great blow to me when Mr. Frye brought me word the next morning that I had utterly failed.

The next night, to my surprise, Mrs. Eddy gave me the same task to do again. At this point I turned to God to have Him reveal to me how I had failed the night before, when I had prayed and worked so fervently, and tried to put into practice all the Science I had learned during the previous ten or eleven years. The answer He gave me was in the form of an illustration, where I saw an archer failing in competition, after having practiced at home many years. Instead of accepting the evidence that he was a poor marksman -- when he knew he was not -- he grew suspicious, and examined the target. He found that an enemy had strung a fine wire in such a way, that when his arrows sped toward the mark, they hit the wire and glanced off.

The second night, -- after receiving this lesson from God, -- I did not vary my work for our Leader other than to handle animal magnetism as the subtle deterrent that would tend to make all scientific work of non-effect. It became clear to me that one argument that it would present, was that it was foolish for so young a student as myself -- one who was not Mrs. Eddy's own student, as were the rest of the household -- to fancy that he could be of metaphysical help to one so far above him spiritually! I declared that if God had guided our Leader to seek help through me, that was proof that she could receive it through me. I also handled misdirection and reversal.

In the morning my heart was made glad by word that came from Mrs. Eddy that my work had been successful, and that she had had a peaceful and refreshing night's sleep. She called me to her room and asked me to explain just how I had worked; then she called all the students in the household to her room, in order that I might give the fruit of my experience to them.

Here I had an opportunity to observe under Mrs. Eddy's own supervision, the part played by animal magnetism in its effort to obstruct the work in Science. It was not a case where a doctor was first tried, and then when he failed, Christian Science was resorted to. The latter was employed both times. Thus I proved to my own satisfaction -- plus our Leader's approval -- that the finest scientific effort -- the highest degree of prayer, faith, and love of which I was capable at that time -- was thwarted, neutralized, and did not reach its mark, until animal magnetism was handled.

In taking their first footsteps in Science, students are not ready to perceive the importance of handling animal magnetism. They do not awaken at once to perceive the dangerous rocks that lie in the path. They must accept the necessity of handling animal magnetism, on faith, until they grow to the place where they can perceive the need through their own developed discernment. When Mrs. Eddy was with us, she seemed to be the only one who could accurately detect this subtle deterrent. Today, if students are

faithful, progress will bring them experiences in which they may behold the results when animal magnetism is handled, and when it is not, such as I had in Mrs. Eddy's home. They will thus be brought to the point where they will be convinced of the vital necessity for meeting this deterrent of evil, so that they will never neglect it.

Students must learn that a definite, though unseen -- and, of course, unreal -- obstacle in their path is removed through the metaphysical process of handling animal magnetism. Thus the way is opened for the power of good to operate, and for them to proceed on their spiritual journey.

Because of Mrs. Eddy's higher spiritual development, she discerned this obstacle of error that would interfere with and reverse the operation of good. She found it difficult, however, to inspire students who could not see it, with the importance of meeting it. Many did not really believe that such an obstacle was present, and secretly considered that their Leader was romancing, as it were, when she described it to them and laid stress upon its hidden action. The faithful students who did follow her admonition, and worked to overcome animal magnetism, who regarded its grosser phases as the most dangerous part of it, worked against its more subtle claims, not because they saw for themselves that without such consecrated work, no real progress was possible, but largely through faith in the wisdom of her teaching and instruction.

Mrs. Eddy admired the high estimate Mr. Nixon had of her and Christian Science; but she saw that he continually did the wrong thing and worked against her unwittingly. He did this because he failed to take into consideration the deterrent of evil, and paid scant attention to this phase of Mrs. Eddy's instruction.

One of the tasks delegated to Mrs. Eddy's secretaries was to open and read her mail, sorting it in such a way that letters that she should see were brought to her attention, even though they might be of a disturbing nature, and trivial and unimportant letters were withheld. Even if a letter contained error, that was not a valid reason for withholding it from her, since she could neutralize that error; but to hand her a letter that would upset her unnecessarily was an error. It is evident that those who had charge of this work had to make a demonstration of doing it.

Someone might write Mrs. Eddy a letter that would be accompanied by a sense of error, so that it would disturb her. What caused the disturbance would be the thought back of the letter and not the paper and ink. It should not be difficult, therefore, to carry this point a step further and admit it in connection with other forms of matter.

As an illustration let us consider the incident of a lady coming to Mrs. Eddy's home with a box of American Beauty roses, asking the maid, Lydia Hall, to give them to Mrs. Eddy, and to tell her that she would return in the afternoon to see her. At dinner Lydia brought them to her, and Mrs. Eddy said with a wave of her hand, "What a mockery! Take them away and destroy them."

Lydia suffered all afternoon. When she was tucking Mrs. Eddy into her swing on the porch as night drew on, the latter said, "Lydia, you are suffering and have been suffering all afternoon." "Yes, Mother," was the

reply. "What did you do with the roses; are they destroyed?" was Mrs. Eddy's query. Lydia then confessed that she had put them in a vase in the kitchen, because they seemed too pretty to destroy. Mrs. Eddy then commanded her to go at once and put them in the fire. Lydia did so and immediately was released from the pain.

Later Mrs. Eddy said to Lydia, "Do you know what that means? That was theosophy. They believe that if they can get something into your hands, they can use you as a channel. Now be on your watch."

This simple incident of the roses is an illustration of Mrs. Eddy's entire teaching, namely, that all is Mind. Without the sequel of Lydia's suffering, one might have declared Mrs. Eddy to have been the victim of her own imagination, when she detected the beautiful roses as a vehicle for error. If I ate candy and you declared that it was poisoned, I would not be apt to believe you, unless I suffered from eating it. One with more faith in Mrs. Eddy's spiritual discernment than his own, would accept her word, when she declared that error was back of something and that, therefore, it should be destroyed, without the additional proof that Lydia had when she suffered. When Mrs. Eddy declared that a span of horses, Tattersall and Eckersall, which were sent to her as a gift, were a pair of devils sent to kill her, she read the thought back of them unerringly, even though she had been no nearer to them than to see them go by from her tower window. Nearly forty years later her gardener, John Salchow, admitted that the Negro boy who brought them from the South had confided to him that these horses were so highly bred, that at times they became very nervous and unmanageable, if something happened to upset them.

A student of Mrs. Eddy's life will find incidents which prove that she regarded the inanimate as a channel for thought. Later in this series of letters we find one in which she read the thought back of some beautiful rugs that were given to her by the Church and called it "theosophy." In support of this point she might have quoted Acts 19:12 where the handkerchiefs and aprons of Paul were brought to the sick, with the result that they were healed. One might declare that such incidents were nothing but the result of blind faith; but who is to say what thought these articles carried, if the belief at that time was strong enough?

Did not Lydia's suffering through the roses prove Mrs. Eddy's unerring detection of the error in the thought back of them revealing that she was a true metaphysician, not only in her understanding and reflection of God, but in her incisive detection of error? The acceptance of the roses at their face value, even after Mrs. Eddy had pointed out the error back of them to Lydia, exposed the latter's lack of spiritual perception and faith in her Leader's ability in that direction. Hence the lesson was a needed one.

One who disbelieves that the inanimate can be a channel for either good or evil thought, exposes the fact that he does not accept the fundamental platform of Christian Science, namely, that all is Mind. When speaking the truth about the lie, it declares that all is mind, with a small letter; when speaking the truth about Truth, it proclaims that All is Mind. How could one accept the statement on page 269 of Science and Health, "Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul," and then disclaim this incident about the roses, which were obviously used by the lady who came to Mrs. Eddy's door to try to hide a thought that

was not honest? She used the roses to try to bribe the Leader to grant her an interview. But Mrs. Eddy was not fooled, and detected immediately the hidden error. Often the feminine intuition of a girl enables her to detect unerringly a base motive hidden behind some gift of beautiful flowers or jewelry. Did not Mrs. Eddy use her feminine intuition in this case, an intuition which through years of spiritualization, had become unerring spiritual perception?

In calling the error in connection with the roses "theosophy," Mrs. Eddy showed her great powers as a teacher, her ability to carry students a step at a time in their journey toward the proper insight into the claim of animal magnetism. If Lydia had had a full knowledge of the claim, Mrs. Eddy would not have had to call it "theosophy," since the claim of animal magnetism covers the entire action of mortal mind, that on the surface seems so harmless. We use this mind every day; it is the only mind the world knows, so we grow to have no fear of it, except in specific forms. Mr. Nixon's conduct was an illustration of this point, and nothing Mrs. Eddy said to him was sufficient to awaken him to the danger of putting his faith in mortal mind.

Once a woman, who was a criminal, came to be known as "the tiger woman." The police used this name in an effort to arouse people to see what a menace she was. She was such a frail looking girl and seemed so harmless to those with whom she boarded, as she went from city to city, that it was difficult to rouse people to the fact that she would commit murder without compunction.

Mrs. Eddy knew that mortals have no fear of mortal mind as their common concept of mind. When she had to teach students the veritable nature of this so-called mind, she had to devise a constantly changing terminology, in proportion to the growing understanding and needs of the students, to the degree to which they could stand it, in order to rouse in them the proper resistance to its claims.

"Theosophy" as the term was used by Mrs. Eddy was merely mortal mind utilized with a greater recognition of its possibilities; so it became one of the "scare words" she used, just as at times she used the word, arsenic. In the early days she even used the names of renegade students to illustrate the action of mortal mind, because at that stage of the students' growth, this was the only way she could illustrate its action and arouse resistance. Her use of such terms or names was not the result of fear on Mrs. Eddy's part, nor was she personalizing error. She was the teacher unfolding to pupils the action of mortal mind, or animal magnetism, and giving practical examples, in order to rouse them to watchfulness. Her final objective was the education of Christian Scientists to realize that back of the scenes in this mortal sense of existence was the universal claim of mortal mind, the "man higher up," and it was the final elimination of this claim that she was working for.

It is logical that as a student advances in understanding, the claim of animal magnetism should keep pace in its claim of subtlety and intelligence, since it is merely an argument of reversal. If a farmer raised a poor quality of vegetables, and a thief stole some of them, the latter would get poor vegetables. If later the farmer should raise a better quality of produce, the thief would likewise get a better quality. As one demonstrates a more scientific sense of Mind, the claim of reversal that dogs his footsteps must seem to increase in subtlety, and require greater insight to

uncover its secret workings. As Mrs. Eddy perceived the students' readiness, she revised her illustrations and terminology in regard to animal magnetism.

Mr. Nixon was by no means the only student who went against Mrs. Eddy's advice, as the result of taking no account of malicious animal magnetism. He was not as close to her as were the students in her home, whom she watched continually. Even when it came to the simple matter of opening her mail, animal magnetism had to be handled. I recall being strongly rebuked for giving her a letter that upset her thought just before her noon meal. Her comment was, "If you had a belief of struggling with indigestion, would you like to have somebody hand a letter to you that would naturally shock you from head to foot, just before your dinner? Read the Commandment that goes with the First."

Certainly I was doing the best I knew how to do, in sorting her mail, but at this point I was not working from God's standpoint, since, had I been doing so, I would have been guided so that I would have known just which letters to give her, and which to withhold. The only way to know unerringly which letters needed her attention, and which would produce unnecessary agitation at a time when her own thought was disturbed, was to go to God for guidance. Letters which I handed her under demonstration were right and never brought any criticism. A rebuke would be forthcoming only when I sought to form my own opinion as to what to give her and what to withhold from her.

Those who sorted her mail were confronted with this temptation, namely, not to hand her anything that might upset her. Yet as the active Leader of the Cause she needed to know the moves of the enemy that might affect its growth, or threaten its existence in any way. It was vital to give her the opportunity to solve problems which she alone could solve, even though it might disturb her to find out about them. It might be a more serious matter when a humanly loving thought, not wanting to see her disturbed, withheld letters she should have seen, than when she was handed letters that did not require her attention. To refrain from showing her important material would bring forth a rebuke as severe as that resulting from giving her too much to handle.

Like other situations in connection with our Leader, it appeared to be a most difficult one, where one was damned if he did, and damned if he did not, with only one course open, which was to try to bear the rebukes which one could not avoid, in the right spirit. Yet how simple it was to make the demonstration to have God sort the mail, rather than human judgment!

There was a temptation on the part of some of Mrs. Eddy's students to hide behind the thought that it was a demonstration on their part to be untouched by her rebukes; but this did not fool her. If some one had the notion that she was criticizing him unjustly, but that he was not going to let it touch him, he might be certain that she would keep at him until his eyes were opened to see the justice of her rebukes.

Did our Leader ever overlook undemonstrated work in her home? At times she might have such important work at hand, that she could not take the time to reprimand an individual student. A right attitude on his part, however, should have been to hope that she would detect all poor work and give him the rebuke that he merited, just as a student should desire to be ill, if his

thought has accepted some error the presence of which he cannot detect in any other way than by its physical manifestation.

The complaint, "I have done the best I know how, so why am I being rebuked," had no place in Mrs. Eddy's home. To her the best was always right, because it was demonstration. She would never rebuke that, since to do so would have been to criticize God.

A student who understood Mrs. Eddy's purpose in rebuking poor work would be grateful, because he would realize that she was helping him to acquire the same ability she had to distinguish between good and bad work from the Christian Science standpoint. This would be a valuable attainment, since on the surface the results of efficient and inefficient work might appear to be alike, where efficient work is defined, not as work well done by the trained human mind, but as work done by rebuking and casting out the human mind, in order that divine Mind might operate and be expressed. Inefficient work, therefore, would be work that was done with a conscientious effort to do it well, but without handling animal magnetism. It was this very thing that marked Mr. Nixon's efforts as a failure from God's standpoint, and cost him his high position in the Cause.

Everything in Christian Science hinges upon the student's understanding of the claim of evil and his faithfulness in handling it scientifically. At some point in his spiritual journey each student must acknowledge that no true demonstration is possible, unless the deterrent of animal magnetism is taken into consideration and mastered.

American wives who go to the tropics to live soon learn never to use a pot or pan, without first inspecting it for insects or vermin. They soon become accustomed to doing this automatically. In every effort a student makes, he should handle animal magnetism, since, even if the problem needed no such effort, no harm would be done; whereas one is certain of eventual failure in his spiritual progress if he neglects to handle it properly.

It is an axiom in metaphysics that demonstration, to be successful, must be preceded by the handling of animal magnetism; just as it is an axiom that one cannot solder two surfaces so that they will adhere, without first cleaning off the deposit of foreign matter, so that the virgin metal is exposed.

One reason for Mrs. Eddy's frequent rebukes was that she knew how prone the carnal mind is to get into a rut, where it is controlled by sheer inertia. For instance, it is a good thing for a young student to form the habit of studying the Lesson-Sermon from the Quarterly at a certain time each day. Yet such a habit -- good as it seems to be -- may become a matter of mortal mind's inertia and thus be a stumbling-block, when a student reaches the point where he is called upon to reflect the leadings of God and to be flexible enough to obey them, so that he reads his Lesson when God guides him to.

Flexibility is essential in rendering God the obedience He requires, since one must learn to move instantly as He directs. He must go to the Bible and Mrs. Eddy's works, as well as study the Lesson-Sermon, when the impulse to do so comes from God, and not be controlled by habit or formula.

Mrs. Eddy saw nothing strange about making a demonstration of an unimportant matter, or handling animal magnetism in connection with it, since in such ways one learns to be taught and led by God with as much success as in that which mortal mind calls important. She criticized that which was not done as God would have it done, no matter how trivial, since she used the unimportant as a step toward the important. She saw nothing queer about threatening to fine Miss Eveleth fifty dollars out of her pay, because she moved her desk and disarranged some papers on it, when she was cleaning, and then did not put the desk and papers back into the exact spot where they were, after the cleaning was done. This was designed to challenge and rouse Miss Eveleth's thought and to quicken it in a right direction. Mrs. Eddy wanted her to reflect a positive state of mind, an intelligence and an awareness as she worked, instead of letting her mind go wool-gathering, as it is wont to do when one is doing menial tasks mechanically.

Demonstration means the enforcement of God's law of harmony. It is the effort to see as God sees, to reverse the error named on page 251 of the textbook, which says that inharmonious beliefs rob Mind, calling it matter. Demonstration restores all things to Mind, and it is as pleasant and possible -- as well as spiritually profitable -- to do this in the little things, as well as in the big.

When a sick patient comes to a practitioner, the latter seeks to restore him to Mind, by seeing him as God sees him -- spiritual and perfect, which is the only right and true way to see him. This process heals him of seeing himself in a false way. Demonstration, however, should not be limited to this initial effort. It must be extended until students acquire the ability to see all things spiritually, and all things include the little things as well as the large. In Mrs. Eddy's eyes her desk was included in this category.

Those who join the Christian Science church solemnly promise to have the same Mind in them which was also in Christ Jesus. They subscribe to the Bible statement that all the ways of a good man are ordered by the Lord. Then in order to deserve the classification of good men, they must seek to be good and see good in all ways and everywhere.

March 23, 1892

My dear Student:

I had forgotten what you named, but this is of no consequence, farther than the good it did, namely, to prevent your being misled. All that I have counselled has worked well for Church and Cause. Your only danger now lies in the past being repeated. Another faction formed to pick off my soldiers, and to make the leader of it a traitor, adds to work right in your camp, in the most plausible manner. Watch, the hour is ominous; when any student goes against my advice and still gives orders in my name, that one is making up his quota.

I wrote you, Miss Bartlett and others, not to organize a Church! Then it was reported that I gave the order to organize, but I did not. Now your

salvation as a people whose God is the Lord lies in being wise as a serpent.

Again I repeat, do not unless God speaks through me to you to do it, change your present materially disorganized -- but spiritually organized -- Church, nor its present form of Church government, and watch that the Directors are not carried to propose or to make changes relative to the present forms of Church work.

The lot I paid for, the taxes on it, the expense of Lawyer, etc., are all straight, legally and forever settled. No man can make it otherwise any more than evil can destroy Good.

Affectionately,
M. B. G. Eddy

P. S. This letter is private. Wisely warn the Directors not to be misled. Do this alone. M.A.M. is busy on the points before named.

A house built on a faulty foundation would have to be torn down. A sweater with dropped stitches would need to be unravelled. The Church in its effort to handle the matter of Mrs. Eddy's trust deed of Dec. 18, 1889, which called for the building of the church edifice, had dropped a few stitches. Mrs. Eddy was not informed of what was being done, because the trust deed expressly stated that none of the Trustees nor of the Directors should bring to Mrs. Eddy any matter of business relating to the fund or to the building of the church, under penalty of forfeiting his position. When Mrs. Eddy found out what they had done, she made them unravel it and start afresh.

Why did Mrs. Eddy refuse to let them consult with her as to details of business? That was her way of getting them to go to God. In her great desire and hopes for her students, she over-rated them. She would not admit that some of them would be too lazy to turn to demonstration, or be so handled by animal magnetism that the human mind would gain control.

The Leader and teacher could do no less than stress the fact that students should function under demonstration, and she set an example in that direction that was unexcelled. She selected students for the various offices by demonstration. So she had every reason to expect demonstration on the part of her students. She was looking out from a mental state in which she perceived the prime importance of demonstration, and felt that her trained students had the same attitude.

It took time for our Leader to discover the wide gap that lay between the way her students really functioned, and the way she thought they functioned. Perhaps one of her most painful discoveries was to find how far short her students came, of living up to her ideal of them.

Mrs. Eddy was determined to found no material organization. She knew that the disciples began their ministry, after the Master left them, with no organization. Yet in Acts we read of tremendous additions to their ranks. At one time three thousand persons were baptized in one day. She knew that a material organization would lead to many sad experiences, and she hoped to avoid them if possible.

Mrs. Eddy healed by the Spirit, and she hoped her followers would heal in the same way. She had to descend to organized healing, however, or healing by argument, in order to help students to attain the spiritual thought from which spiritual healing comes. In like manner she finally permitted students to have organized churches. She had to give up her hope that either spiritual organization or healing was possible in the present age; yet she looked forward to the time when growth would bring that elevated consciousness, that would make possible both spiritual healing and spiritual organization.

Mrs. Eddy's students had a very keen appreciation of the importance of demonstration. They knew that she was relying on them to demonstrate the matter of the land for the church and the erection of the edifice. What they lacked was an alert recognition of the animal magnetism, which would cause them either to neglect or to forget to do it. They failed to estimate properly the error that would shut off those in authority from doing their work according to Science, and that would be present at the business meetings, tempting them to do things the easier way according to the clever human mind, which takes no special effort.

One obstacle to demonstration is pride. Students who put forth wise human opinions receive applause from others, whereas no such applause follows the voicing of what one hears from God. Humility is essential before one can be a demonstrating Christian Scientist. The moment a student becomes inflated with his own importance, that proves that he is using his human mind, so that he feels that he is entitled to aggrandizement for what he voices.

Men with prodigious memories are applauded, because they know so much. These same men would receive no such aggrandizement if they read from an encyclopedia the answers to questions. A Christian Scientist deserves no credit for voicing God; the only credit due him is for the fact that he has overcome the tendency to use the human mind, and has made the demonstration to lean on God. The wisdom that flows from him is God's wisdom.

Mrs. Eddy's statement in this letter about the past being repeated, is her admission that this church error will always be present as something members need to watch against. We have it in the organization today, but we do not have our beloved Leader with us to caution us against it.

When one reads the history of this period and learns of the trouble the Trustees made for Mrs. Eddy, he is tempted to criticize the individuals responsible; but she calls it the enemy, that would pick off her soldiers and make the leader of the faction a traitor. She took the Master's attitude toward animal magnetism, and laid not this sin to their charge.

Why did she state that students were making up their quota, if they went against her advice, and still gave orders in her name? Because she was doing what she did in God's way. So when they did things in her way, they were doing them in God's way, and would, therefore, have all the power of right back of them, and so be safe. When they did not do things in Mrs. Eddy's way, they were not doing them in God's way. This meant that they had God against them.

When David destroyed Goliath, he proved that even with the whole of error in front of you, it was nothing, if you had God back of you. The Master had God back of him; therefore, the worst animal magnetism could do, was nothing. The results of its greatest crime against God and man proved only to be good for the Cause of Truth. The deduction is that the serious thing is to have animal magnetism with you, and so to have God against you! Animal magnetism of itself amounts to very little and it knows it. Hence, when it seeks to harm God's child, it tempts him to think or act in such a way that he has God against him. This becomes something really serious, and explains why, in its effort to get control of man, it tries to get him to hate, to be resentful, or to feel indignant over the way he is being treated. This also shows why the panoply of Love is his sure protection. As long as man can love the brethren, he has God with him, and animal magnetism can do nothing.

Hence, a student was making up his quota when animal magnetism enticed him to go against Mrs. Eddy, because that meant that he was going against God; and so he would have to endure his share of punishment for such an error.

Those who study Mrs. Eddy's history would do well to attach no personality to the names of students that are involved. Miss Bartlett was one of the most faithful students on record. Her history may be found on page 221 of Historical Sketches, by Judge Clifford P. Smith, where the following helpful excerpt from a letter from her Leader is given: "Do not forget to be strong in the clear consciousness that you are able to heal and no counter mind can make you weak for a moment through fear or a lack of confidence in your power, or rather, understanding. Remember, God, Truth, is the healer, the balm in Gilead, and our only physician, and can never be insufficient for all things."

When Miss Bartlett went astray temporarily, as all the students did at times, Mrs. Eddy had to rebuke her as she did the others. After one such rebuke she wrote her, "My letter last written you was a message from a higher love than the human and was designed to do you more good than all praise can bestow. God grant me my desire." At another time she wrote, "Because I love you with unflinching affection I speak as I do and cannot apologize nor take back what I say, lest it will harm you. So trust my love and God's holy, faithful means of blessing us."

One can understand from this why Miss Bartlett -- faithful as she was -- was numbered among those who reported that Mrs. Eddy had given the order to organize, when she had not. Mrs. Eddy was working away from the idea of a human organization, while the others thought it vitally necessary, and were struggling to put it forth.

My teacher, Eugene H. Greene, was a very loving man, and in all his ways sought to put his faith in God. He tried to make a demonstration of his supply. Therefore, he did not resort to humanly efficient means of taking care of what his patients owed him. This greatly disturbed his wife, who had formerly been a very efficient bookkeeper, and she attempted to establish some sort of business methods in his relation with his patients. It tried her patience and offended her business sense to see him so slack, when from his point of view, he was striving to put his business affairs on a spiritual basis and wrest them from the control of the human mind.

Mrs. Eddy says enough about human organization for us to deduce that she considered it the work of the devil. When one reads her article in the Christian Science Journal for October, 1892, he can perceive that the whole problem arose because the humanly efficient sense in the students was offended by what seemed to be the slack methods of divine Mind! In this article Mrs. Eddy characterizes this trait as straining at a gnat in one legal direction and swallowing a camel in another, and says that this lack of faith in God's providence and omnipotence has not been blessed by divine Love. Then she writes, "All loyal Christian Scientists will be pleased to know, that we can have and hold church property without going back to outgrown forms of church organization."

What should we learn from Mrs. Eddy's analysis of her church as materially disorganized -- but spiritually organized? Is it possible to define what she meant to convey by the term, "spiritually organized?" Did it mean one without Directors, services, church edifices, in fact, anything tangible? Can we not say that to her it was a church that was organized by the wisdom of Spirit, rather than by the efficient sense of the human mind? Surely such a church would have a form, have officers, services, and the like; but it would be called spiritually organized if Spirit, God, directed it. A spiritually organized church must be one where everyone recognizes that God is the Head of it, and so each one must be obedient to divine Mind -- to the demands of God. It is an organization in which the human mind is ruled out -- excommunicated -- as having no legitimate place.

A spiritually organized church may have a treasurer to take care of its funds, and to represent the members before the law; it may have Directors to transact the business of the church, those elected and authorized by the membership for this purpose. Such a church is not one that has no head; but it is one in which the Head is God, in which each member is striving to know what the demands of God are in conducting that organization.

Contrariwise, a materially organized church would be one in which the human mind has the opportunity to run it, and is supreme in its deliberations. In a spiritually organized church each member recognizes it as the expression of the will of God, and he is, therefore, afraid to take any step unless he is sure that the Spirit of God is directing him. Such a church worships the Father in spirit and in truth, not according to human opinion. In such a church, officers are chosen by demonstration, according to their faithfulness in striving to learn what His wish and will is regarding His organization.

The last paragraph in Mrs. Eddy's letter to Mr. Johnson tells us that the human activities of our church should be the result of demonstration; then they will be forever settled and, "No man can make it otherwise, any more than evil can destroy Good." The postscript warns us, however, that we must so protect ourselves from animal magnetism that the voice of God can be heard and obeyed. We must handle this claim so that we will not put forth human opinions, and that we will neither be dominated by mortal mind lawyers nor let the human mind become the guide for the organization in any direction.

If there ever was a Church that was God's Church, it is Mary Baker Eddy's spiritually organized Church. If this is true, God must be

acknowledged as supreme in it, and we must watch to maintain and perpetuate our Leader's demonstration and example in this direction. If any question comes up as to whether it is God's wisdom or human opinion that is leading, we must work on the point until we are sure it is divine Mind -- not the human mind. The former is always constructive, the latter destructive. Hence it has no place in a spiritually organized church!

Further light on Mrs. Eddy's attitude toward organization may be gained from a letter she wrote to the Pastor, Rev. Mr. Norcross, on November 23, 1889 in which she said, "This morning has finished my halting between two opinions. This Mother Church must disorganize, and now is the time to do it, and form no new organization but the spiritual one. Follow Christ Jesus' example and not that of his disciples, which has come to naught in Science; ours should establish Science but not material organization. Will tell you all that leads to this final decision when I see you."

The next day, November 24, 1889, the following notice was given out: "The annual meeting of the Church of Christ (Scientist), Boston, will be held in the Christian Science Reading Room, No. 210 Hotel Boylston, 24 Boylston Street, Monday, Dec. 2, 1889, at 7:30 P. M. At this meeting the question will be laid before the Church: -- to consider the advisability, and take action thereon, of dissolving the organization of the Church on the basis of material and human law, and of remaining together henceforth on a plane of spiritual law in accordance with the higher teachings we are constantly receiving."

There are those who contend that, when Mrs. Eddy wrote to a student, she was so flexible in her application of Science, that she was able to write to suit their need. Hence such letters do not have a universal value. Nevertheless, she never wrote a letter that was not valuable for all metaphysicians to read, provided they were seeking to understand the message spiritually, since the needs of one are the needs of all. This letter to Mr. Norcross, therefore, may be helpful in understanding Mrs. Eddy's attitude toward this question of organization. And her statement that her decision in regard to it was final, was no idle conclusion; it was based on her highest sense of God's impartation to her at the moment.

No student finds himself able to maintain his consciousness of his unity with God without continuous effort, and Mrs. Eddy herself was not an exception to this fact. The main effort of animal magnetism, in its endeavor to hinder the establishment of Truth's Cause, was to disrupt Mrs. Eddy's connection with divine Mind as the source of wisdom.

Young students regard sickness as the most serious form of animal magnetism; but the seriousness of any error lies in its effect upon one's thought. If one who is a worker in the Father's vineyard falls ill and does not perceive what the purpose of the error is, he is apt to feel that he is entitled to quit such work for the time being in order to recover. If he does, his value to the Cause is temporarily gone. At such a point he should ask himself in Bible language, "What can separate me from the love of God?" In other words, what kind of a mental or physical temptation or condition is so powerful and drastic, that it can prevent him from giving out the love of God to those that need it so badly? If he could detect the hidden purpose in the error, he would seek to maintain the consciousness of his relation to God

and continue to work for humanity, no matter what condition he finds himself in.

Mrs. Eddy's main effort was to keep in tune with God. At times she found herself under a pressure that claimed to rob her of God. She did not always make an instantaneous demonstration of dissipating the mist. But she persisted until her thought finally cleared, and then her halting between two opinions ceased, because God's will became clear to her.

Students who believe in matter and at the same time claim to believe in Mind are halting between two opinions, -- between what is not, and what is. When they are ready to give up matter, and demonstrate divine Mind as the only Mind, they tune into this Mind and begin to make progress. While this does not describe Mrs. Eddy's experience, nevertheless she made it clear that she herself had to work constantly to maintain her spiritual consciousness of her oneness with God. At times there was a great pressure to blind her mentally, and to shut her off from hearing what God had to say to her. At such times she had to work to find her way out of the maze of falsity into reality. The moment she did this, she knew what God's will was, and was ready to obey and to see that others obeyed.

Mrs. Eddy taught that Science is entirely spiritual. It includes the recognition that there is but one God, one creation -- a creation that emanates from God alone -- hence it partakes of the nature of God, and is eternal and perpetual in its harmony and reflection of God. Man is the evidence of God's being, and he must be considered as such. The consciousness of this fact is what excludes all illusion.

Mrs. Eddy had to come down from this God-crowned height, however, and acknowledge that the world was under a claim of mesmerism, without knowing it; that mankind under this influence accepted everything connected with material life as real, and the things of Spirit as next to nothing. Her next problem was how to establish a bridge between Science and the human need, without losing Science.

The first solution that presented itself to Mrs. Eddy was to have a material organization. As she struggled against this necessity, she made plain the perils of organization, and took her stand against it. However, just as she had to teach students to argue in healing -- a thing which she declares she never did herself until she began teaching students and had to meet the thought where it stood, she finally had to have an organization which was material enough so that through it, spiritual sense could reach the error and dissipate it, and the old idea of theology would rise to the higher spiritual idea of church.

No matter whether he has to use the argument in healing, no progressive student ever loses sight of the goal in Science, namely, spiritual healing, -- the point at which his thought perceives reality and the nothingness of all else without effort or argument.

One who remains on the housetop, has no use for a ladder. The ladder is for those who come down to earth, and then need something to help them up again. Mrs. Eddy has said that in healing, the arguments are a ladder.

Should students likewise hold in thought the fact that material organization is merely temporary? Should they anticipate the time when it is to be done away with, and should they work to have as little of it as possible, in order that spiritual ways and means might be exalted as the goal? Surely such an attitude could do our present organization no harm, if it was proved to be our Leader's hope and teaching! Would it not forward the growth of all students if at church meetings the ideal of church reorganized on the basis of God, was set forth? At the Annual Meeting would not the membership be inspired to greater demonstration, if the attainment of individual spirituality was held before thought, and as little said about the growth and expansion of material organization as possible?

When thought has reached the point where it is ready to support spiritual organization by demonstration -- which is the goal in Science -- will it be dependent any longer on material ways and means? Mrs. Eddy teaches plainly that every student should regard the material organization as temporary when she writes on page 45 of Retrospection and Introspection that "material organization has its value and peril, and that organization is requisite only in the earliest periods in Christian history."

When Mrs. Eddy declared that she would have no material organization, she proved that she hoped and believed that she had students who, like herself, could maintain a spiritual organization. She learned, however, that not one had enough spirituality, persistence, and wisdom from God, for this task.

In the Fall of 1941 my son had the privilege of reading a paper on Church Building in a branch church in St. Albans, Long Island. In this paper he stressed the great importance of healing during our church services. He brought out that the organization should never absorb thought to the point where members forget to do the mental work for and during the services, which establishes a healing atmosphere.

About six months later he learned that a copy of this paper had fallen into the hands of a practitioner in Rochester, New York, who was so impressed by it, that he had a copy made for each member of Fourth Church, with the request that work be done along the lines laid down in the paper. The next Wednesday night a lady got up and left the service during the singing of the second hymn. The suggestion came to some of the workers that she was disturbed over something and could not remain in the meeting. Later, however, she returned, and rose to her feet and fairly shouted, "I have been healed here tonight; I was very ill, but I have been healed! I have been healed!"

This lady broadcast the news that Fourth Church heals people. The next week a lady who had heard about the affair, came to the service bringing her husband, because she wanted him healed.

It is a proof that material organization is looming up as less important in the minds of students, and a realization of the importance of spirituality taking its place, when members increase their mental work for the services, and so such healing becomes more common.

When there is little healing taking place in our services, it is proof that very little mental work for the services is being done. When our services heal as they should, this fact will be noised about, as it was in Rochester in the Spring of 1942. One who is healed in our services will not be quiet about such a wonderful thing.

The mental work in our services has to be done rightly to be efficacious. If members make scientific declarations without fervor, without their hearts being in it, -- which is necessary in order to bring healing, -- such work becomes tinkling cymbals and sounding brass. Arguments without the Spirit of God back of them are like sound that has nothing musical back of it.

When students emphasize the proposition that, if we carry out Mrs. Eddy's desires and intent, and are faithful to her teaching, we will not regard the organization as permanent; the whole Field will benefit by it. Progressive students should stress the fact that demonstration will replace material organization without loss of anything essential to the growth of the Cause. And the first evidence that members are making a correct preparation for this highly desirable result will be healing in our services. This cannot come until man looks in this direction with expectancy, since our textbook tells us that man walks in the direction towards which he looks.

The right way to dispose of the materiality connected with organization, is for each member to do his part in growing into an ability and worthiness to sustain and maintain a spiritual organization. When our church functions under demonstration, it will no longer be a materially organized church. Just what changes will be brought about outwardly we do not know; but we can trust God in this matter, just as we can trust Him to heal a broken bone. A material organization to sustain Christian Science is like a broken bone that needs healing, since it does not manifest the perfect continuity of God's creation. It will be healed when the members realize the spiritual obligation they have toward the Cause, and work for it as definitely and as effectively as a practitioner would work for a patient who is in need.

In her letter to Mr. Norcross, Mrs. Eddy states that the church founded by Jesus' disciples came to naught in Science. The proof of this lies in the fact that it lost its vitality and power to heal with the entrance of Constantine, indicating that some error or materiality crept into the foundation of its inception. Since not the Master but his disciples founded a material organization, it can be inferred that this error must have been materiality. This was the element that, included in the foundation of the organization, prophesied its eventual failure as far as perpetuating the healing is concerned.

The struggle between organization and demonstration will always confront newcomers to Christian Science. When those in authority seek to encourage students to use demonstration, and to strive to listen for God's voice and to be obedient to Him, then we may be sure that the balance is on the right side. But if students and members are made to feel that obedience to the organization is the highest attainment in Science, and those in authority appear to be afraid lest members strive to be individually governed by God, that is proof that organization is getting ahead of demonstration. Under demonstration the organization would never inaugurate such a policy. It

would never endeavor to crush out of students their desire to be fed from the fountain of Life itself, insisting that the only place to be fed is from the church organization.

Material organization can be called a stop gap. If students are not faithful in working for the Church mentally, if everyone leaves to everyone else the responsibility of making the demonstration, and the members let human activity take the place of mental activity, what will keep the Cause going, during the period in which students must learn that only demonstration will enable the Church to function spiritually, unless there is a material organization? Then comes the danger that this stop gap will take the place of demonstration permanently.

A housewife might hire a servant for a short period, to help out until her regular girl returns from her vacation. What will she do, however, if the former brings her trunk and settles down to stay permanently? We must watch lest the material organization dig its way in, intending to stay indefinitely.

Mrs. Eddy made clear what she wanted by way of a church. Then she had to put up with what she did not want, because of the great gap in spiritual understanding between her and the next best student on earth, who was not sufficiently free from animal magnetism to handle the error. Mrs. Eddy, therefore, had to assent to an organization which would be an automatic protector of the Church from animal magnetism, until this protection could be made a matter of demonstration.

Where the demonstration of protection is lacking for the Church, organization offers a measure of safety, since, if members go astray and do wrong, it provides a human discipline to take care of the situation. If, however, each member does his work to protect the Church spiritually, there will be no occasion to use human methods.

Mrs. Eddy cherished the hope that her Church would be a place where the stranger might come and learn about God, without having to go through a lot of red tape, where his attention could be turned to God directly, without having a lot of church problems to weigh it down. She did not fancy a church where there would be students working all day and far into the night, trying to handle problems that demonstration would take care of without any difficulty. If at any time the Board of Directors in Boston find their tasks and responsibilities increasing, they will always find that it is a lack of demonstration. Demonstration not only solves problems but it takes away problems. As the church develops spiritually, there will be less and less work for the Directors, and they will, therefore, have more time to give to spiritual matters.

The danger in looking to the organization for protection from error rather than to demonstration, lies in the fact that if organization is not regarded and treated as if it were only temporary, it may become animal magnetism to students. By this I mean that the members will have more animal magnetism to meet from the organization, that is striving to kill out the advancing spiritual idea, than from mortal mind outside.

One way animal magnetism might work in the organization, would be to destroy the faith of the Directors in the ability of the members to do

anything along spiritual lines to help them. If that happened, they would resemble a man buying Niagara Falls, and then using it as a beautiful view, without realizing that he has at his command enough potential power to light the state without injuring the beauty of the falls. Surely there will never come a time when the workers all over the world will have lost their power to accomplish amazing results. Therefore, the Directors should recognize this at all times, and make frequent demands upon all who are known to be working students. Such demands could not be published in our periodicals, since the world might get the impression that we are an organization of mesmerists, attempting to get what we want by illegitimate mental methods. Confidential letters could be sent, however, asking workers to give a reasonable part of their time to working for the organization.

The government deems it proper to derive part of its support from taxes levied on all incomes. The organization of Christian Science is supported in the same way, although such support is voluntary. In the mental realm, however, it may become necessary to demand support, asking working students to give a share of their time to supporting the organization mentally and spiritually. If students are not requested to do such work, and apparently are not expected to, who will do it?

Once I asked a student who had a fancied grievance against the Board of Directors in Boston, what he would do, if he received a letter from them asking him to give a portion of his time to working for the Monitor, or some other specified activity. He replied he would drop whatever other work he was doing, if necessary, in order to do it. The implication was that his feeling of resentment against the Board would all be dissipated, if the latter showed any inclination to lean on him, and place confidence in his ability.

I contend that the Directors would automatically be freed from a large amount of criticism, criticism which in its last analysis is malpractice, if they should adopt this plan. Mrs. Eddy was accustomed to call on students for help, believing that they were capable of helping her. At Pleasant View she at times entrusted me with her own health, with work for the Cause and for the world. If she felt that my demonstrating thought was valuable enough to make such demands on it then, and if in the meanwhile I have progressed, then it is even more valuable today.

Before Mrs. Eddy's discovery, when a man was sick, he thought that it was proper for him to give his body attention in some material way. Her discovery changed all that, and showed that man's part at such times was to look out for the spiritual and correct that; then God would be trusted to correct and heal the physical. This same rule holds good in the organization. Humanly it would seem logical that if man looks after the material side, God will take care of the spiritual side, but that is not the case.

The faithful students know that divine Mind will keep their functions working in a normal and harmonious way, if they trust God. Their looking out for the spiritual side means the establishing of truth, and in no way interfering with God's government by worrying about the flesh and fearing for it. The rule is that God will keep us in perfect health; but mortal mind is so constituted, that the moment anything is wrong with our body, we begin to do back seat driving, as it were. Even if we make the effort to trust God

with our health, we still worry and are anxious; we interfere with God's government through fear and this does not work well.

We fancy that the material church organization is necessary to support the spiritual idea in Science, and we are filled with despair when the organization does not show a healthy condition. As a matter of fact, if we do our work properly to support the spiritual idea, it will support the organization in a healthy and flourishing condition.

When we talk about throwing off the material organization in time, whether we are referring to the fleshly body or the material church, we should always remember that in absolute Science there is nothing to throw off. The divine demand is merely a reconstruction of our thinking, in which we eliminate the attempt of any other mind to control us, so that divine Mind alone may become our Mind.

Call by Mrs. Eddy to Dissolve Church

March 26, 1892

Dissolve the Church organization according to law through the Court. Take out a new charter for a Church called the First Church of Christ, Scientist. Make the government of the Church the same as it now is; that there shall be seven (7) Directors of this Church, viz.: Mrs. M. W. Munroe, Miss J. S. Bartlett, William B. Johnson, Ira O. Knapp, Eugene H. Greene, Joseph S. Eastaman, David Anthony. That these Directors shall elect the Pastor and see that the Pastor is paid; shall decide his term of service and remove him if necessary for preaching what is not absolutely Christian Science; for neglecting the duties of his office, or for using an influence against the true history of Christian Science, its discovery, its revelation and statement according to the books written by Mary B. G. Eddy, or any other mode of departure from strict loyalty to Christian Science in its statement and demonstration according to above named works, or for any other departure from the strictest doctrine and demonstration of Christian Science that these Directors may discover.

The Pastor shall read "Science and Health" aloud in the pulpit and use his influence to extend the publication of Mrs. Eddy's works.

Not one of these Directors shall resign his office while he remains loyal to Christian Science after the definition as above of what constitutes loyalty.

If one should be removed by what is called death, his place shall be immediately supplied by a person loyal to Christian Science as above described, with the exception of the pulpit service. If one of these Directors should depart from the strictest standard of Christian Science according to the foregoing specifications thereof, he shall be removed from office and another one chosen in his place who is loyal as aforesaid with the exception of performing the office of Pastor.

The Church shall not vote on the choice of Pastor or his removal from his office or the term of his service. This shall be the duty of the Directors only.

Whatever Constitution or By-laws this Church shall adopt, they shall in no way conflict with this order of the Directorship of the Church.

The lot of land on the corner of Falmouth and Caledonia Sts., Boston, I give to this First Church of Christ, Scientist, in Boston, provided they adhere to the above order of Directorship.

These Directors shall be chosen at the first meeting when forming this organization, and this form of government shall be continued or the right to the ownership of this land shall be forfeited and it shall go to a Church of Christ, Scientist, in Boston, who will adopt and perpetuate this form of Church government as aforesaid.

There shall be three (3) Trustees of this Church property. Mr. Alfred Lang of Lawrence, Mass., and Mr. Marcellus Munroe of Somerville, Mass., shall be two of them until the Church edifice is built, when their term of office shall expire. Mr. Lang shall continue to act as Treasurer of the Church Building Fund and Mr. Munroe as Secretary of these Trustees.

If one of the Trustees who hold the Church Building Fund objects to this mode of conveying this land whereon to build the Church edifice, this Trustee shall be removed from office and another person who consents to it shall be elected to fill the vacancy.

This land shall be bonded instead of deeded to the Church on the above conditions.

The charter members of the "First Church of Christ, Scientist," shall be the above named Directors, if all of these were members of my Church -- but at all events no one shall be a charter member who was not a loyal member of the present Church of Christ, Scientist, in Boston, under its present charter, and at the time of its disorganization.

N. B. The reason I give for the surrender of the charter is that the Church to which I give the land shall be called the "First Church of Christ, Scientist." It is now chartered as the "Church of Christ (Scientist)."

The old organization had been done away with according to Mrs. Eddy's instructions on December 2, 1889. Now God reveals to her a better plan, in which the Directors and Pastor are constantly checked for loyalty and obedience to God. As stated in this Call, the slightest deviation would cause dismissal.

Loyalty does not change with the passing of years. It is as constant a factor as is love or purity. Therefore, the important definition given in this Call should be held before the thought of every Board of Directors.

According to this definition, no member of this Board or the Pastor of the Church could continue in office who had an incorrect or trivial concept of the Leader, or of any part of her life. Even if he seemed to measure up to the requirements of the office in every other way, this would be sufficient to convict him of disloyalty.

Although there is no proof that this Call was put into operation exactly as given here, nevertheless it shows that Mrs. Eddy felt the need of finding some way to safeguard the situation, so that the recognition of God as the first and great Controller and Governor of this Cause might be attained and maintained. The implication is that the responsibility of determining the continuous loyalty of the Directors was to rest with the church body. If this was so, Mrs. Eddy later found it to be a weak point and strengthened it. She foresaw how difficult it would be for the church members to determine the loyalty or disloyalty of the Directors.

Doubtless she foresaw that the claim of favoritism, partisanship, and prejudice might enter in, so that if members were friends or pupils of any of the Board, they would strenuously assert that their teacher or friend could not possibly be disloyal. This element in the Church would constantly encourage cliques, or breaks in the ranks, which would work ill.

The final plan that came to Mrs. Eddy was to make the Directors answerable to God. For this reason each member of this Board should constantly bear in mind Mrs. Eddy's definition of loyalty as given in this Call.

Humanly it would appear as if the Board of Directors was self-perpetuating, and in a position where one of its members could not be removed except by vote of the other four; but actually they are under the control and supervision of God, which is more rigorous and exact than if their office were dependent upon the votes of the membership. He will remove them if they are not faithful, and surely He can do it. Hence no one need ever fear that our Church will become an ecclesiastical hierarchy with human wills and opinions rampant.

Each member has a responsibility, however, which he must fulfill as an obligation he owes to God and man. He must demonstrate to know that animal magnetism has no power to prevent the recognition and operation of the supreme control of the organization by God, to interfere with its functioning harmoniously, or to continue in office those who are doing harm. The recognition of this fact must be kept alive in the thoughts of the membership as a point to be demonstrated constantly, since that keeps the way open for God to act in its behalf. If the members are unfaithful in this respect, and cherish the supposition that, no matter what the Directors do, whether it is right or wrong, they can continue to hold their membership, and that God can do nothing about it, it is possible that the law of God might become inoperative in their behalf, and the Movement might suffer under the claim of popery.

Mrs. Eddy made no human provision for the removal of any member of the Board of Directors except by death, by their own vote, or by resignation. This fact makes it necessary for members to watch, work and pray, to know that God is supreme in the world and in His organization, that His will rules and reigns, and that nothing can prevent it from being executed. Each must

Because the members do not have the opportunity to elect the Directors, to observe their loyalty, and to remove them if necessary, a higher responsibility is placed on the membership, which is to make the demonstration that will help to keep the Directors in line with loyalty, so that they will know and be obedient to the demands of God. If the members feel that the Directors are fostering a spy system in the Movement in order to apprehend misdemeanors, as it has been asserted at times, that the Directors are using too much human opinion in their deliberations, or that they are exercising ecclesiastical domination, the members must feel that they are largely to blame, since Christian Science teaches that divine justice is certain only when we demonstrate divine justice. Who would call it fair for mechanics who have the responsibility for oiling a large machine, to stand by and complain, because the machine squeaks or develops friction from lack of oil; when they are responsible, because they have neglected to supply the machine with oil?

When church members are demonstrating God's law and seeking to obey it in their own lives, then they can and must go a step further and invoke this law for the Directors and the organization as a whole. They must do this, since, until it is done, the Cause will neither be safe, nor manifest continuous prosperity and growth.

The business of The Mother Church is conducted by the Board of Directors. It follows that, when that Board is put under the government of God, that divine government will extend through the whole Field; just as if some pigment was released in a reservoir, and the color allowed to extend until it appeared in every home where the water was used.

The conception of loyalty that Mrs. Eddy calls for in this communication to the Church, is worth analyzing, since one would not be apt to include all the points she does, in defining loyalty. A study of the minutes of the Board of Directors, for instance, reveals that on November 26, 1918 one of the members, who was Mrs. Eddy's own student and had lived in her home as her secretary, set forth that the standard of loyalty in church members should be to acknowledge the authority of the Board of Directors. This was a very narrow and human conception of loyalty, when it is compared with Mrs. Eddy's presentation of it. What she writes on page 50 of Retrospection and Introspection defining loyalty, lifts it to a higher plane than mere acknowledgment of authority.

Every student must learn Mrs. Eddy's definition of loyalty, since her understanding of it came from God, and we should all be found adhering to God's standard in every direction, if we wish to merit the title, loyal Christian Scientists. In this Call she was expounding loyalty, not merely for the Directors and Pastor, but for the Church of Christ, Scientist, for all time to come.

Thus it is disloyalty if a student uses an influence against the "true history of Christian Science, its discovery, its revelation. . ." It was disloyalty, therefore, when according to the minutes of the meetings of the Board of Directors, one of their members proposed destroying part of Mrs. Eddy's papers and manuscripts. This bit of history is not inserted to darken the memory of a good man, who served our Movement faithfully for many years; it is stated as a warning, so that if a student should ever feel in

some future time that the Cause would be served by the destruction of anything our Leader has written, this may serve to correct such a mistaken sense.

It is plain that this member of the Board believed that Mrs. Eddy had left behind certain matters which, if made public, might prejudice students against her. If one feels this way, however, it is because he has not sought and attained a spiritual understanding of his Leader and of her life. The deduction is that it is the part of loyalty for students to acquaint themselves with the true history of Christian Science and of its Discoverer and Founder, and strive to understand it. Then one will be able to answer the question as to whether that true history is material or spiritual, human or divine, physical or mental.

The true history of Christian Science must trace the entrance of truth into this belief of mortality, so that the so-called human mind begins to learn its own falsity, and to put itself off for divine Mind, so that it gradually disappears, and divine Mind is seen to be All. Mind is the cause of all effects; in tracing back to cause, we can determine its nature by its effects, although it is always cause that we are primarily concerned with. Therefore, the true history of Christian Science must be that which sets forth cause, and it is disloyalty to depart in any way from that true history.

Mrs. Eddy asserts in this document that, "Not one of these Directors shall resign his office while he remains loyal to Christian Science after the definition as above of what constitutes loyalty." This statement carries the implication that, when God selects one for service, that service is continuous, unless one departs from loyalty.

In studying this Call one can see why it was logical that there evolved a group of members who were known as First Members, or Executive Members. This committee was made up of those who were considered to have been well-taught and well-versed in demonstration, since these matters involving the Pastor and the Directors, and their loyalty, required demonstration, and could not be settled or determined apart from it. This group was composed of representative working students, who had been trained to demonstrate church matters.

The weakness in this mode of church activity became plain to Mrs. Eddy, when the First Members failed to demonstrate matters put before them as they should, because they yielded to the aggressive mental suggestion, which tempted them to forget or to neglect this sacred obligation. They were the pick of Mrs. Eddy's students; yet they had to be disbanded, because she could not continuously rely on them to demonstrate the business entrusted to them. The responsibility thus returned to her shoulders, where it was most of the time anyway, and it remained there as long as she remained with us. She was the only one who could be trusted always to perceive the importance of demonstrating church matters, and to do it.

Regardless of what anyone says, the First Members, while they were of help to their Leader, were weighed in the balance and found wanting. Human processes crept into their deliberations, some of them pulled wires, and used political means and methods to accomplish their human desires. The time finally came when all responsibility to execute church matters had to be

taken from them, and they were disbanded.

It was a sad thing for Mrs. Eddy to discover, when she herself selected students as First Members according to God's choice, that they failed her, that she could not depend on them in the long run to use the spiritual method in doing the business of the Church, any more than on the rank and file of members. It was a good thing, however, that she found this out in time to drop this committee.

Mrs. Eddy cherished the hope that through her teaching, the students might learn the importance of demonstration in connection with all church matters, and realize the individual responsibility involved. She wanted them to regard this as a demand of God, knowing that one must meet the demands of God, or take the consequences. Students would perceive that most of the punishment they receive is deserved, if they realized how far short they come of meeting God's demands upon them. Truly it is surprising that the results of disobedience or a lack of fulfilling God's demands are not more severe in the lives of many students.

Growth in our branch churches will surely increase as members awaken to see the importance of turning the business meetings over to God, instead of the human will; but if the leading students are opposed to the use of anything but the human mind or will in the business meetings, the situation looks rather hopeless, and indicates a continuation of the error that caused our Leader to dissolve the group called the First Members.

If this group, composed largely of Mrs. Eddy's own students and trained by her, were not faithful in this important obligation, does that furnish an excuse for a lack of demonstration on the part of present students? The First Members were dissolved nearly thirty-five years before the time these pages are being written, which should mean, under the law of progress, that today students should be more wide awake to conduct their business meetings under the Mind of God, than they were then. Glaciers move slowly, but they do move. The humblest student desiring sincerely to go forward and to be obedient to Mrs. Eddy's teaching, will make progress and become an example among those whose duty it is to take the lead in this important matter.

This Call by our Leader illustrates the great value of the history of her life and the Cause. Its value, however, can never be perceived, until it is analyzed spiritually, and its application to all ages set forth.

Mrs. Eddy found that she could trust few students to demonstrate the business of the Church consistently and continuously. Some of the most loyal and faithful demonstrators would suddenly fail her, not because they wanted to or meant to, but because the human mind slipped in unawares. Hence she had most of the demonstrating to do for the Movement. She had to select the officers, or pass on the Board's selection. Thus it came about that the First Members did not put demonstration first. They were not first in demonstration as they should have been, and the office had to be discarded.

Mrs. Eddy sent a copy of Science and Health to the famous naval officer, Admiral Dewey, and inscribed in it, "First in war, first in peaceful conquest; first in the love of his country; and the first shall be last to make war, last to lose an opportunity, last to surrender." Had the First Members only been first in demonstration, or in the warfare against the human

mind, how much they would have spared their Leader! Had they been first in handling error, the demands of God would have been heard clearly by them, and they would have been first in peace; so that when error was handled, they would have been obedient to the word of God which always brings peace. Then they would have been first in the hearts of their fellow members, since what they would have established by their lives, would have enabled the fellow students to recognize their probity, integrity and faithfulness in the demands of Science, and nothing would have endeared them to others more than that. Why was this not so? The sin must not be laid at their door, since it was malicious animal magnetism.

Mrs. Eddy once said to a student, "There are many members of my church who should not be, and sometime there will be a sifting in my church." When this statement is taken in connection with this Call, one can see that Mrs. Eddy always kept in mind the need of weeding out of her Church members who were handled by disloyalty.

April 30, 1892

My dear Student:

I told Mr. Lang, at first, how to settle it. He promised he would, then was turned round to Nixon's side.

Go to Perry and tell him all about it, and ask him what to do.

Tell Perry if they do not build on the land I gave them, they will on land they purchase, and then govern the Church and own the Building free from the restrictions in the Deed to Trustees! Ask him if the Trustees have a right when they say they have no deed to continue to receive contributions from my students under the pretense that they will build on what was once my lot? All my dear students are giving their money with this expectation and speak so tenderly of Mother's Church and the Mother-Church, it seems awful for this fraud, as I deem it, to go on. If as the Trustees complain, their Deed is not legal -- what right have they to take money as Trustees and appropriate it? They dispute the right of the Church to do business on account of lack of legal ability, and what have they?

I wish Perry would tell you how to stop this getting money on my account, or to honor me (?) only to appropriate it to my dishonor.

Affectionately,
M. B. G. Eddy

N. B. This is the last time I shall consider this matter. I will not hear from it again. You can settle it, among all that I have taught there are

enough loyal students to do this. I have a greater problem to solve and no man to help me!

Again, M. B. G. E.

Let Lawyer Perry read this letter.

Generations to come will treasure these letters by our Leader, as indicating what she had to go through in founding her Church on an imperishable basis. In this letter she exhibits her masculine reflection of God, the sound judgment, the wise effort to have everything sound, right and legal, so that nothing will go by default in the trust.

The human tendency is for women to trust men, and men to trust themselves. Our Leader, in her trust of herself -- which in reality was her trust in her own reflection of God -- manifested the masculine quality which is so necessary and important in leadership.

Christian Science teaches that man can acquire womanly affection. It is to be assumed that the Master wanted his disciples to take on, or to develop, this feminine quality; otherwise, why did he continually instruct them to love one another? It would be a curious demand, for the masculine to love the masculine, unless one understood that he was encouraging them to take on what they lacked, namely, the feminine quality of love, so that they would measure up to God's complete reflection.

In this treatment of his disciples the Master proved that one does not need to marry in order to find completeness. He knew that whichever quality one lacked, he could claim it, or take it on, and so fulfill the ideal of divine sonship. No doubt he gave them private instructions as to how this was to be done, in understanding that God is both the Father and the Mother; therefore, as one enlarges his understanding of his reflection of God, he must manifest both natures of God.

One must exchange cause, if he wants to change effect. God is the only cause, unchangeable and ever present, and man, is His perfect reflection. Hence we must recognize that the qualities that comprise the ideal man are in God, and in reflecting Him, we cannot neglect one of these qualities. It is vital, therefore, to study Mrs. Eddy's definition of God, since otherwise one cannot know what the ideal man is. He cannot recognize and develop the qualities that belong to him, unless he knows that they are in God, and knows what they are. When one does know what the qualities of God are, and realizes that he reflects God in His entirety, then he gains a knowledge of the complete expression of those qualities that fulfill the ideal manhood.

Mrs. Eddy states that this is the last time she will consider this matter of the land for the church; yet we know that she followed it through to the end. She did what a mother does who is teaching her babe to walk. She sees it give evidence that it is learning to balance itself, because it takes a few steps in its baby pen. So she knows that all it needs is self-confidence, to enable it to walk without holding on. Her method is to

make the babe believe that it is walking all by itself; in reality she is close by, ready to catch it if it falls.

The students felt confident while Mrs. Eddy was working with them. They knew that if they made mistakes, she was close at hand to check and correct. However, she wanted them to gain confidence in their own demonstration. Otherwise, they would not be well-rounded demonstrators. She did not want ill-balanced students like a lot of balloons, where the air, instead of inflating them so that they are symmetrical, has gone only into one portion, with the result that they are misshapen. This well describes a student who is well-trained in a knowledge of how to heal the sick, and yet has not enlarged his ability to use demonstration in other directions that require it, when that is what progress demands of us all.

At times word would go out to the trained writers in the Field, that the Christian Science Publishing Society would welcome articles in which students are encouraged to make a broader application of demonstration, lest they grow one-sided because they confine their efforts to healing the sick. One who wants to become a singer does not limit his practice to his time at the piano. He sings in his tub in the morning; he practices whenever he has a spare moment.

The students' first conception of Mrs. Eddy was as a spiritually-minded woman. It took time for them to realize that her reflection of God was so complete, that she manifested the qualities of God's manhood as well, so that she was thoroughly competent to do whatever task confronted her. She became the best architect, builder, lawyer, business man, entirely through her reflection of God.

It is evident that Mr. Lang listened to what Mrs. Eddy told him to do about the land, and was convinced for the moment that she was right. Then he talked with Mr. Nixon, who no doubt set forth the practical aspects of the situation from a business and legal point of view, and voiced his opinions based on years of business experience and what he had learned from the lawyers about the matter. All this served to turn Mr. Lang from what Mrs. Eddy had told him, over to Mr. Nixon's side. One knows that he could do this only as he regarded Mrs. Eddy as a woman, very spiritual to be sure, but not one to follow when it came to matters where hard heads and business training were needed.

It is an ill-shapen sense of Christian Science to believe that Science is all right in cases of sickness, but that, when it comes to matters of law, business, building and the like, human procedure, legal methods, business experience and a human estimate of what is right, are needed, -- and Science has no place.

Mrs. Eddy found it difficult at times to get some of her male students to listen to her, to have confidence in her judgment, and to obey her in matters of business. Even in those days man had scant respect for a woman in matters of business and law. Calvin Frye records in his diary under the date of December 7, 1899 as follows: "Judge Clarkson dined with Mrs. Eddy today, and after dinner tried to convince her again that she was mistaken and the cause was going to ruin, and the men were essentially to take the lead of the cause of Christian Science, and to assert their rights without her dictation." Is it any wonder that she wrote and immediately copyrighted her

book, Man and Woman, in which she states, "The masculine element must not murmur if at some period in human history time should take a turn in behalf of woman, and say -- her time has come, and the reflection of God's feminine nature is permitted consideration, has come to the front, and will be heard and understood!"

Judge Clarkson had not yet learned that Mrs. Eddy was always right in her decisions and directions, since man as well as woman, was at the head of the Cause. But that Head was the Father-Mother God, and Mrs. Eddy reflected His fatherhood as well as His motherhood.

The situation in regard to the land and the deed became more and more confused, because the men involved refused to recognize Mrs. Eddy's wisdom. She was following a plan that God had laid out -- the only plan that could be properly executed. As a metaphysician she knew that unless God's plan was adhered to, it would be a great mistake and serious results would follow.

When Mrs. Eddy wrote Mr. Johnson to go to Lawyer Perry to ask if the Trustees had a right to continue to receive contributions, while at the same time they complained that they did not have a legal deed, she wanted to know if the Trustees' departure from God's plan was also a departure from legality. She hoped that, if these students who were being swayed by human ways and means, could not be reached on the basis of the demands of God upon them as voiced by their Leader, or the terms of the trust deed of December 11, 1889, they could be reached on a point of law. The question was, was it legal for them to continue to obtain money from Mrs. Eddy's students to build a church in a way that did not accord with her highest demonstration, that would leave her out of it, and that would be governed apart from the restrictions laid down in the Deed of Trust?

The demonstration of Science will always clash with the respected methods of mortal mind, methods that are the result of education, experience and profound thought. In a previous commentary I sighted the case of my first teacher, who sought to demonstrate his supply. His effort to look away from material methods met with opposition from his efficient wife, who accused him of laxness and carelessness. She had yet to learn that such an effort is not only in accordance with Science, but far more profitable, than when one watches and counts the pennies. By not watching the inflow, one leaves the situation freer for the influx from God.

In my days of more active practice I sought to make a demonstration of supply, with the result that my income was three times as large as any other practitioner in my city. Yet I made no demands on my patients for payment, as an efficient worker would. Mortals claim, when they see one receiving a large income, one who does not use business methods, that the income would be still larger, if one resorted to such methods and used care. Actually it has the reverse effect, since that very care betokens fear and an awareness of that which must be kept out of thought, if one wants to make a demonstration of supply.

Let this not be construed as an implication that our beloved Leader was ever guilty of what mortal mind could call careless methods, in her attempt to demonstrate God's ways. At no point in her entire connection with her Cause can it be shown that there is what might be called a dropped stitch, one oversight or one irreparable mistake.

Mrs. Eddy had a right to deem it a fraud for the Trustees to continue to obtain contributions from the students who spoke tenderly of Mother's Church, when they were planning to build, and leave her out of the picture.

Even though Mrs. Eddy said she refused to consider this matter again, we know that she was like the mother, developing her babe, watching every step to prevent any catastrophe. It was her business to see that the Cause prospered and that it was founded as God directed. Yet, out of the student body must be raised up students who could replace Mrs. Eddy in furnishing God's wisdom to the Cause. How could this happen, unless she gave them the chance to develop along that line apart from her constant advice?

Many promising students have had their prospects blighted by too sedulous care from their practitioners or teachers. Some of them have even been driven out of Science, when they might have made good students, if they had been encouraged to make their own demonstrations at a time when they sought to lean on their helpers. Students who are allowed to lean beyond what is wise, do not develop that faith in their own ability to demonstrate, so that they are able to protect themselves from the animal magnetism that dogs their footsteps.

If men were building a high structure, you might have to teach them how to overcome their fear of heights, lest they become dizzy and fall, as the building rises. You would never do this by staying with them every moment, and letting them cling to you for support.

Likewise each student must be taught as fast as he can assimilate it, how to handle this deterrent called animal magnetism or the human mind, which represents the entire phase of error that holds mortals in bondage. Anyone who asserts that this is unnecessary is himself handled by the claim. One of Augusta Stetson's wealthy students in New York finally concluded that the work against animal magnetism was foolish; so he decided to stop and see what happened. From his standpoint nothing happened at all, and he went on living a peaceful happy life. Yet from the Christian Science standpoint, he continued to function as a servant of animal magnetism, without protest on his part.

Each mortal is born into this claim of a material world under mesmerism or animal magnetism; he is under it all his life and he will die under it, unless he throws it off. The understanding of Christian Science is given to man, not so much to enable him to protect himself from what might be called overt acts of animal magnetism, but to help him to free himself and others from the universal claim of mesmerism under which the whole world functions.

It would be silly for a man who has been hypnotized to refuse to learn how the spell was cast upon him, so that he could get out of it, if such a thing were possible. He must be convinced that he is under such a spell, and be shown how to free himself from it. It is foolish for a student of Christian Science to declare that he no longer needs to work against animal magnetism, when every belief that he entertains as a mortal is animal magnetism!

Mrs. Eddy makes it plain how we may cast off this spell of illusion, by showing us how we got in, and assures us that reality awaits our doing this

task; with reality she tells us comes immortality, harmony, understanding and joy -- all good. She states that these have been taken from us only as we have been put under this mesmeric belief in which illusion seems real. For a student, therefore, to declare that there is no need of working against animal magnetism shows that he never understood Christian Science.

Students of Science who love to dwell in the absolute, and declare that there is no need of struggling against error, are like a man who starts his day with a box of tools and his lunch. Instead of doing the job, he eats the lunch. The lunch is fine; but it is only given to him to help to sustain him while he does the job. Our job is to throw off the claim of mesmerism; that is salvation. The uplifting consciousness of the absolute good that Mrs. Eddy has given us to sustain us in this work, corresponds to the lunch.

Mrs. Eddy ends the letter by writing, "I have a greater problem to solve and no man to help me." What was this greater problem? It was a problem that was not connected with the organization nor with building it up. She hoped that there would be enough students who were inspired with her purpose, her faithfulness and in part her understanding, to be able to demonstrate the organization, without troubling her too much with the human details.

The problem for which she could not get help, was exposing the claim of evil. She knew that if that could be done, the rest of the task would be simple -- the re-entry of all mankind into the kingdom of heaven. No one could help her in the necessity to probe and uncover the claim of animal magnetism. She had to pioneer alone, to prove that it was unreal; that its apparent power to deceive mankind to the point where mankind believed it to be real and suffered as a result, was illusion. She must explain to the world that evil was purely a wrong attitude of mind, which apparently threw forth an expression that fooled man into believing that it was something when it was nothing.

The Mr. Lang mentioned in this letter was a fellow-trustee with Mr. Nixon. A study of his letters to Mrs. Eddy written at this time reveals in a measure the problem she had to deal with. On March 19 he wrote to her, "We must give to Caesar the things that are Caesar's. We must conform to the laws of our country in our business transactions." In this same letter he writes, "Please allow me here to say that I should regard it as very unfortunate if we or yourself should break faith with Bro. Nixon. I regard him as one of the truest men within my acquaintance. I know he has the good of our cause at heart. I shall rejoice if the course which you have outlined shall take legal form and be perfected."

The question comes up, was Mr. Lang a good man? There is every evidence pointing to the fact that he was. Once he told his daughter that Mrs. Eddy offered to exonerate him publicly of all blame in the matter of this controversy, and he begged her not to, saying, "I can bear it," meaning the onus of disloyalty that was laid at his door.

The next question is, was he sincere in thinking Mr. Nixon to be a good man? His words as quoted above to Mrs. Eddy proved that. Then what was the trouble?

Apparently the eleven disciples thought that Judas was a good man. Not one of them knew to whom the Master was referring when he foretold that the

one who dipped with him in the dish would betray him. At least this is proof that there was no malpractice toward Judas on the part of his fellow disciples, that might have contributed to his deflection. Whatever the error was, it came from the enemies of the Master, and not from the eleven.

John V. Dittmore played the part of a present-day Judas, when he betrayed his trust as a member of the Board of Directors, and threw the church into costly litigation. The question in regard to him is, was he fundamentally unsound, or was his downfall the result of the malpractice of the workers around him that he could not handle? Did he have such confidence in his own probity that, when animal magnetism handled him, it caused him to be unconscious of this fact, and to believe that every one else around him was in error?

The disciple, Peter, was a good man. Yet he was handled by animal magnetism and did not know it. He was the very soul of honesty and was filled with moral courage for the truth. He did not see how he could be handled. So the Master withdrew his protection, and then Peter made a mistake that even he could see, which proved to him his error. It was a beautiful and yet sad thing to see how the Master handled the situation, so that Peter, as a result of that experience, became a far sounder and more effective Christian than he was before, or ever could have been.

Christian Scientists of today should take heed from the Master's treatment of Peter, and not accept the indication of error in a fellow-student as positive proof of mental unsoundness, as some are prone to do. Let those who are tempted to do so, consider Mary Magdalene. Was she mentally and morally unsound, because she yielded to a form of sensuality which society condemns most severely? Not according to the Master! His estimate of her was that she was handled by animal magnetism because she loved much. This incident gives us the rule whereby to measure sin in Science. When a Christian Scientist makes a moral slip, why not assume that the temptation of sensuality crept in because they loved much? Many times those who have become students of this Science and have sought to love much, have gotten into trouble, because that love was not put under the control of wisdom, or the spiritual ideal.

Animal magnetism's claim to interfere with demonstration has its parallel all along the line. Food is at present a necessity for a student. Mrs. Eddy herself once said, "Do not say there is no intelligence in food. 'The earth brings forth food for man's use' (Science and Health). And we must reflect divine intelligence that enables us to use that food; adhere to the statement that divine intelligence directs man, and governed by it, man eats, sleeps, walks and talks harmoniously."

Yet animal magnetism claims to use food as well as sleep, to enslave mortal man. Sleep should be regarded as God's gift to man, so that at times he can withdraw from the clamor and illusion of mortal sense and gain refreshment; yet animal magnetism steps in and claims to use it as a medium for subjecting mortal man to a greater claim of mesmerism than he would be in without it.

It is plain that a student in our Movement who did nothing, would escape criticism, and perhaps please those who have grown weary in the effort to settle disputes and discipline those in need of it; yet no student ever

accomplished anything constructive without making mistakes. Such mistakes should not be held against him, if his attitude and his motive are right.

The question is, was Alfred Lang right in feeling that Mr. Nixon was spiritually sound and loyal to the core? Perhaps the latter was an outstanding example of rectitude and efficiency. Certainly Mrs. Eddy would never have appointed him to the highest office in her church unless he had been a man of outstanding ability. Therefore, it may be that his very qualities and position of honor subjected him to the malpractice of jealousy and of a lot of other error from his fellow students. It must be remembered that in the early days the ability to stand under such a fire of nothing claiming to be something, as Mrs. Eddy once put it in a letter to me, was not as generally developed as it is today. Nearly everyone of Mrs. Eddy's early brilliant students fell by the wayside, victims of animal magnetism.

If a man was raising chickens and some of them were plumper and fatter than the rest, if a chicken thief should begin to despoil the yard, he would certainly select and carry off the fattest ones, until only the thin stringy ones were left.

When animal magnetism stole away Mrs. Eddy's students, is it not logical to believe that it took the best ones, since the greater the student's attainments and possibilities, the more of a mark he became for shafts of evil? One might believe that it was a great attainment in those days for a student to remain steadfast and loyal over a long period of time, but according to this argument and explanation, it was not too great a compliment to a student to have been neglected by the devil, as it were!

The Bible tells us that whom the Lord loveth He chasteneth. Does this mean that one who is worthy of a divine affection comes under a greater sense of hell, than do those less worthy? Surely it is the fat chickens that animal magnetism abducts, in order to take them out of the family of God and put them into the family of evil.

It can do no harm to feel that Mr. Nixon desired to be steadfast, loving, helpful and faithful to his trust. If one wants to know how seriously the trustees took their trust, let him ponder what Mr. Lang wrote to Mrs. Eddy on May 13, 1892: "This matter is almost crushing me. God does not require me to throw a bomb containing a thousand cartridges of dynamite into the ranks of Christian Scientists which illustrates just what we should do if we send such a letter. . . . This thing must not burst, the consequences would be fatal to our loved cause. I have been tempted to try to relieve myself of this responsibility but my judgment says not. It is cowardly, unmanly and unchristian to shirk. I must go through with this duty honorably in some way, but I shudder at doing the thing you suggest and we contemplated as a way out of my embarrassment."

If the desire to be faithful and to do the honorable thing was taken from Mr. Nixon or Mr. Lang, it was a mental abduction -- animal magnetism operating to make them willing to leave the ship, when their normal and right sense would make them stay, or at least, feel sad at leaving.

Some tropical fruits are so fragile that they spoil in transportation; so they cannot be enjoyed except on the spot where they are grown. Mr. Nixon might have resembled such fruit in the sense that he had a good thought, but

the moment he began to move in directions of progress and to transport his thinking in ways of helpfulness, he was so handled and overwhelmed by error that he became a liability rather than an asset to Mrs. Eddy. There have been women in our Movement who have been very spiritually-minded and seemed to live close to God; yet the moment they came face to face with animal magnetism, they would chemicalize. Spiritual sense is of no special value to the Christian Scientist, if it cannot protect him from the influence of erroneous thought, when he comes in contact with it. Mr. Nixon would have been all right, if he had not had to be used in the Cause in a position where he would come in contact with the error of animal magnetism and malpractice.

Once I saw an automobile engine being tested on a block. It ran beautifully as long as it was required to carry no load. The moment a load was applied, it stalled. Mr. Nixon might have belonged to the class of students who are of little practical value, since the moment a load is placed upon them, they stall. Mr. Lang might have known him as a gentle kindly man, but no one can prophesy what another will do under the pressure of animal magnetism. For that reason it is vitally necessary to apply to God for wisdom, in selecting candidates for positions. Mrs. Eddy herself could see the apparent goodness of a student, but of herself she knew no more than anyone else how he would act, when put to the test. The students did not know, and Mrs. Eddy did not know. The difference was that she realized that she did not know, whereas they thought they knew. Long experience had shown her that she could not foretell what the finest student would do under the pressure of animal magnetism.

Once a group of dentists took laughing gas just to note the various reactions. To their surprise the mildest man of the group began to curse and swear! The reactions of soldiers in actual warfare cannot be foretold. The mildest man may find that he loses all fear and so is more valuable than his more belligerent brother who becomes fearful. Mrs. Eddy, knowing that she could not tell what a student would do under fire, had to apply to God for wisdom in selecting workers for herself and the Cause. But even these often broke under the strain, as Mr. Nixon did.

One can argue that Mrs. Eddy detected that Mr. Nixon had unhandled errors that would subject him to being handled by animal magnetism; or one can say that it was the malpractice of the other students upon him that caused him to be deflected from the right path. He might have been valuable for a long time, if the other students had not turned on him mentally. History has shown that the most important students were usually the ones who left the Cause. This was largely because the lesser lights are not as much the targets for the shafts of jealousy and envy as their more able brethren are.

The main cause of the loss of spiritual light has been, and will always be, the students' willingness to continue to use what the world calls the "good" side of the human mind, in the business activities of the church and elsewhere, since it is through the human mind that students can be handled. When you see a student offering the organization a large amount of his human mind, you know that he is either handled or in danger of being handled. Finally that very human sense will work against him. On July 31, 1897 Mrs. Eddy wrote to William P. McKenzie, "You are now learning how to meet mortal mind in all its false claims; and its evil is less dangerous than its

seeming good. You have not nearly as much to meet now, as when you cherished (as we all have done) its seeming good, that was its greatest evil."

May 4, 1892

Mr. Johnson

My dear Student:

Mr. Perry is right; he says the Trustees can go on and build the Church and nothing can trouble them and no harm can come of it.

This is your duty. Now I have done mine and you yours, and I from this hour shall not be consulted or brought into the matter in any way or shape.

Mr. Nixon had made all the trouble that has been made, and his duty lies in appropriating, as the contributors expected him to do, the money he has received. That was what I said in the first place and I agree with Perry on this point.

With Love,
Mary B. G. Eddy

There might be objections raised if I declared that much can be learned from the salutations of Mrs. Eddy's letters, but we know that whatever comes from God is important, whatever one reveals from the Father has a meaning that requires spiritual perceptiveness in order to be understood. The difference between the suggestions of man and the emanations of God is that man's can be readily understood, whereas God's require study, since all of them are significant. For this reason some of the most significant statements are apt to be overlooked by the thoughtless.

This letter begins, "My dear Student." This is a call for Mr. Johnson to bring to the front and put into practice what Mrs. Eddy has taught him, and not for him to assume to judge, criticize, or suggest of himself. As a student he had been taught certain methods which are employed in metaphysical work, and those were what she wanted him to use.

In John 15:15 we read, "Henceforth I call you not servants. . . but I have called you friends. . . ." This indicated that the disciples' time of teaching was over, and so they were no longer subject to individual obedience. They had reached the place where the demand was for them to take individual initiative, and rise or fall under their own demonstration. As servants they must understand that the demands of God relayed to them through the Master, were to be followed without hesitation or quibbling. As friends they were called upon to use their own demonstrating thought.

Irving Tomlinson could learn much from the salutations on the letters Mrs. Eddy wrote to him. When she wished to applaud him for work well done

she called him, "My dear disciple," or, "My dear Brother." At times she called him, "My dear Recorder," and "My beloved Son." At one time she wrote, "My precious friend." When she wanted to ridicule him a little, because he clung to some old notions, she called him, "Dearest Parson."

So in calling Mr. Johnson "student," she wanted him to recognize his relation to her as student, apply the lessons she had taught him, and demonstrate them. At first as servants, the disciples were blindly obedient. As friends they were called upon to take spiritual initiative, because they would not always have the Master to lean upon; so they must work to demonstrate their own wisdom from God. If they failed, he would be there a little while to help them.

This is the order. First one learns Principle and its operation; then one puts it into practice. At first a child does exactly as its parents tell it to. Later it learns intelligent obedience, so that if they told it to light a match in a room filled with illuminating gas, it would not do so. It is old enough to have judgment, which at that point is what it should follow, rather than a wrong demand.

Mrs. Eddy writes, "Mr. Perry is right." It is important for Christian Scientists to know the human law. Yet to be right it must synchronize with the law of God. Mrs. Eddy was the only one on earth who could pass judgment as to whether the human law agreed or disagreed with the law of God. She knew that the two must work in unison in order to benefit God's Cause.

One who reads this letter and seeks to understand it would do well to ask himself, "Am I ready to pass on the law of man, to determine whether it synchronizes with the law of God?" If he cannot, then he must wait for more spiritual growth, before he can assume to explain Mrs. Eddy's moves. In this letter Mrs. Eddy assures them that obedience to the law was legitimate under the circumstances, and that the law of man could be used by them at this point to make the human structure more impregnable.

The students' duty was to protect the Cause in the only way they were capable of doing it at this time, which was by having everything legally unbreakable and unchangeable. They had done this by consulting with the lawyer, and endeavoring to straighten out the matter from the legal standpoint. Mrs. Eddy had done hers in warning them, and in attempting to establish the spiritual law in connection with the human law.

In insisting that she be not consulted or brought into the matter, it is evident that she was trying to elevate the students from being servants, to being friends. A pilot trains a student to run a plane through the means of dual control. He tells the student to take over, but he still has a set of controls under his hands, so if anything should go wrong, he could right it without harm being done.

Mrs. Eddy constantly urged the students to fly alone, but her history proves that she never let go of her control. She insisted that they do these things without consulting her, only that they might feel the importance and necessity of making their own decisions.

Mrs. Eddy named Mr. Nixon as the student who was handled by animal magnetism to make all the trouble. Her letter to Mrs. Nixon dated Sept. 2,

1892 throws light on this point. "May the peace of Love rest on you. The constant effects of unseen evil must not recur. Christian Scientists must be, are above these opposite fruits of the spirit.

"I have settled the legal question for the Church, rather, God has. I tried to incorporate anew, but the legal arm said no! 'We could not be chartered by our former name.' I would not quarrel, but took the pacific step and God has done great things for us in giving us a Church independent of religious or civil oppression.

"In all I have done I have endeavored to be just to the Trustees as well as to those not entrusted. Messrs. Perry and Griffen said 'make the board of Trustees and Directors one.' I have, and your husband was the only Trustee that expressed a desire not to be on the board and I have honored his wish as expressed when he was last in Concord.

"At his wish the others have resigned; I am glad of this -- for they will be more unified, and God demands this. I have given a legal claim to the land, and God has shown me the way. Now I beseech you 'to love one another even as I have loved you,' and walk worthy of your high calling. I shall have nothing to do whatever with any more disputed questions. I never knew a single plan of the Pub. Com. until it was about to be carried out. They never troubled me with it. Mrs. King has got what she called for, and I am mute.

"No more editors shall I recommend unless God compels, and I trust He is now willing to give me future exemption from strife, for this is not the fruit of Christian Science. May the dear Love that never faileth comfort you and bless your endeavors."

Here we have an example of Mrs. Eddy's wondrous wisdom. She knew that if the error was confined to Mr. Nixon, that would be the end of it; but the moment it began to extend itself, it would spread as does a contagious disease under medical belief and fear. She also knew that Mr. Nixon's wife might be the chief source of such a movement against her, if, as would be natural, she took her husband's side, being influenced by hearing only his side of the question. She might believe that Mrs. Eddy had been unjust to him, with the result that she might start a counter-current of error that would seriously affect Mrs. Eddy in her ability to function successfully under Truth. This letter, therefore, was designed to lay the situation before Mrs. Nixon in its truth, in order to heal her thought about it, if possible.

God was responsible for the wisdom that He bestowed upon our Leader, but it was her demonstration to execute it. If the execution was not done wisely, more harm than good might result. It reminds one of the situation in our country in 1942, when so many men were drafted for the army that not enough were left to harvest the crops. The result was loss and food shortage. Greater wisdom on the part of the administration might have avoided this situation.

Part of Mrs. Eddy's problem was to provide the wisdom needed to execute the demands of God. Much of Mr. Nixon's opposition to her was because she was a woman without business experience, and so he had scant faith in her being guided by God in matters such as securing title to land and building a

church edifice. He would admit that she could write Science and Health, which unquestionably came from God. He would acknowledge that she could heal the sick in a marvelous manner. But he trusted the human mind in himself when it came to business matters, and that was the reef upon which his good ship ran aground.

In her letter of May 4 to Mr. Johnson, Mrs. Eddy said that Mr. Nixon's duty lay in appropriating the money he had received. No doubt she was calling upon him to function under the provisions of the deed and use the money he had accepted, as he should, which he was refusing to do.

It was a bitter cup for our Leader to drink never to know whether students nearest and dearest to her would remain faithful to her. In the early days of the manufacture of automobiles, the steel used for parts might contain hidden flaws, that could cause a serious accident. Later, methods of testing were developed which exposed such flaws in advance. But Mrs. Eddy could never tell in advance what the future might bring out with a student.

In the above letter to Mrs. Nixon, Mrs. Eddy writes with great love and care, in order to prevent her from thinking that she had been unjust in dealing with her husband. She knew that if Mrs. Nixon took her husband's side, she might feel ill towards her, and begin to broadcast her resentment, thus becoming the starting point of an adverse sense against her.

Department stores are willing to lose money in order to satisfy customers' claims even though such claims are not always just. This is because they realize that one dissatisfied customer can cause much trouble and loss of trade.

It has been said that the trademark of Christian Science is healing. Whatever is true Science, carries healing with it. No student was ever more punctilious than our Leader in sending out with every letter and with every gift a loving, spiritual, healing thought. Therefore, to regard Mrs. Eddy's letter to Mrs. Nixon as merely an effort to straighten this matter by a human argument and self-justification, is to miss the important point. Students loved to get letters from their Leader. The reason was because of the healing thought that those letters carried.

The first sentence in her letter obviously carries healing, because it was an attempt to free Mrs. Nixon from animal magnetism through the peace of Love. The second sentence strikes a blow at the error itself. The third sentence appeals for an active demonstrating sense, since she knew that a spiritually-active thought is protected from animal magnetism, since there is no way for error to enter in. The effort of this opening paragraph would be to bring forth activity in Mrs. Nixon's thought.

Having thus prepared the way, Mrs. Eddy makes the explanation regarding the matter of the land that she knew Mrs. Nixon did not have. At least, it was not the explanation that she had heard from her husband. Every husband desires to justify himself before his wife, and Mr. Nixon was probably no exception. So he would present a picture that would show himself in a favorable light, and perhaps Mrs. Eddy in an unfavorable light. So the latter knew that she was called upon to clarify the situation, since she had been guilty of nothing more than an attempt to execute the demands of God in the wisest possible way.

It is interesting to have Mrs. Eddy declare that she would recommend no more editors unless God compels. She lived the thought that she was never so inflexible or personal about a decision, that she would not or could not change when God told her to.

She ends her letter with a beautiful blessing. This was characteristic of our Leader. She took the liberty of criticizing her students under all circumstances, but she always did it through love. Because she could see through the mask of animal magnetism and behold every man's spiritual possibilities, she yearned to bring these forth. When she criticized, therefore, she did it through love, through a desire to bring forth the best in those she rebuked.

Concord
May 8, 1892

My dear Student:

Thanks for your "No." I hope a word to the wise will again be sufficient. Hence my caution in this note. If you reorganize it will ruin the prosperity of our Church. Mr. Knapp owns the lot I gave, if the Trustee Deed is not legal, and it is safe in his hands -- for he will give a legal claim or title to it so that no disputes can occur. The Trustees have no right to say they are legally in trust and yet the land is not legally conveyed! If the Deed that gave them this trust is illegal as to the land, it certainly is as to their office. The thing for them to do is to get the money they have gotten, put into a building as the contributors designed, if they would be thought honest. I have given full permission, or my poor consent, for the Church to do anything she chooses. But I tell you the consequences of reorganizing and you will find I am right. Open the eyes of the Church to these facts. I have consented to whatever the Church pleases to do, for I am not her keeper, and if she again sells her prosperity for a mess of pottage, it is not my fault.

With love,
(Signed) Mary B. G. Eddy

Mrs. Eddy's letters covering the founding of the Cause reveal the incisive nature of her demonstration of divine wisdom. They convey a sense of the confidence and assurance she had in the fact that God was guiding her, for in them she shows no hesitancy, no doubt. Even when the majority of her own students were against her, she showed no weakness or faltering.

Because she knew that there is but one right and successful guidance, she could predict that any move the Church made that was not divinely wise, would be doomed to failure. She knew that nothing apart from divine direction could bring success. All else was really animal magnetism attempting to prevent divine guidance from functioning. Science shows that

human guidance or opinion is not guidance at all, but an attempt to break up or thwart guidance.

One might envy Mrs. Eddy the assurance that enabled her to state unequivocally that she was right because God told her that she was; but this becomes possible for anyone to do who truly reflects God. At times students declare that God has told them to do this or that, when in reality they want their own desires to prevail, but such a dishonest platform can only come to naught. In order for one to reach Mrs. Eddy's platform of infallibility, one must be consistent in such guidance, even when it goes contrary to his own human desires or preconceived notions. It must come as the result of one's work in the closet, where he prays to the Father in secret, and infallible guidance is made manifest openly.

At times Mrs. Eddy felt that the importance of guiding the organization exceeded the value of using its founding to teach the students necessary lessons. In such instances she realized that it was incumbent upon her to follow the point in question to a successful termination. At other times, when she felt that the matter at hand was not of a nature that might mar the symmetry of the pattern she was weaving, if it was not demonstrated correctly, she would use it as an opportunity to bring out spiritual growth in the Church members, by forcing them to take the responsibility, stating something similar to what she did in this letter, that she was not the Church's keeper.

She was willing to have the students make mistakes at times, if such mistakes had no effect on the right founding of the organization, and if through them the students learned valuable lessons. Most individuals seem to require experience in order to learn, just as when they see a "wet paint" sign, they have to touch it before they will believe that it is wet.

How wonderful was Mrs. Eddy's absolute confidence in God's guidance in relation to the Cause! Some did not appreciate that her assurance and confidence -- her willingness to take a stand opposite to her own students when God told her to -- was based on Jesus' statement, "Not my will, but Thine be done." Some regarded her as a woman reared in the country, which afforded little opportunity to obtain the executive training necessary to found and guide a church organization in all its ramifications. To men like Mr. Nixon it seemed arrogant for her to pit her will against the developed judgment and sound sense of mature men of business. Those who knew her, however, trusted that it was never her idea, but the Father's, which she sought to forward. Hence she could know and declare that she was right, even when everyone else thought that she was wrong.

Many of her students had a blind faith in her because they knew her to be the one through whom God's revelation had come. Others caught a glimpse of the nearness to God that enabled her to hear His voice, and so trusted her. In the early days, however, she could not wait for all her students to grow to the point where they attained the spiritual understanding that would enable them to see her wisdom as being God's wisdom. Therefore, she had to use the blind faith and obedience of the humble ones, to help her to establish that which they could not always see was right, from the basis of their own human judgment. As time went on, and the steps she proposed were more clearly seen to be always wise -- often unexpectedly wise -- she was able to rally their support more unreservedly, and they ceased to contest

every step that she proposed.

Mrs. Eddy had to found the Cause; she had to lay the foundation when no one else knew how to do it. It should not cause us to criticize too severely a man like Mr. Nixon, -- one who had the highest respect for his Leader's spirituality, -- for doubting that a woman whose early years had been spent in the country, and who had had no legal or business training, knew how to found a cause so firmly, that its onward and outward progress would be continuous throughout time.

Mr. Johnson had a great faith in Mrs. Eddy's wisdom; so it is not surprising that she addressed so many of the church letters to him. He had been an humble artisan before becoming a Christian Scientist, and he served his Leader humbly, in a position where his quality of thought was just what was needed. He did not permit human opinion to creep in and disaffect his faith in her. When he had to lean on his own demonstration, he did the best he could, although at times Mrs. Eddy had to rebuke him, as she did all of her students who had any capacity to be valuable to God.

Mr. Johnson was a John to Mrs. Eddy, one upon whom she could lean and trust to use his influence to carry the rest of the Directors or the Church on the side of the obedience she required. Hence she would write to him, as in this letter, "Open the eyes of the church to these facts." All historians of our Movement must be prepared to give due credit to these bricks which were important in the early building of the Cause. Now that we have a wonderful organization that has the protection of the law, we must look back and appreciate not only the wisdom Mrs. Eddy was called upon to demonstrate, in bringing forth this wonderful structure, so that it might stand against all attacks, but the faithfulness of students like Mr. Johnson who stood with her.

Calvin Frye has received much criticism down through the years. Yet after the Leader passed on, faithful John Salchow saw with his own eyes a mute sign of Calvin's faithfulness. His room was separated from Mrs. Eddy merely by the partition, and his chair was close to the wall, so that as he sat in it, he would be able to hear her slightest call. The floor was covered with a thick carpet; yet where Mr. Frye's feet rested, as he sat watching over his Leader, the carpet that had been new only three years before was worn right through the nap!

Mrs. Eddy in dealing with the Directors was like a loving mother teaching her baby to walk. If a mother permits her child always to lean on her, it will never take the first step alone which is needed to give it confidence. Even though it goes through the motions of walking, it cannot be said to walk until it ventures to go alone. On the other hand, if the child, being left alone, should fall without the mother there to pick it up and comfort it, it might not be willing to step forth alone again. If she is too solicitous, she prevents the child from developing initiative. If she gives it too much freedom, it may fall and its learning to walk alone may be retarded.

Mrs. Eddy sought to give those whom she placed in charge of the organization, as much freedom as possible. She wanted them to demonstrate the way successfully. Yet she could not permit them to make mistakes that might affect future generations. She had to strike a happy medium and walk

in the straight and narrow path which she once declared lay "between harming others and helping them."

It must have been hard at times for Mrs. Eddy to keep her hands off, and refrain from suggesting what she knew was right. But if she always did that, it would mean less development on the part of those whom she was training to take more and more responsibility.

In this letter she says she has given her poor consent for the church to do anything the church chooses. Yet she states what the consequences of reorganizing will be, showing that she foresees the results of false moves, and hopes the church will make none.

It is evident that she tried to keep out of the church affairs as much as possible, using Mr. Johnson as a channel to convey to the members the right moves to make. Perhaps if they followed what he recommended as coming from him, they would feel the need of demonstration, whereas if she made the suggestions directly, they would follow her through blind obedience. In the beginning blind obedience has a value; yet when a student gains some ability to reflect divine Mind, blind obedience may become a deterrent. Many students refrain from tea and coffee, because they feel that Mrs. Eddy's reference to them in Science and Health calls for such abstinence. Yet it is blind obedience to refrain from using these beverages, merely because one feels that in so doing he is fulfilling the scientific demand. At no point does blind obedience fulfill the measure of scientific demonstration.

Mr. Johnson knew the importance of the church following out what God had revealed to Mrs. Eddy as right; so there was a danger lest he convey it in a way that would show her as its author, except when she told him to do this. Many times those who were close to Mrs. Eddy, knew that they could put forth things in such a way that others would get the impression that she had sponsored them, which would be a form of deception. Mr. Johnson found it difficult to set forth a line of action to the members, without their feeling that she was back of it, since he was in such constant touch with her.

A line of argument which helps to show the divine purpose back of Mrs. Eddy's letters to her Church and Board, grows out of a contemplation of the fifth picture in Christ and Christmas, which shows two angels on Christmas Morn going toward the Holy City. On May 8, 1893 she wrote to James F. Gilman as follows in regard to this picture: "Please make these changes that came to me inspirationally this morning. . . 6th verse I want changed. Have it a glorious sunrise and three angels in female forms in the air pointing to this dawn; but have no wings on them. Make no specialty of the ground; have it a sky view. Now carry out these designs with all the skill of an artist and my story is told in Christian Science, the new story of Christ, and the world will feel its renovating influence. Do not delay, nor trouble your thought to deviate from what God has given me to suggest, but follow it implicitly, remember this."

Why did Mrs. Eddy call for three angels in this picture, and finally have but two? Why in I Samuel 10:3,4 did the man going up to Bethel who carried three loaves of bread, give Saul but two loaves? This point may be explained by using mathematics as an illustration. It requires three steps for any mathematical proposition to be established. First it has to be discovered. Then it has to be embodied in a textbook in such a way that it

may be studied, understood and practiced. Finally an average student must take the book, study the proposition and prove that he understands it so that he can demonstrate it. Until this third step is taken, there is no proof that the theory, whatever it may be, has been made practical.

The two loaves furnished Saul may illustrate Christian Science, the first representing the Master's demonstration of it in his wonderful works; the second symbolizing Mrs. Eddy's part in rediscovering the truth that the Master taught, and formulating it into a scientific system set forth in a textbook. The third loaf could not be given to Saul, because the demand for him was to take the first two, and through them to demonstrate the third for himself.

Benjamin Franklin's discovery of electricity in a thunderstorm became practical only after Thomas A. Edison took it, and adapted it in numberless useful ways. Yet it requires an average householder to complete the triad, one who builds his house and installs wires in such a way that electricity may perform varied and useful tasks, all following out the many forms in which Edison adapted Franklin's discovery.

It came to Mrs. Eddy inspirationally that the demand in the fifth picture in Christ and Christmas was for three angels. Yet only two could be depicted, because each student is required to demonstrate the third for himself. The first angel is symbolic of the Master's demonstration of the fatherhood of God, of divine wisdom and power. The second angel is symbolic of Mrs. Eddy's demonstration of the motherhood of God, of divine Love and intuition, which always leads the way. The third angel would be demonstrated only when a student taking the first two, was thereby enabled to bring forth the third, namely, the proof that the teachings and demonstration of the Master and Mrs. Eddy have been left to the world in such a practical way, that an average follower, taking what was at hand in the Bible and Mrs. Eddy's writings, could assimilate and demonstrate this teaching for himself.

When Mrs. Eddy wrote her Church or the Board, she always left a third loaf or a third angel for them to demonstrate. She furnished two, and expected them to furnish the third, because in so doing they would grow spiritually. Had she acted less wisely, her letters would not have fostered spiritual growth. How like her as the teacher it was -- how symbolic of her spiritual teachings -- to provide two angels or two loaves, and expect her students to demonstrate the third! The two loaves or angels of Christian Science might be called authorized, since it is always legitimate to give them to the sincere inquirer. The third always remains to be brought forth by the student.

Concord, N. H.
May 10, 1892

To the Church of Christ, Scientist,
Boston,

Dear Brethren:

I have said, you have my permission to reorganize, if you desire to do this. But I also realize it is my duty to say that our Father's hand was seen in your disorganizing, and I foresee that if you reorganize you are liable to lose your present prosperity and your form of church government, which so far has proved itself wise and profitable, and my gift of land worth \$20,000.

As this matter now stands, it is safe to build a church edifice on the land which I gave for this purpose.

Yours in Christ,
Mary B. G. Eddy

(On separate piece of paper) Please let no one hear the contents of this letter until you hand it or send it to each member of the Board of Directors who were members of the church, and then inform the church generally of its contents.

On May 8, Mrs. Eddy wrote to Mr. Johnson to convey to the members the consequences of reorganizing, declaring that to do so, would be for the Church to sell her prosperity for a mess of pottage. It is possible that Mr. Johnson's effort in this direction was not successful, and so Mrs. Eddy felt the need of making a direct and more strenuous effort. The strength of the error as usual lay in the members' trust in the human mind. We have learned in previous letters how Mr. Nixon consulted with lawyers and a title guarantee company, and was advised that the only way to correct the situation was to make a fresh start and reorganize.

It is evident that to a conservative and timid person, -- one who had respect for time-honored legal modes, -- the prospect of having a church without organization, to hold property, and at the same time ensuring the future success of the Cause, did not seem propitious. It was this material thought that was claiming to obstruct the execution of God's plan, and attempting to swing everyone over to reorganization. The argument was that only in this way could things be made safe, and legal.

Love was working out a plan for the Church that at this time had to be taken on faith, a plan in which the active business and responsibility of the organization would finally rest in the hands of a self-perpetuating committee, which would never require the members to be formed into a voting unit. The members have no outward voice in the church government today, and this works well.

In Romans 9:32 we read, ". . . they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone." This statement appears to be an accurate description of the error that was

causing Mr. Nixon and his fellow trustees to resist Mrs. Eddy's plan, which necessarily had to be taken on or by faith. Mr. Nixon's thought was wrong, since in applying the law, he was attempting to take away from the Church the Gospel. Had this error prevailed, the inspiration of faith would have been lost, and the Church put into the hands of legality; spirituality, -- that precious saving grace, -- would have been ruled out.

Mortal mind constantly presents the temptation in the Christian Science organization to let every step be directed by the legal profession, so that it will be materially sound. Yet, in reality, there is no such thing as security or soundness in human law! There is no will ever drawn up that cannot be broken. There is no law passed that does not contain flaws and loopholes. Lawyers exist and flourish because of the impossibility of making any contracts or laws that men cannot get out of. Lawyers are constantly appealed to, to try to find loopholes in the law by which they can get their clients out of just penalties for breaking the law. Thus it was a fact that no bulwark of law could be found that would suffice to carry our Cause safely and permanently, and Mrs. Eddy knew it. It is true that at times she used the law as a temporary patching, until the law of God had been revealed and executed to accomplish His purpose.

Mrs. Eddy saw in 1892 the temptation which still presents itself, namely, to put Christian Science under the highest human ideals of business and human law. Jesus declared that he did not come to overthrow either the law or the Gospel, but to fulfill them. This proves that the law put forth by mortal mind is founded on divine law and divine teaching, that mortal mind has a humanized conception of it, and this concept has no permanence. Yet the action of Truth is not to overthrow human law, as though there was nothing of any value back of it.

It is that which has no reality and no origin in God that truth annihilates; but human law in so far as it has divine law back of it, has to be fulfilled. Therefore, at times we find Mrs. Eddy starting with the human law, only that she might work back to divine law, just as she started with the Christian religion in her early life as being the world's idea of Jesus' teaching and work back until finally, through her discovery of Christian Science, she was able to set forth what Jesus' teaching really was, in which demonstration and doctrine played an equal part.

Had Mr. Nixon's thought prevailed at this time, the opposite mode would have been established, namely, the effort to bring spiritual law down to the level of material law. This would have illustrated the stumblingstone of which Paul wrote to the Romans.

Today, students who are enjoying the fruit of Mrs. Eddy's labors have cause to be grateful to their Leader for her faithfulness in holding steadfastly to God's plan until it was established, when as Science and Health says, the determination to hold Spirit in the grasp of matter tried to hold sway.

Once my father's secretary ventured to criticize the Christian Science church organization to her father, who was a minister. He stopped her, saying that it had the finest church organization and government conceivable. I felt that this was a great tribute to Mrs. Eddy, and that he really credited her with a divine wisdom in her establishment of the Church, which

even those who disbelieved her teaching could not help but respect.

Analysis of these letters shows that in them Mrs. Eddy set the pace for a broader use of demonstration than healing the sick. Almost any one of them, if read and analyzed, in a branch church business meeting, would awaken thought to see how Mrs. Eddy set the pace for the use of demonstration. She never asserts that she is voicing her own opinion in directing the government or affairs of the Church, and, therefore, if members wish to follow her in all her ways, they must strive to carry on in the same way she did, namely, through God's guidance.

Consistency would not lead one to rely on God for help in a case of great need, and then to resort to soda to correct a sour stomach. One should know that because Christian Science is demonstrable in important ways, it is part of loyalty and growth to use it in all one's ways, whether they be small or great. Mrs. Eddy would have been inconsistent had she used demonstration in establishing the more important phases of the organization, and then resorted to the human mind in minor matters. The same consistency that demands that a student use his understanding in minor ills, calls upon him to use demonstration in the details of the church that might seem relatively unimportant.

It is heartening to contemplate the sure touch of our Leader, when she knew that God was guiding her. She was not vacillating, timorous or apologetic. She knew how to be positive when she was convinced that she was working with God, and she did not waver. She does not write, "I hope that God is guiding me in this matter." She does not say, "I have done a great deal of work on this question that should entitle me to divine direction, and that should make my opinion worth more than yours." Rather does she assert that God instructed her to disorganize, and that she has had no evidence that that instruction has been changed. Hence no good can come from reorganizing. She indicates that the students would put themselves in jeopardy if they returned to that which God commanded them to abandon.

The sure touch that comes through the conviction of divine guidance, is something we must all attain individually -- the assurance that is born of our confidence that we have put self aside sufficiently so that God alone is leading us.

Mrs. Eddy once said, "The problem may be universal; the solution is individual." Here she took the old adage, "You can lead a horse to water, but you cannot make him drink," and expressed it in scientific terminology. In this letter she conveys the same thought. She states that she knew what was best to be done, -- what the right way was, -- yet she indicates that the students must work it out for themselves and that she cannot force them to follow her views, since the solution depends upon their individual willingness to adopt what she recommends. She could determine what was right by going to God and finding out the way of His appointing; but it was up to them whether they would accept and adopt it.

In the light of many letters in which she gave specific orders, one might wonder why she did not order the church to remain disbanded; but it is evident that at this point blind obedience was not the answer. Part of the wisdom was to let her students solve the problem according to what they considered right and best under the circumstances. Furthermore, by allowing

them to work on it and fail to solve it according to a mixture of human and divine effort, she taught them a lesson as to the superiority of spiritual means and methods that was valuable, and no doubt opened the way for the remarkable meeting of October 5, where sense was hushed, and the students gave evidence that the gold of their character had been refined in the fire.

Mrs. Eddy recognized the rights of man to work out his own destiny. A chicken raiser knows that when a chick is ready to hatch, he must do nothing to help it in any way. If he so much as breaks a tiny portion of the shell, the chick will not survive. It appears to be a law that the chick has to hatch under its own effort. Perhaps this was the reason why Mrs. Eddy left the Church free at this point to reorganize if they desired to. They did not have the spiritual vision she had; so whatever they did would be controlled to a great degree by human opinion. So she told them that the Father's hand was seen in their disorganization, and then left them free to hatch, or to struggle to throw off the belief in the value of the human mind as a guide to action. In so doing she did not jeopardize the future of the Church, and enabled them to learn an important lesson.

Mortal man's sin is his trust in material organization, his conviction that it is important, and the belief, that without it he would die. Therefore, he trusts his life and welfare to it. Is it any wonder that even in the Christian Science Church the constant danger is that organization will pass spiritualization in the race?

On page 85 of Retrospection and Introspection Mrs. Eddy writes that teachers of Christian Science. . . "can employ any other organic operative method that may commend itself as useful to the Cause and beneficial to mankind." It is plain that she wrote this for those in whose estimation and heart spirituality was first. Such students are safe and may be trusted to use organization rightly. The danger and temptation remain, however, to value organization more highly than one ought.

In the days of the horse and carriage, the harness not only included the traces by which the carriage was pulled, but the breeching, which acted as a hold-back, so that the wagon would not run into the horse, if it got to going faster than the horse. In his relation to the organization, the student should have both the traces and the breeching, so that as he progresses, he will pull the organization higher; but at the same time restrain it, so that it will not overtake him and run him down. Spirituality must keep organization in its place.

Mrs. Eddy prayed that her Church might be established and function without material organization. Perhaps she was trying to discover whether this time had come, and was relying on the outcome of this letter as a sign. Certainly students who in their minds postpone indefinitely the conception of a disorganized church are mistaken. A student of Mrs. Eddy's life and writings finds proof that she set forth disorganization as something that is attainable within an appreciable length of time. She encourages students to look forward without fear to the time when both the church and man will function without the material form. On page 45 of Retrospection and Introspection she writes, "After this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual growth, and should be laid off, -- even as the corporeal organization deemed requisite in the first stages of mortal existence is finally laid off, in

order to gain spiritual freedom and supremacy."

On page 44, (ibid.) Mrs. Eddy evidently considered that the present form of organization was spiritual, since she calls it, ". . . this spiritually organized Church of Christ, Scientist, in Boston. . . ." In other words Mrs. Eddy left her church as nearly as possible in a disorganized state, with the hope that students would grow to the point where they could see this and conduct it accordingly -- which means to let the Spirit of God prevail at all points and govern it.

A study of the controversy of 1892 indicates that Mrs. Eddy put forth the proposition of disorganization, and then modified it to suit the need. The whole question of establishing some higher mode of activity rests on whether there are those who will be able to sustain it metaphysically. What value is it in Christian Science to make advanced moves, unless such moves are going to be supported mentally and spiritually by the members? If this is not done, the action is doomed to failure, and may in turn be controlled by mortal mind, at which point it ceases to be an activity of Science. There are no activities worthy the name of Science unless they are the result of, and are supported by, demonstration.

The tendency of mortal mind to play politics would, if possible, enter the Holiest of Holies. When a branch church contemplates some move that seems unwise to the hard business sense in some of the members, they are not willing merely to vote against the proposition. They feel the urge to proselyte all they can, so that those who have not yet made the demonstration of seeing the rightness or wrongness of the move from God's standpoint, will be influenced to vote against it. It is always sad to see those on the wrong side uniting to block the passage of that which has its inception in a right thought, and so will be scientific in its result. It was this political tendency which Mrs. Eddy sought to rule out of her church as much as possible.

When in this letter of May 10 Mrs. Eddy writes, "As this matter now stands, it is safe to build. . .," she wanted the students to go ahead without organization, so that her church might be as free as possible from dependence on material ways and means. When she instituted readers instead of pastors in her Church, some students predicted that attendance would fall off. Instead of that, congregations doubled in a short time. In the same way she knew that a disorganized church would greatly increase in growth over an organized one, and for that reason she declared that if the church reorganized, it would lose its present prosperity.

The separate piece of paper Mrs. Eddy included with this letter is proof that she was always careful not to give error a chance to organize. Individual error can be handled more readily than organized error. Mrs. Eddy was watchful on this point, and left her example for us. If Boards of Directors and Trustees have measures to put before the church body, if possible they should not give the members a chance to know about them in advance, so that they may talk them over among themselves and thus have a chance to organize on either side. Some churches have by-laws which make it necessary to send out changes in such laws in advance; but usually the best plan is to spring recommendations on the membership suddenly, so that they will have to rely on Principle without a chance to confer with each other. If the recommendations are right, under such circumstances they will have a

chance to be adopted without the interference that might be built up, if the members knew about them in advance.

This little slip of paper, therefore, teaches a valuable lesson, namely, that the less chance mortal mind has to ban together and plot in advance against a measure, the less the interference will be if the measure is one that is prompted by demonstration.

It is significant that Mrs. Eddy once wrote to a branch church as follows: "The question, 'Who shall be greatest?' Christian Scientists utterly exclude. Unity is our strength -- it coheres in the Principle of this Science -- and Jesus answered that mischevious question for all time. The only human might is in meekness -- in other words, it is knowing the nothingness of mortal means and of personal ambitions, and the all-might of the divine Principle that governs man and the wisdom that follows man's obedience to this government." This letter is dated December 7, 1887.

Here is a plain statement of the nothingness of mortal means -- yet organization is a mortal means. Mortal mind shudders at the thought of anything existing or being carried on without organization. Human marriage is an example of organization that Mrs. Eddy prophesies will some day be laid aside. On page 286 of Miscellaneous Writings she writes, "To abolish marriage at this period, and maintain morality and generation, would put ingenuity to ludicrous shifts; yet this is possible in Science, although it is to-day problematic." It goes without saying that most students believe that this point of growth lies so far in the future, that it is not even worth holding in thought.

The danger that lies in organization is that it tends to discourage demonstration. Passing the plate on Sunday is a method of organization, which certainly seems a necessary and harmless activity of our organization. Yet there is a danger in connection with it, which is that students may look upon effect as the source of support and supply, so that they fail to bear in mind the necessity of demonstrating supply as coming from Mind.

It becomes evident that the whole human life of the Christian Scientist is organized, and back of it all is the purpose of animal magnetism which must be thwarted, namely, to prevent the need of demonstration. The Bible warns us not to become weary in well doing. It is plain that demonstration is well doing. The moment one becomes weary in that effort, he is not functioning as a Christian Scientist should, and he usually resorts to organization.

In this connection it is significant that our Master had no place to lay his head, according to the Bible narrative. A place to lay one's head means a material organization, where things are arranged so that mortals form habits and get into ruts. What is the harm in that? There is a danger in habits, since it is through habits that the human mind claims to get power over mortals. If a man eats his lunch at a certain time each day, if he does not get it on time, he begins to feel hungry; yet this is nothing but habit. Thus organization is a large way of supporting habits of thought, and becomes a means whereby the human mind steps into the picture and claims to govern mortals. Therefore, the fact that the Master had no place to lay his head indicates that he yielded to no organized method of living. Thus he formed no habits of thought which in turn would claim to control him and rule divine

Mind out of his life.

The conclusion drawn from all Mrs. Eddy has to say about organization is that she did not want students to yield to the human mind in any direction any farther than was absolutely necessary. She wanted them to hold organization in thought as a suffer-it-to-be-so-now. When students find that organization is beginning to encroach on spiritualization, she wanted them to resist it; yet she could not put forth this proposition in a way that would cause young students to work out of season. She knew that the right thing said at the wrong time, or to the wrong students, becomes a wrong thing. Thus the question of disorganization is not something to be agitated prematurely. One would not attempt to force the proposition that marriage was to be done away with in Science, on a young student who was about to be married!

If Christian Science did not provide organized places of worship for the public, strangers would have no place to come. After one has joined our church, his spiritual education out of organization begins. Little by little he sees that the church is not a place where he should continue to go just to worship God. It is a place where he is expected to work mentally, in order that the services may heal the sick and that from them may flow a great volume of spiritual and scientific thought that regenerates the whole world.

When a student once agitated the proposition unwisely that our churches should all be turned into school houses, he was out of order and had to be excommunicated. His recommendation was similar to the use of a remedy. What is a remedy in metaphysics? It is an attempt to correct the outside before one has accepted and embodied the higher ideal; to correct expression before thought has changed, so that the expression is the right manifestation of that corrected thought. The effort to work with effect is medical thought. It would be using a remedy, therefore, to attempt to do away with the organization before thought had reached the point of growth where it could carry on without it.

Mrs. Eddy's proposition in Science and Health that the demands of God appeal to thought only makes the whole problem simple. If a student should ask, "When is the time coming when the material organization will be done away with?" he should be told that that is a foolish question, as foolish as to ask when the time will come for a disease to leave a sick man's body. In Science we have nothing to do with disease as a physical phenomenon. Our work is to bring thought out of its erroneous mental state into a right conception, leaving Soul to take care of the outward. Then the result follows naturally and automatically. See Science and Health, page 395:6.

One might declare that, when we work to heal a sick man in Science, we are really striving to lift him from dependence on material organization, into spiritual organization. In like manner, students need to work constantly to resist and counteract the material sense of organization that would stand ready at all times to embrace God's church, and to express more and more power. If a student complains that matter is trying to overthrow his demonstrating thought and to rob it of its spiritual nature, what do you tell him to do? You tell him to strive harder to turn away from the material, and to build his thought up on the spiritual side. As he does that, matter is automatically taken care of. The rule is to work with cause, and let effect follow as it should.

If one yearns for spiritual organization, the only right way is for one to spiritualize his own thought, and the thought of others in so far as he is able. He must listen for God's voice and obey it, and teach others to do the same, as far as he is permitted to do so. Then whatever changes are scientific and right will come in their season. Any other effort is prompted by animal magnetism, -- the attempt to work with effect and so to interfere with God's plans. Animal magnetism tries to bring forth effects out of season, effects that may seem good, and which would be good if they came in season. Out of season they become error.

When a student gathers all that Mrs. Eddy has said about disorganization and attempts to bring it about, using her as his authority, he is steadying the ark. He is not being governed by God, but by human opinion, a human sense of obedience. He is working out of season, and thus he merits and incurs God's punishment. It is as wrong to try to force issues in Science, as it is to take a patient who applies for help, when one sees plainly that he is not ready for Science. If a practitioner takes him and he is not healed, then his previous experience may keep him away, when the time comes that he is ready.

By the same token we should never hesitate to ask applicants for membership, who do not seem ready, to wait awhile. If they are offended by this request, that is proof that they are not ready, because it is an assumption that their wisdom is greater than the wisdom of those who are deciding his case, which is a lack of proper humility. One who rebels at being asked to wait, exposes the fact that he does have a correct concept of what it means to join a branch church -- namely, to add to the consolidation of scientific thought that is going out to regenerate the world. Thus even if one is not a member, he can strive to have a part in this great work, and by his very faithfulness he will fit himself for membership.

Mrs. Eddy discovered that there was not enough spiritual thought among the members to support a church that was disorganized. Today those who yearn for spiritual organization are not limited to sitting still and mourning over the material organization. If they manifested some disease on the body, would they sit back and complain? No. They would get to work metaphysically. In like manner if material organization weighs on them, they should seek to spiritualize thought and to support the organization in the only way that it should be supported, and that is by spiritual means. This effort includes the recognition that God is the Head of our Church, that the real organization centers around Him and in reality is in Him; hence those in charge are really His representatives. If they are faithful over a few things, in supporting the present organization spiritually, they will be made rulers over many. Their efforts to protect those in charge of the material organization and to free their thoughts from any error that might divert them into wrong directions, will be rewarded by some evidence of spiritual organization right here and now.

It requires a great deal of united spiritual thought to support a spiritual organization. Let no member fancy that he has earned this higher modus of church, until he has fulfilled the obligation to support the present organization. And he is not doing so if he calls it an error, and abuses it, sitting back, waiting for it to be eliminated. Nowhere does Mrs. Eddy indicate that this would be the proper way to treat the physical organization

called a material body. We will never have a spiritual organization to support, either as an individual body or a church, until we have fulfilled all the good ends of the present organization.

How does Christian Science teach us to work on a lawsuit, if we have one? It tells us to know and establish the fact that the case in no way depends on any human opinion or judgment, and that the judge has no power to render any decision that differs from God's wisdom and His knowledge of what is right. We are taught to put everyone concerned in the care of God, to declare and know that it is God's case, and that it will be judged according to His wisdom. In this fashion we make a present spiritual organization out of the whole case, and receive the reward of our faithfulness.

Why should this same demonstration not be used in our church organization? Instead of sitting back and waiting for the spiritual organization to appear, or breaking loose from the present church in order to be obedient to Mrs. Eddy -- when that is not obedience at all -- one should strive to fulfill what God has placed in his way to fulfill. A sick man is not healed in Science from any other standpoint than by knowing that he is not sick. In that way health is established, through the metaphysical realization that he requires no restoration of health, because he already has it. Similarly, in reality we are not striving to change from a material organization to a spiritual one; we are trying to realize that it is already spiritual, that there is one Head which is God, the Mind of good, that we can only be guided and disciplined by that one Mind and none other. We are working to know that the only Church is spiritual already, and this Church has one Head which is God, that those who hold positions of authority are subservient alone to the will of God and can manifest nothing else.

Surely under such a demonstration we can be said to have a spiritual organization now. When those in charge yield every opinion and decision to the wisdom of God, that is the spiritual organization working through man. Thus instead of waiting for the spiritual organization, we must see it as already established, since it is a rule in metaphysics that unless a thing is a fact now, it never can be. If it is already a fact, then our work is not to establish it but, to see it as already established now.

May 11, 1892

I seem to hear so plainly tonight the words that tell me I am doing too much for the Church in Boston, more than is my duty to do. All her disputations are laid on my bending shoulders. Now please do not let anyone that you have not informed already know of what I last wrote you and let it, the church, reorganize if she thinks best. Perhaps this is the best lesson for her. Do not say one word against it and I shall not.

God tests us all, tries us on our weakest points. Hers has always been to yield to the influence of man and not God. Now let her pass on to her experience and the sooner the better. When we will not learn in any other way, this is God's order of teaching us. His rod alone will do it. And I am at last willing and shall struggle no more.

Mary Baker Eddy

Mrs. Eddy was pre-eminently the teacher. In teaching one must allow students to give proof of their understanding. They must be permitted to go ahead on their own initiative, so that the teacher may observe the degree to which they have absorbed the teaching. How can a teacher tell of their progress except as they put that teaching into practice?

Teachers in school are not content to give pupils only one test, to determine how well they understand their lessons. They conduct examinations that are held many weeks after propositions have first been taught, since it is necessary to determine whether pupils have been able to retain what they learned. What they were able to do at the beginning of the term, they must be able to do at the end, in order to deserve a high mark.

In this earthly school, demonstration must accompany all we learn of Christian Science. We are given the opportunity to prove our understanding at every advancing step. Also at some later date, we find that we are given some of the primary lessons over again, in order to determine whether we have retained our ability in such directions with the passing of time. If it is found that we have been neglectful, then we have those primary lessons to learn over again.

When Mrs. Eddy went to Washington in 1881, it was a big step for her to leave the church alone for a period. Yet her own words written in a letter to Julia Bartlett dated March 14, 1882, shortly after her return, gives the keynote of her thought as the teacher, "I knew it was best for me to do as the husbandman, go away and then see if you all did not add many more talents to those you already had."

It is possible that those entrusted with the exercise of discipline in our Movement, might become so weary with complaints that they are tempted to feel that, if members would only be strictly obedient to regulations by doing nothing except attending services and reading the Lesson-Sermon, it would be better than to have the disturbances which constantly arise when members take their own initiative. A little thought, however, proves that students would not progress under such a policy.

After a teacher has unfolded a theorem to pupils, they may think they know how to apply it; but when they are given actual examples on which to apply that which they have perceived merely from the intellectual standpoint, they find that it is a different matter. It is an axiom that one has to learn through experience as well as through precept.

The Christian Science organization was being established for future generations, hence the precedents laid down were to last as long as the need for a church remained. For this reason Mrs. Eddy found it difficult to let students go ahead and make mistakes, even though she knew it was part of their training to learn how to carry on, to be able to follow her methods, and to function with her ideas and ideals as models.

In time of war a whole city may be overthrown if the water supply can be contaminated. Mrs. Eddy may be thought of as the water supply of Christian Science. No matter how impregnable the organization may seem to be, an adulterated conception of its Leader will affect its water supply. For this reason it becomes the duty of each member to guard the right idea of Mrs. Eddy against pollution.

Some students might declare that Christian Science is founded and established so that nothing can uproot it. They say that they have Mrs. Eddy's writings and admonitions and that is enough. This is not enough! A right concept of the Leader, of her life and demonstration furnishes the vital spirituality to the Movement that must be guarded most carefully, lest she be thrust out of her proper relationship to her Cause.

This letter to Mr. Johnson is sad, because it shows that much that Mrs. Eddy hoped to be able to do by admonition and instruction, she could not do. She had to let the students have sad experiences, in order that they might learn how far they were from understanding the motive from which, and with which, she operated.

In the days of the famous Toledo steel, men were so pleased with the steel, or effect, that they failed to keep track of the secret of its manufacture, or cause; so that eventually it was lost. Error makes a concerted effort to cause students to be satisfied with Mrs. Eddy's results, to rejoice in them and to take advantage of them, all the while overlooking cause; when the real value of such effects is to point to cause, since it is cause that students should investigate and study. The Cause of Christian Science will never be lost while there are those who understand the motivation responsible for all effects, since if the cause is understood, effect can always be reproduced.

A teacher of art sees where he can add a few brush marks to the work of his pupils, that will lift it out of the category of the ordinary, and animate it with life and beauty. Yet he must watch that he does not do too much for his pupils, since they must learn by experience. If a student's work is mediocre, he must find this out, so that he will listen to the teacher, and not let his own ideas interpose between his work and the teaching of the instructor.

Mrs. Eddy sought to establish her church through the direction she gained from God. She found that some of the students thought that they could do as well, if not better than she, in the business affairs. Yet she was the windowpane that let in the light. On May 14, 1907 she said to her household: "God has worked through one in this age because He could. The light will come through the window because it will let it, while the wall will not; it would shine through the wall if it could; God is no respecter of persons. Then would you say the wall can let in the light the same as the window? No. Then does one person let in as much light as another? No. Can the one who

lets in the light see what is best for the others better than one who does not? Yes. That is the trouble with those outside (the wall); they think they can run things just as well and a little better than I can (the windowpane). How do you know I am a windowpane for the light to shine through? By the works."

Mrs. Eddy saw some of the students standing in the way and shading God's light, just as readers in our churches will sometimes interpose self between Science and Health and the congregation. This causes the latter to say, not "What a beautiful lesson," but "What a lovely reader!" Congregations should never demand readers of that kind, readers that they can be proud of; rather should they elect one who will read the Lesson-Sermon with such understanding that everyone is blessed.

The setting of a diamond may be so ornamental, that it distracts one's attention from the jewel. A reader with a wrong mental sense may cause the audience to be more and more conscious of the channel, and less and less conscious of what the channel voices.

False theology tempts church members to select readers who can put themselves forth favorably. In the old church it was the minister with a commanding personality who could fill the church. In Christian Science, church attendance would not be affected by a change in readers, if people come only to hear the truth and to feel the healing atmosphere.

How Mrs. Eddy yearned at this point to be able to set the church right and to send them the word that would make them see and do God's will! But at this point it was necessary to drive them, either to go to God for their wisdom, or to fail. Mrs. Eddy knew that there were those who would lean on her personality, if she would let them, just as many patients and pupils will lean on practitioners and teachers, if the latter permit this error.

When Mrs. Eddy declared that all the disputations of the church were laid on her bending shoulders, she was appealing to the students to make their own demonstrations. To feel that Mrs. Eddy as the Leader was unwilling to give the advice that was necessary, might chemicalize some of them, unless she made such an appeal. Furthermore, she was telling the truth when she said she was overworked, with more placed on her shoulders than they seemed able to carry. Everything in connection with the Cause had to be referred to her. From these letters to the church we learn that she decided questions for the Board, when it was necessary; she checked the articles that went into the periodicals; she felt a responsibility for the care of the church property; she even gave the janitor of The Mother Church a prayer, something that he could live by -- an inspirational outpouring that any student would be proud to have. He was not too unimportant to be the object of her care, or for her to feel that his part was as important as that of any other worker, provided he demonstrated it.

Science levels all things; no matter how menial a task may seem to be from the human standpoint, it is brought up to the standard of scientific accomplishment, if it is demonstrated. Those who performed the humble tasks in her home, were exalted when they demonstrated them. Mrs. Eddy was wont to call them, "eminent Christian Scientists."

Mrs. Eddy labored with her helpers, in an effort to bring out demonstration in all things. She taught her personal maids that, in serving her, they were demonstrating Christian Science as effectively as the mental workers in the home. When the Master washed the feet of his disciples, he brought about a spiritualization and a healing that exalted that humble task to the level of the most sacred service performed by the high priests.

Once Mrs. Eddy asked Victoria Sargent to take off a certain amount of cloth from each end of a table runner. Laura Sargent said, "But, Mother, she need only take off the whole amount from one end." Mrs. Eddy said, "Laura, that was Mind that spake." Victoria worked all day on the runner, and in the evening Mrs. Eddy went to the third floor to inspect the work. She approved of what had been done and said, "Our ability to do material tasks rightly registers our ability to heal." In this simple incident may be seen her effort to elevate all things to the standard of scientific right thinking.

Mrs. Eddy exposed the weakest point of the church as yielding to the influence of man rather than God. This error is plainly present in a business meeting, if the members, instead of listening to Mind, follow the man who can put forth the most convincing arguments. Listening for Mind's voice is then ruled out of the synagogue. Under such circumstances one would find himself very unpopular, if he attempted to point out that the Christian Science church was not founded on human opinion, that it had not been brought to its present point of efficiency and prosperity by following man, but God; that the business demands are merely opportunities provided to train the members in listening for God's voice.

The human mind is as inadequate to do the business of our church as it is to heal sickness. Students feel that they are faithful if they refrain from taking material remedies, when they are sick. They have been taught that sickness is the outward indication of incorrect thinking; and that when thinking is corrected and made acceptable to God, that is the healing.

Can students claim to be faithful, however, if in church matters they yield to the influence of man rather than God? To break this error they must realize that there is no animal magnetism to blind them to the importance of listening for God's voice, and to rob them of the desire to do so. It is not natural for members to turn to man rather than God. Hence this error is induced animal magnetism, and must be handled as such.

Mrs. Eddy foresaw that her church could not proceed very far without a shipwreck, if they continued along wrong lines. She loved the church and its members so much that she could not sit by with complacency and see them suffer for disobedience. Yet she had to reach this point of willingness, as she says in this letter. She found the present situation hopeless as far as the students' willingness to listen to her as God's representative, was concerned -- that is, those students who were responsible for the error. She had left no stone unturned in her effort to instruct them through Science. Now they had to learn by suffering. No wonder she once said, "I have said in my writings that mortals could learn through suffering or Science, but I might as well have left out Science, because nearly all choose to learn through suffering."

(In Mr. Frye's handwriting)

Concord, N. H.
May 23, 1892

W. B. Johnson

Dear Brother:

Our beloved Teacher sends you the enclosed list. Get a blank at State House for application for Church charter, have it properly filled out and get the signatures of the persons named in the enclosed list; but do not tell them who or how many signatures you intend to get. Do not say who is planning this. If they ask anything about Mrs. Eddy in connection with it, say, "I know she would like to have you a charter member," but tell them not to name it.

Be wise as a serpent; make no mistakes and put it through immediately.

Have them organize at once and call their organization the "First Church of Christ, Scientist."

Just as soon as you get the charter, come to Concord on the 5 P. M. train, but let no one know where you are going.

Yours fraternally,
C. A. Frye

(In Mrs. Eddy's handwriting)

Do not come under any obligations not to disorganize when the time comes; remember this. Let me have the framing of your Constitution and By-laws.

Get all the legal points to be observed and then bring to me the old book containing the Constitution and By-laws of our Church.

M. B. G. Eddy

When the Trustee Deed is broken, remember that the Trustees will then have to draw the money (in a legal sense) that is deposited in their name -- but in no moral sense do they own it.

Now look out for this! and oblige them in some way to put it into the Building on my lot. Make the Building larger than Nixon designed. It can be made to seat 1,000 and must be.

M. B. G. Eddy

(Typewritten)

(Received May 24, 1892)

List of Charter-Members
Add not another one to this list

Dr. E. J. Foster Eddy; Hanover P. Smith; Mrs. M. W. Munroe
Wm. B. Johnson; David Anthony; Mrs. B. H. Goodall
Ira O. Knapp; Mrs. J. C. Otterson; Mrs. M. F. Eastaman
J. S. Eastaman; Mrs. Helen A. Nixon; Mrs. J. T. Colman
Calvin A. Frye; Mrs. F. S. Knapp; Mrs. Grace A. Greene
Stephen A. Chase; Miss J. S. Bartlett; Mrs. Ellen L. Clark
Eugene H. Greene; Mrs. Geo. H. Meader; Miss M. R. Campbell

Mrs. Eddy knew that if she designated certain students to be charter members, and this fact became known, there would be those who would feel that they had been left out. She knew that the line had to be drawn somewhere, and so she wisely guarded the situation by ordering that no one be told who was planning the matter.

Mrs. Eddy avoided antagonizing her students if possible, since she had had her experience with malpractice, and her history shows that it was not a pleasant one. When a Christian Scientist has learned the seeming power of mortal mind, he certainly takes on a responsibility to see that he never does anything wittingly to increase its power for evil, and does everything he can to diminish it.

When one becomes a Christian Scientist he can never again afford to think as he used to think, since the very truth he has learned serves to release the latent possibilities in the human mind, as the Bible prophesies, when it says that Satan must be loosed a little season. He is like a boy who has had a rifle which used short cartridges, and who is suddenly given long ones, which are twice as penetrating as the short. So he must be proportionately more careful than he was formerly in using the less powerful ones.

The teaching of Science in regard to the possibilities of divine Mind, includes the uncovering of the possibilities of the human mind, and in doing so it temporarily gives it a greater scope. Students, therefore, should never judge themselves as they do mortals, whose beliefs do not have the penetrating power that the mistaken concepts of Christian Scientists do, when the latter are not watchful. When Scientists feel justified in giving themselves the privilege of feeling irritated, rankled, jealous or critical, their thoughts have a scope and penetrating power (in belief) that the thoughts of others do not have. So to whom much is given, of him shall much be required.

It is important for students to recognize the belief of power in mortal thinking, as a step toward proving the utter powerlessness of any mind but divine Mind, since it is the belief of power in mortal mind that comprises the entire deterrent that would rob them of the recognition of the existence of one Mind. This letter itself is proof that Mrs. Eddy gave mortal mind its due, in admonishing Mr. Johnson to be wise as a serpent, in not antagonizing the mortal mind in her students unnecessarily.

The question is whether at the time of writing this letter Mrs. Eddy foresaw that it was not going to be practical to disorganize, and to have a purely spiritual group which would have to be supported wholly by the mental work of the students, instead of by the human efforts of those in charge, as human organizations are supported. It can be said that Mrs. Eddy did not know, and that she merely acted from day to day as God told her to. Whenever one is tempted to believe that it was Mrs. Eddy's own wisdom that was guiding her in the establishment of her church on such a wonderful foundation, he should remind himself that it was the wisdom of God, and that she herself did not always know why she did a certain thing.

These letters prove, however, that the thought must have kept recurring to her that the spiritual organization was the highest ideal of church. She went so far as to declare that the organization founded by Jesus' disciples came to naught in Science. Hence it could not have been spiritual. Perhaps she was implying that his followers who advocated material organization had to pay a penalty for so doing.

Who can deny that Mrs. Eddy set forth spiritual organization as the ideal in Science? Yet she found that there was not enough spiritual growth among her students -- a change from the human mind to divine Mind -- to support spiritual organization; so there had to be a temporary return to material organization. Nevertheless she put forth the thought that God wanted a spiritual organization, that He hoped for it and expected it; so it behooved all students to work for it, and to look forward to a time when they could disorganize materially and place the church on a wholly spiritual foundation.

Had she not already written in the March Journal, "It is not essential to materially organize Christ's Church. It is not absolutely necessary to ordain Pastors, and to dedicate Churches; but if this be done, let it be a concession to the period, and not as a perpetual or indispensable ceremonial of the Church. If our Church is organized, it is to meet the demand, 'suffer it to be so now.' The real Christian compact is love for one another. This bond is wholly spiritual and inviolate. It is imperative at all times and under every circumstance, to perpetuate no ceremonials except as types of these mental conditions: remembrance and Love, -- a real affection for Jesus' character and example."

The answer to this whole problem may be that the spiritual organization is really a present fact and is going on, and that devoted students are operating under it, notwithstanding all evidence to the contrary. Possibly when their thoughts become more imbued with Spirit, and the demonstration they are now making, in a small way, becomes more extended, it will furnish proof that this spiritual organization is now a present fact, that will overshadow material organization. It would not seem scientific or

constructive to prophesy that which might cause any change in Mrs. Eddy's church, although we know that the time must come with each advancing pilgrim when he makes a sharp line of distinction between material and spiritual sense. He also knows that human sense objects to this and wars against spiritual sense; but this is only because spiritual sense is destroying material sense.

As long as the world as a whole seems far from accepting Christian Science, and new members are constantly being taken in, it is fair to say that it would seem impossible ever to bring the entire membership in our Movement up to a spiritual sense of organization. The young students should profit by the material organization all they can, even while the more advanced ones try to warn them against believing that material organization is more important than spirituality.

For years to come students will go on with the material organization no doubt, and carry along everything that appears to be matter in the church. They will pursue that line and be successful in it; but every student who is loyal to Mary Baker Eddy and to her revelation from God, will strive to carry in thought the fact that her concession to the thought of material organization was only temporary, and that she went just as far as God permitted her to, in her attempt to put forth an organization that was wholly spiritual. It was God who finally said, "Thus far and no farther." On page 229 of Miscellany she writes, "Heaps upon heaps of praise confront me, and for what? That which I said in my heart would never be needed, -- namely, laws of limitation for a Christian Scientist. Thy ways are not ours. Thou knowest best what we need most, -- hence my disappointed hope and grateful joy."

The reason any students ever object when these propositions are agitated, is because the carnal mind hates to be stirred out of its inertia; it dislikes even to be told that the time is coming when changes will have to be made. People dislike war because they are called upon to break habits of years, and to adapt themselves to new living conditions. If a vote was taken among Christian people who were perfectly sincere, as to whether they would like to have the Master come again on earth, the answer would be in the negative. They would prefer to take a chance on working along as they are at present in the way they think is best, than to have one come who might rearrange things and overturn the present forms. Yet the time will surely come when the Christ will be universally welcome. Christ has come again in Christian Science, for those who have the eyes to see, and is overturning and gradually bringing those who think they are opposed to it, to the idea of mental causation.

Mrs. Eddy had to consent to material organization as a suffer-it-to-be-so-now, just as she had to consent to healing by argument. But she never was a party to the self-mesmerism under which a student is tempted to believe that he can heal his patient with arguments of truth which do not convince himself of their actuality! Surely it is self-mesmerism to believe that arguments which do not convince you, will convince your patient and heal him!

It was Mrs. Eddy's hope that her students would heal by the Spirit. In order to do this, one must maintain a healing thought at all times, even when he is not called upon for help. She has told us that the arguments are a

ladder on which we can climb up to the mental state that heals, but most of us hasten to run down the ladder after the work is done, because we feel more at home in human thinking. We find it restful to do so. Yet the time will come when we will wish that we had remained on the housetop, since, when we come down to human thinking, we become as subject to discord and disease as mortals who have no knowledge of Science. The difference is that we have the remedy for it, if we will use it. Yet how much better it would be to remain on the housetop under the protection of the Most High!

As the Leader Mrs. Eddy never desired to be looked up to, nor did she desire to be the head. She knew, however, that only the ones who were directed by God could guide the Cause aright, and she was practically the only one who demonstrated God's guidance consistently. She taught the way to God, and her teaching, properly demonstrated, enables one to receive from God the same wisdom that she did. Yet who among her followers at that time had made this demonstration?

It is noteworthy that in this letter Mrs. Eddy instructs the students to make the building larger than Mr. Nixon designed. It was the smallness of his vision that made all the trouble, since his conception of the church was something mortal mind could build quite nicely, with a little help perhaps from God. This was a very narrow conception of God's church, one in which so little room was provided for God that He soon would be ruled out.

Students in the future studying these pages might be enlightened by reading the following letter written to Dr. Foster Eddy on June 16, 1890, by William B. Johnson. In this letter the latter tells of an incident that took place in the church that gives a very graphic picture of the situation which confronted Mrs. Eddy, in her effort to maintain the conception of a spiritually organized church.

"I wish to acquaint you with a few of the particulars of the situation here. As I wrote your mother last night, the announcement of the action of the Directors made quite a stir. I had supposed that Bro. Knapp had written you (he being chairman of the Board) until I called on him this morning and learned that he had not. In regard to the right of this Board to take this action, I think it probable that Cutter will try to make a spread of the whole 'deed,' and we shall have to wait for developments, but I wish to speak more definitely concerning the conditions of membership to the Church.

"The impression has got abroad that any person who is a constant attendant upon our church services should be considered a member, and are such if they so desire to be, without any formal application or reception, and I am told that this impression is based on a statement made by Mr. Norcross and that he takes this position from authority obtained from our Teacher. If this is correct I have nothing to say.

"Now as to the condition of things yesterday growing out of that thought. Enclosed is a copy of the notice read from the desk. At the close of the Sunday School, I reminded the members of the notice and requested them to take the front seats. The school was dismissed and the congregation (which was a large one) was leaving, when Mr. Norcross from the gallery said, 'That means all who are constant attendants.' In an instant nearly the entire audience turned around to resume their seats. I replied that it meant the regular members only, as read from the desk. Then the stir was great;

many said, 'Well, Mr. Norcross says all regular attendants are members, and I am a regular attendant, and therefore, a member.' Others said, 'Mr. Johnson said for members only, and Mr. Norcross read it so from the pulpit.' Cutter spoke from the rear of the hall and said that many had the impression that, since the disorganization of the Church, there was no form of becoming a member, or words to that effect. I replied that I could not explain how that impression had been given; but the communication which I had was for those only who had become members in the regular way by application. Then the congregation slowly dispersed, and when the doors were closed (for they still lingered in the vestibule to listen) I then read the communication of which you have a copy; also the letter to Mr. Norcross, and his reply; the rest you know.

"Now to the point about how members are to be received into this church. I think it is of the utmost importance, as its action will furnish a precedent for every Church of Christ (Scientist) throughout the land; as the applications for membership by letter are from all points of the compass, it will be nearly impossible to see every applicant and to learn anything whatever of their character, and anyone can apply to become a member, no matter how vile they may be.

"It appears to me that while we cannot know from what motive they wish to unite with us, we can declare the conditions upon which we receive them, and we will hold that all who subscribe to them, do so in good faith. Therefore, I would suggest that every one before joining this church shall be required to sign the 'Tenets' and send them so signed to the proper person to receive them for the church. I would also have added in a proper manner one more proposition, viz., we accept the teachings of Science and Health with Key to the Scriptures by Mary Baker G. Eddy.

"There is a good deal of feeling over this misunderstanding, but I think if next Sunday there is read from the pulpit a notice, giving definite instructions relating to uniting with this church, much good can be accomplished. We have many letters on hand asking for admission, that have not been acted upon yet, because we have not known what was the best thing to do.

"Error will work hard this week to prevent many from coming again. Then there is another way it is working; it is determined to force those into our students' meetings who were never members. Mr. and Mrs. Nixon, although they are students of the College, yet never joined the Association; they come into the monthly meetings as if they were members; so does Miss Campbell, who works in Mr. Nixon's office, who did not study with your mother; so you see error is trying to creep in in every way."

Since this letter by Mr. Johnson mentions Mr. Cutter, it is interesting to note that at the meeting of the Board of Directors held on March 4, 1891, the following letter was made part of the minutes, which he wrote to Mr. Johnson after he had been elected a member of this Board. "Yours of July 9th, (1890) received and contents noted. In replying, I wish to say that if your communication has reference to the Church of Christ (Scientist) Boston, that holds its services in 'Chickering Hall,' then my (so-called) appointment, as a member of the 'Board of Directors' you refer to is 'null and void,' for there is no such Board in existence. I positively refuse the use of my name in connection with said (self-appointed) Board. Please inform

those who claim to be members of said Board, that I am not seeking for place or power, but for peace and to reveal to humanity the purity I reflect of God."

In passing it is worthwhile to note that the minutes of this meeting end with the following words quoted from Mrs. Eddy, "Heaven will be the sweet surprise of a perfect explanation."

All of this helps to complete the picture of what our Leader had to struggle with, in upholding her standard. She did not want an organized church. She did not even want a church. Edward P. Bates of Syracuse, N. Y., and his wife testified to this fact when my sister-in-law lived with them. To Mrs. Eddy, Christian Science was a teaching to be loved and lived by every individual who became convinced of its truth. Then God would be demonstrated as the Guide for each individual. Each one would have to seek wisdom from Him to know what to do. Gradually in this way the whole world would become God-governed, instead of man-governed. As Mrs. Eddy began to introduce into the thoughts of students this new form of teaching called the course in Divinity, she was awakening them to the possibility of man hearing the voice of God. Everything that comes from God in the form of wisdom, in a directing and healing sense, is part of the course in Divinity. In order to take this course, however, one must do more than turn to God at certain intervals in order to receive instruction; he must listen for His voice constantly, in order to be guided in all his ways, in his relation to the Church as well as in his relation to others.

Mrs. Eddy knew that the practitioners in her Movement, in proportion as they did their work correctly, would attain a connection with God, since they could not heal in any other way. Since divine guidance flows over this connection as well as healing, she saw that the responsibility for sustaining a spiritual organization rested mainly on the practitioners. When the test came, however, they were found wanting. If a student does not have enough patience, love and fidelity to work at every service mentally to sustain the thought of God in the congregation, he is surely not ready to do the more advanced work of recognizing God as the Leader of the whole Cause, and demonstrating the ability to go to Him, in order to receive His direction. When this lack was noted, such students as Mr. Johnson, who was devoted to Mrs. Eddy and desired to have her wishes executed, made a mixture of the spiritual and the material, as his letter to Dr. Eddy indicates. There was nothing definite in the way of a material organization at this time. When a disturbance arose, due to a lack of demonstration, it is plain that he tried to add something of a material nature, to quiet the stir. It was his effort to be loyal to his Leader and to do the best he could, but this effort was largely human.

One cannot help but smile at Mr. Cutter's letter in which he refuses to become a member of a non-existent Board of a non-existent church, since a greater insight would have revealed to him that the Church was already established in Mind, which represents its real and only existence. Even if it has no replica in a material organization, it is still a spiritual idea. The work of a member who is named as a Director in such a Church is primarily to listen for God's voice, so that he may know His will, and help to execute it.

The confusion came, however, when people wanted to know whether they were members. It was a question how people could be admitted as members in a church that had no organization. If the church was not organized, it was logical that those who attended regularly should regard themselves as members of the spiritual organization.

It becomes plain how the organization gradually took the form that Mrs. Eddy in her heart did not want. It was necessary to vote upon those who were to join, in order to keep undesirable persons out. Yet the moment one human point is accepted, such yielding calls for another yielding, until suddenly you have a material organization. It reminds me of some people who built a cabin in the forest and determined to live a primitive life. Finding it inconvenient to cook over an open fire, however, they installed a stove. Then they realized that they could have hot water. One thing led to another, until finally they found themselves with a city home having all modern conveniences. The ideal of the primitive life was entirely gone.

Mrs. Eddy knew that either she must have an organization that was ample and covered every point, or else none at all. She longed for her students to bring forth the spirituality which was her ideal. Yet she knew that the church could not be run without an organization, and at the same time without demonstration. She saw that it would be years before the opposition would be handled, that operated to prevent the daily demonstration of Christian Scientists, by arguing that it was difficult and hard, that one would neglect or forget it, or that if one did not feel like doing so he could pass the responsibility to another.

There is very little alertness to be found in mortal thought. People have periods of enforced alertness, but most of the time thought is heavy and drowsy, and seeks to withdraw from responsibility as much as possible. Mental alertness is not easy to maintain, not even in Christian Science. Students who have been Scientists for years, when they find themselves with a physical ailment, sometimes insist upon lying down and trying to sleep it off; when in Science you cannot lie down and sleep error off; you must rise up and fight it off as unreal!

When Mrs. Eddy found that she did not have students who were alert enough to handle this suggestion of disinclination to take spiritual responsibility, she had to put into operation the entire machinery of human organization and arrange for everything, so that there would be a material organization that would support the spiritual, in order that the latter would be maintained and sustained, until it grew large enough to throw off the material organization.

In the parable of Lazarus and the rich man, the meaning becomes clear when Lazarus is considered as symbolic of man's spiritual nature, and the rich man, Dives, as illustrating material sense. We are so careful to feed Dives sumptuously every day, and drop Lazarus only a few crumbs, until he is half-starved and covered with sores.

Another application of the parable is to consider Dives as an illustration of the material organization, and Lazarus of the spiritual. In that case Jesus would be stressing the danger of working hard to build up the material organization, and yielding to its demands, at the expense of spiritual growth. In many branch churches Lazarus is covered with sores and

feeding on a few crumbs, while Dives appears to be in full control, flourishing and successful, because the importance of building up the visible organization has caused the members to neglect the humble service of demonstration and spirituality.

June 11, 1892

To Ira O. Knapp:

God will keep you, and when you hear His voice and can distinguish between the highest false sense that means well, and the "still small voice" of God, you will follow. Until then, God will lend me to you to distinguish for you what is the false and what is the true direction. The Trustees have fairly proven their unfitness for God's service, trustworthiness, which is the highest point of faith. I do hear the voice of God; He does show me the way at all times. Oh! if the Trustees had only followed my directions at first, the house would now be going up and His cause honored and the title made sound.

Mary Baker Eddy

In the eleventh chapter of Romans Paul defines mortal man as a branch that has broken away from the tree of Life. In this state of separateness man becomes finite, in belief, and lasts but a short time. Paul declares, however, that if he abide not still in unbelief, God is able at any time to graft him in again, so that he once more draws his life and intelligence from infinite Mind. (Romans 11:23)

What Mrs. Eddy calls the human mind seems to be a limited or adulterated concept of infinite Mind; yet she does not teach that it can be purified and corrected to the point where it becomes divine Mind. Once she wrote off for Adam Dickey the following enlightening statement: "The human mind is expected to increase in wisdom until it disappears and divine Mind is seen to be the only Mind."

There is a necessary purification of the human mind -- a discipline and training -- that prepares it for its elimination; but a student should never seek to increase the wisdom and purity of the human with the notion that this will ever make it divine. Finally it must be disposed of, so that divine Mind may appear as All.

Water drawn from a spring might be contaminated to the point where the task of purifying it would seem hopeless. Under such circumstances it would be expedient to throw it away, and to go to the spring for fresh water. The human mind is a belief of mind that has broken away from divine Mind and is revolving in an orbit of its own, as Science and Health says, even though finite and adulterated. At times it may seem to develop qualities that make it appear to be divine; but it can never become immortal, and must be discarded as an unreal concept. To be sure, we have to use it for a time,

and strive, through the teachings of Science, to control it and bring it up to the highest point of development; but because fundamentally it is based on the belief of separation from God, it must be regarded as unreal and as something ripe for destruction.

Mrs. Eddy defines divine Mind as that which is reflected by man, whereas mortal mind is appropriated by mortal man. In fact, mortal mind might be defined as the error that results when, instead of reflecting it, one attempts to appropriate divine Mind as his own. This false belief of mind can never be brought back and reattached to God. It is never real. Hence its purification and increase in wisdom fits it only for disposal. Therefore, the highest sense that mortal man attains through Christian Science must finally be put off.

This point must be understood in connection with this letter, since Mrs. Eddy detected that the students were chemicalizing over her arraignment of what they felt was a right and wise attitude on the part of the Trustees. To have her label the best they had, "the highest false sense," was quite a bitter pill for them to swallow at this point. Hence she makes the concession of declaring that this false sense means well, when from the standpoint of Truth, the so-called human mind never put forth a positive note, as Science and Health says, and is a murderer from the beginning. Cain proved that he was governed by a murderous sense, even though his pastoral pursuits showed that he apparently meant well.

Cain, however, was improving the human sense in order to retain it as something good, which separated him from his brother, who was improving it in preparation for its destruction. This explanation makes plain the reason why Cain had to have the murderous nature of that which he was improving, exposed. All Christian Scientists are working to improve the human mind. That which makes this improvement acceptable to God or not, is whether the motive back of such effort is to retain this improved human sense, or to cast it out, in order that divine Mind may be established as All.

When some of the oldest members -- oldest in point of years as well as length of service in Science -- oppose the endeavor to have the branch church business meetings put under divine Mind, declaring that it is a "business" meeting and hence it should be conducted according to the best human sense, they apparently mean well, and it may seem harsh to declare that back of such an attitude is murder. Yet whatever attempts to keep spiritual thought, which is the life of all being, out of a meeting, is a murderous sense. When one changes his concept of Life from matter to Spirit, he can begin to understand what Mrs. Eddy means in her textbook by mental assassin.

It was fitting that Mrs. Eddy softened the blow by telling the Directors that their highest human sense meant well, since they certainly thought it did. Her experience had shown her how mortal mind chemicalizes over the exposure of the total depravity, in God's sight, of the highest human sense. Notable among such incidents is the one where a dear student who loved her as a mother, was calling on her one day when she was under a cloud of error. She lay on the couch, breathing with great difficulty. She begged this student to take his thought away from her, since she could feel it welghing on her, and was suffering from it. He knew that he loved her with the highest human sense he had, but could not see how that could affect her adversely. So he declared that he could not keep his thought away from her,

while she insisted that he must. He chemicalized over her rebuke to the extent that he never saw her again; in tears he burned some of her precious letters to him, and walked no more with her, after twelve years of devoted service.

It was too great a blow to him, when the best he had to offer was refused by his Leader, because it was human, and darkened her spiritual thought. She wrote him a note embodying the gist of her plea as follows: "Beloved in Christ: Again I have to write, do not think of me. Your tender thought reaches me -- costs me much. Leave me in God alone. He loves us both. I love all -- friends and enemies." Oh! if he had only been willing to await the explanation that finally came to him! Undoubtedly later she would have declared to him that his highest human sense meant well.

The explanation was that Mrs. Eddy's own son had been influenced to bring a suit against her, and the above student felt the injustice and cruelty of it to such an extent that he personalized the error, and, therefore, no matter how loving his thought was toward his Leader, she felt the hate in his thought toward her persecutors, and it affected her in such a way, that it manifested itself physically and seemed to shut off her breath. A more spiritual love on his part would have caused him to detect and handle the error, instead of chemicalizing when she tried to point it out.

As the spiritual Leader and teacher, Mrs. Eddy could never be satisfied with wrong or mediocre work, even though a student meant well. It is the teacher's part to correct and rebuke, because she knows that every pupil is capable of doing better work than he is doing. She knows that the greatest obstacle to progress is for a pupil to be content and satisfied with the way he is doing his tasks at present.

Science and Health declares that progress is the law of God. Therefore, when a student stagnates, even at an advanced point of growth, he becomes an idolater, since he is worshipping a human sense of God. Why? Because his sense of God is still darkened by a human sense. He has become satisfied and so he has slowed up in his efforts to gain a higher sense of Deity. One is saved from idolatry in Christian Science only by continuous progress, -- by taking Mrs. Eddy's definition of God, which is intended to convey an absolute sense, and striving for that spiritual-mindedness which alone can reveal God aright. One who is honestly striving for a higher sense of God each day, thus saves himself from being an idolater.

This note to the Directors via Mr. Knapp was a prophesy that the Leader would be spared to them in the flesh, until they were able to function directly under God. And it was a sacrifice for her, not a reward for righteousness, to remain in this hell of material sense, when she might have thrown off its fetters long before, had she not yearned to help the world all she could. Can it be considered a wonderful gift from God to be granted a few more years in the belief of matter, unless during those years, one is able to uplift the race through his reflection of Mind? Mrs. Eddy knew that the time would come when it would be right for her to throw the mantle of responsibility for helping the world, on the shoulders of the Elishas that were ready, so that she could retire as Elijah did, from the ceaseless struggle, in order to work out her own salvation.

It is fitting that as we develop our ability to meet animal magnetism, by handling specific claims, we should bear in mind that the great demand is to overthrow the entire belief in a mind apart from God. While she was with us, Mrs. Eddy was the one who had to be relied upon to detect the more subtle and specific claims of error. Therefore, in this note to Mr. Knapp, she indicates that the students were in a position where they required divine guidance to perceive the claims of evil, and yet they were not able to reflect divine Mind for this purpose; therefore, until they could do so, God would loan Mrs. Eddy to them. They must not be too proud to accept this help from her. If what she gave them was God's direction, they should follow it and be grateful.

One should never be ashamed or too proud to ask for help in Science from another when it is necessary. Even the members of the Board of Directors should ask for help, if they need to. They are under great pressure, and at times one not under that pressure could be of spiritual help to them. Therefore, they should never feel that because of their exalted position, they are above calling on another for help.

The Master recognized that exalted positions carried danger with them. God is bound to put man in an exalted position when he is ready for it. Yet it requires humility to meet the danger of self-aggrandizement. One must realize that he is the servant of all, and so he is not too proud to wash the feet of those who come to him. Jesus did this humble task for his disciples in order to teach this lesson for all time.

Once our Leader declared that the suggestion, "who shall be greatest?" was a claim of evil which first puts the person who yields to it to sleep, and then poisons the whole system. She said, "The human sense of leadership creates a poison, the virus of which is more deadly than the bite of the moccasin, and from which the victim cannot heal himself or be healed, but must suffer. This is the sin against the Holy Ghost, because it sets up a mind and mental activity separate from God and His idea. In other words, substitutes itself and its sense for Principle and its reflection, and thereby becomes a belief of another God and reflection -- though sensual instead of spiritual -- all error."

The moment one desires to receive adulation and aggrandizement for present attainments, that discourages further progress. When one feels that he has already attained his goal, he receives his satisfaction in comparing himself with those of less attainment, which is a mental poison that stops spiritual progress, and blinds man to the realization that his thinking is not acceptable to God. Only continued progress in right thinking makes a true Christian Scientist.

Young students are urged to think right in order to heal themselves of sickness, and to protect themselves from it. This makes right thinking a convenient spiritual medicine, as it were. A higher goal is the effort to think right in order to heal others. A still higher goal is the endeavor to please God by having all of one's thoughts acceptable to Him. If, as St. Paul says, "They that are in the flesh cannot please God," it follows that the only way to please God is to recognize spiritual existence as the only reality.

In this letter Mrs. Eddy writes of "the highest false sense that means well." How can this be reconciled with Jesus' statement that the false sense is a murderer from the beginning? There is a story of a man who had a bear for a friend. When a fly lit on the man's head while he was sleeping, the bear tried to kill the fly with a rock. He meant well, but he killed the man. In Science and Health on page 189 Mrs. Eddy writes, "If mortal mind knew how to be better, it would be better." The highest false sense means well, but it is a murderer because its effect is not to bring man closer to God, but to shut him off from God who is Life.

If the still, small voice is continually talking to man, why did God have to loan Mrs. Eddy to the Directors? Because they had not yet attained the ability to detect the difference between the highest false sense and the voice of good. When on page 68 of our Church Manual Mrs. Eddy agreed to teach the course in Divinity to those who came to her home (there being many who declared that she broke this agreement and never did teach it), she was teaching this course in her home every day. Why? Because she was teaching the students the process which would enable them to hear the still, small voice. After a student has gained the ability to distinguish between the highest false sense and the voice of good he is able to take the course in Divinity for himself, since then he receives each day his teaching from God, in fulfillment of the Biblical promise that we shall all be taught of God. Mrs. Eddy gave Dr. Baker an inspired definition of the course in Divinity when she said, "God's complete explanation of Himself, at all times, and in all ways, is going on eternally, and nothing else ever was going on, or will go on -- nothing will continue -- and this continuity is God, or one Mind and man."

When Mrs. Eddy once told a student that his tender thought reached her and cost her much, he resented this rebuke because he meant well. However, he had not grown to the point of being able to recognize the difference between spiritual sense that blesses and material sense that curses; so he did not comprehend Mrs. Eddy's rebuke at the time. Animal magnetism took him away from her so that he never gave her a chance to explain it to him.

If an American lady using a strong cheap perfume should find herself in a group of cultured Chinese, she might be surprised to find her presence offensive, until she learned that they have cultivated such a sensitive sense of smell that they appreciate only the rarest and best of perfumes. Even in its highest sense mortal mind is a blight to spiritual sense, although the advocate of the highest false sense may not be able to understand why. In mortal mind is the smell of death; for this reason it was an offense to our Leader.

Not until one has approached the spiritual refinement of our Leader, can he understand what an offense material sense was to her. This was the penalty she paid for spiritualization. In explaining this point she once said to her household, "The higher one senses harmony, the more sensitive he is to discord; the same in music."

In Science and Health on page 452 we read, "Never breathe an immoral atmosphere, unless in the attempt to purify it." The atmosphere of mortal mind is immoral, whether it shows its true colors, or hides them. Even its highest sense that means well is not good, because mortal mind is its origin. The only way to get rid of immorality is to get rid of the human mind.

Those who manifest mortal mind in its highest phases are not free from immorality in God's sight. So-called immoral acts merely indicate the presence of erroneous thought, which is the underlying cause and source of all immorality.

Science does not teach that the sick man's thoughts are wrong, and the healthy man's thoughts are right. The sick man is one who has discovered his wrong thinking by its manifestation on his body. Similarly the one tempted by immorality need not be more immoral than one who does not show his immoral thoughts, but the former is the one who has the evidence that mortal mind is inherently and fundamentally immoral. If he is a student of Science, he is thereby forced to work to eliminate mortal mind, and so he is blessed by his experience; whereas one who has no evidence of the immorality and sick nature of all human thinking, may continue in a false peace and self-satisfaction, and even believe that the human mind is God's mind, because he thinks that it means well, and he sees nothing wrong about it.

A student who is sick should never permit himself to be weighed down with retribution, or what is called an inferiority complex. He should accept the situation as a problem to be solved, a correction in thought to be made. A student who yields to a human temptation should never be weighed down by a sense of self-condemnation, providing he goes to work to purge himself of all erroneous thinking, in order that he may reflect God.

A student should be grateful when his attention is drawn to the veritable nature of mortal mind, no matter how offensive it may seem to be; for who will make the effort to throw off mortal mind as long as it gives no evidence of its murderous instinct?

One might go into a kitchen and find a disagreeable odor. He would be relieved if it could be traced to food that needed to be thrown away. No good would be done, however, if he merely opened the window to try to get rid of the odor, while he kept the food. The discordant effects of mortal mind should start a student on the effort to get rid of mortal mind, and not just of the unpleasant effects.

Furthermore one should not complain if Christian Science seems to aggravate the claim of evil, since the purpose of that is that we may be awakened to make the effort to throw it off. Who will seek to destroy that which seems good?

Concord, N. H.
June 13, 1892

My dear Student:

Am glad that another point is made strong, and our Fort is held.

Am I indebted to you for an anonymous article headed "Gratitude?" I think of sending it to Editor of C. S. Journal.

Much thanks to you for your, as usual faithful discharge of duty.

Your loving Teacher,
M. B. G. Eddy

It makes no difference whether Mr. Anthony is or is not a member of our Church -- if he is a suitable Director in your Board. The Church is not organized as formerly.

M. B. G. E.

Mrs. Eddy knew that everything that could be done, must be done to protect the Church from any possible inroads in the future by the enemy. Through her reflection of divine wisdom she anticipated every such contingency, so that at each advancing step, the fort was held.

This letter shows how divine wisdom so often operates, namely, in an indirect rather than a direct way. It is possible that Mrs. Eddy knew that Mr. Johnson did not write the anonymous article. One would hardly believe that a member of the Board of Directors would send her an article without signing it. She took the occasion, however, to call his attention to the fact that an article of that nature was very acceptable to her.

Had she written directly to Mr. Johnson that she would like an expression of gratitude from him, he would have obediently complied with her request; but that would have spoiled the effect, and robbed him of his spontaneity in thinking of it himself. Her wisdom is evinced in the fact that she gave him a hint, which if he followed, would not cause her to appear as the prompter of such an article.

If you entertained a friend in your home, and you heard nothing from him afterwards by way of appreciation, you might write to him, stating that you had received a letter without a signature, expressing gratitude, and asking him if he had written it. When he replied to your letter of inquiry, he would no doubt express his gratitude, and there would be no danger of his knowing that you prompted such a letter by a legitimate ruse.

If this was a ruse on Mrs. Eddy's part, it was legitimate, since her motive was to do all she could to cement the feeling on the part of students that in every way she was working for the good of mankind, and the members of the Church; that she was not only the Discoverer of Christian Science, but that she was demonstrating every step of the establishment of the Cause, and

that this way of demonstration would be the pattern which her followers must use for all time. Thus she was anticipating the possibility in the future of error attempting to remove her from the Movement as the active demonstrator, and merely permitting her to fill the place of the Discoverer and Founder.

Part of the divine leading was for her to have enough records in the periodicals, so that students of the future might study the history and sequence of events of these early days. The old Journals and Sentinels are read and reread by all students who are vitally interested. Every Reading Room strives to possess complete files of these periodicals. Mrs. Eddy could foresee that what they contained was to become a permanent record. If a student's appreciation for his present blessings grows lukewarm, and he reads the Journals and Sentinels published while she was with us, at a time when gratitude and appreciation for her was active, that will help him to renew his gratitude and bring it forth into active expression.

An article called "Gratitude" was especially appealing to Mrs. Eddy at this time of stress, when there was such opposition in her own church against her. This article no doubt contained expressions of thankfulness for her work, for her watchful care, love, protection and great self-sacrifice. Such an article would have meant all the more to her, had it been written by a member of the Board of Directors who were in such close contact with her. Thus in her loving and wise way she attempts to inspire the writing of such an article. One can hear her heart calling for it, hoping that Mr. Johnson and others would heed this letter, and take the hint. She knew that at some future time it might help to renew the fire that perhaps would die down with the passing of time, -- the living appreciation of her demonstration of Christian Science. Further proof of this contention is found in the fact that in the next number of the Journal, namely, for July, appeared her article, "Hints for History."

It is a pity that this call on her part was not answered, as a search of the Journals reveals. Her destiny was in God's care, however, and it was part of His plan that her own article be her best witness at this time.

In her statement concerning David Anthony, who was a practitioner from Providence, R. I., Mrs. Eddy laid down an interesting precedent, in stating that he was a candidate for the Board of Directors if he was suitable, even though he was not a member of The Mother Church. Today the restrictions laid down by the Manual make it impossible for students to occupy positions in The Mother Church who are not members. The implication from this letter, however, is that membership is secondary to suitability. Therefore it is plain that suitability must always be a matter of demonstration.

June 15, 1892

To Ira O. Knapp:

Just as the Scriptures in Genesis and Revelation portray the two sides, so all revelation comes to me. I told you last evening the side that contests could carry on to a victory through a material hard fought battle. To-day I tell you the other side so clearly revealed, namely, "Be still and

know that I am God" -- I choose to take this side, and so do you. Now remain in watching and prayer, but take no legal steps toward breaking the deed, and sign no papers and give no pledges, orally or written, and let the Trustees meet the fearful sins that they alone commit.

This letter to Mr. Knapp belongs in this series, because it was doubtless written for him to share with his fellow Directors. It is based on the third chapter of Ecclesiastes which states that for everything there is a season. . . a time to weep and a time to laugh, a time to mourn, and a time to dance. We learn from this that in Science there is no formula that can be given for action, since it is a matter of timing, or demonstrating the right thing to do at the right time.

A man fighting a lion retreats the moment he has given it a death blow, in order that he may not be harmed by its death throes. Similarly Mrs. Eddy had faced the error involved in this legal controversy, assailing it with the weapon of the law, as well as demonstration, until it was ready to destroy itself. Then she retired from all action, and advised Mr. Knapp to do likewise, in order to rest in scientific mental work. The error had received its death blow.

When in 1942 the government found it necessary to cut motorists to two or three gallons of gasoline a week, there was a time for Christian Science practitioners to protest by bringing pressure to bear through influential people, in order that those in charge might be made to see that a practitioner has as much right to have transportation, so that he may call on the sick, as a medical doctor. Then came the time for the practitioners to retire from the fray, and having done all, stand in the strength of demonstration.

This standing, of course, is prayer, which means an active mental sense. There is no demand in Science for one to remain in mental stagnation under any circumstance. When one, having done all, stands, that standing does not represent mental stagnation; it merely means ceasing one's effort to bring the human mind in line by means of whatever human processes may be necessary, in order that God may take up the battle and finish it.

Mrs. Eddy was careful not to let the accusation of human changeableness fasten itself upon her. Her success in calling forth obedience, was in impressing upon the Directors and officials that what she directed them to do was not her own opinion. They represented the open door through which the demands of God might get into the Cause. The fact that she was a woman was what often stood in the way. The argument was: what did Mrs. Eddy know about so many vital matters that had to be known, in order to conduct the Cause correctly and to carry it on to its spiritual destiny?

God called upon her to give commands to the Directors, as this letter to Mr. Knapp bears witness. Then came the demand to reverse the order. Instead of merely saying, now do nothing but stand, she appealed to his reasoning powers, using the Bible as an illustration, where wisdom gave one demand at one time, and later another, which seemed contradictory to the first.

When Lida Fitzpatrick of Cleveland, Ohio, gave copies of what Mrs. Eddy had given her in her home as the course in Divinity, to her own students, the Board of Directors objected. They pointed out that Mrs. Eddy apparently said things at one time that contradicted what she said at another. One day she gave her workers a line of work to do regarding the weather, and a few days afterwards instructed them in an opposite direction. She said, "If I say to you, 'There is no thunder and lightning,' then I say, 'Do not say there is no thunder and lightning, but know they cannot be destructive,' am I inconsistent? No. If I say to a dyspeptic, 'You have no stomach,' and then say, 'Eat food and it does you good,' am I inconsistent? No. Absolute Science you cannot prove yet; that is, if you try to work that there is no thunder and lightning, you will get into trouble, for it keeps coming, and others believe it purifies the atmosphere. So you can see it has no power to harm, is not destructive, can only be harmonious. The dyspeptic, if you tell him to eat and the food does him good, will brighten up and be healed; when, if you declare no stomach, no food, you could not prove it yet." A mother gives her children commands when they are young, but reasons with them, as they become older. She changes her method to keep pace with the mental development of the child.

On Dec. 10, 1906 Mrs. Eddy wrote to Irving Tomlinson, "I find the way by experience, hence I am a Christian Science weather vane, constantly veering with the winds of Truth."

Mrs. Eddy watched thought, and as it changed, she issued changing orders as to what must be done. She gave students mental work to do in her home. As they developed ability that was higher and more metaphysical, she would trust them with higher work, where they could work against phases of error without making a reality of it. When her demands seemed contradictory, it was only because she was suiting those demands to the hour, or to the mental state the students were in.

Mrs. Eddy's teachings were fixed, being based on unchangeable spiritual law. Thought develops, however, and needs different admonitions to suit such changes. Mrs. Eddy once declared that the Bible would seem to contradict itself and gave Prov. 26:4 and 5 as an example. She also quoted Ex. 20:12, where we are told to honor our father and mother, and Luke 14:26 where we are told to hate them, as another example. She said, "This would look like a direct contradiction of the words just quoted but it is not; after we have honored our father and mother, then comes the next step -- forsaking the flesh for Spirit."

If you have hot water and want to change it to the temperature of the room, you add cold water. If it is cold, however, and you wish to do the same thing, you add hot.

This illustration shows why the application of Mrs. Eddy's, or, rather, God's rules requires flexibility, a willingness to be guided. Often, however, she had to make an explanation, so that students receiving what seemed to be contradictory instruction, would not get the impression that she was easily swayed; here today, and somewhere else tomorrow. It was necessary for them to perceive that she had a definite purpose in all that she did. She felt the need of making this explanation to the Directors through Mr. Knapp, in order that he would understand that what appeared to be an exact turnabout, was still a demand of God.

In the episode given previously where Mrs. Eddy ordered pie and cheese with her dinner and received no cheese, her insistence that she be given cheese would appear out of harmony with her teachings and Christian life. It was a point, however, at which she saw a demand upon her different from what we would have seen, had we been there. We would conclude that the cheese was a small matter, and we could get along without it easily. She was living a teaching life, however, one that was to provide precedent for her followers down through time. She had to show that if a student reconciles himself to being robbed of what he is entitled to, and does not rise up in protest, that only opens the way for further robbery.

Once the wife of a rich man joined our church. At once her husband cut off her allowance of money, lest she support the church with it. Instead of rebelling against this injustice, she accepted it in a Christian spirit, as she felt a true son of God should do. Mrs. Eddy would not have reacted in that way, since she would have seen that, if she submitted to mortal mind's injustice and robbery in one direction, that would only open the way for it to rob her in another.

On the other hand, the cheese episode in no way lays down an example of action for students to follow under all circumstances! The Master furnished us no precedent, when he used a whip of small cords to purge the temple, for doing likewise literally.

Concord, N. H.,
June 30, 1892

My dear Student:

It is the duty of the Board of Directors to get a list of the names of contributors from the Trustees, and then have a circular letter printed which states the facts and corrects the falsehoods of the circular they sent out. I have proof that my first proposition and earnest advice to these fellows was to make the contributors safe by putting their money into the building, and I would be responsible that they should have a legal claim to the land. But Nixon would do nothing but rule or ruin the church.

With love,
M. B. G. Eddy

Read this to Board of Directors. You know the need of mental influence on the right side. Let all unite in this.

In ancient mythology there is a tale of Thor being invited to bring his famous hammer into the land of Utgard-Loki. When, however, he tries to display his great strength, he fails, and finally becomes discouraged. Then Utgard-Loki implores him to leave his country, with the following

explanation: "And, by my troth, had I known beforehand, that thou hadst so much strength in thee, and wouldst have brought me so near to a great mishap, I would not have suffered thee to enter this time. Know then that I have all along deceived thee by my illusions. But now, as we are going to part, let me tell thee that it will be better for both of us if thou never come near me again, for shouldst thou do so, I shall again defend myself by other illusions, so that thou wilt only lose thy labor and get no fame from the contest with me."

Each time Thor attempted a display of his powers, Utgard-Loki, by his illusions, transformed the result into a seeming failure, so that Thor began to lose faith in his own strength. This myth is an accurate portrayal of the action of animal magnetism in the mental realm. It cannot rob man of his divine prerogatives of the son of God, so it has to rely on the use of suggestion, presenting thoughts of failure, lack, weakness, and limitation in such a way that man will accept such suggestions as veritable.

Interpreted metaphysically, Thor's great power was wholly mental, with the hammer as its visible expression. Because of the materiality of his thought, he needed that visible symbol to create the expectancy that enabled his power to accomplish its purpose, just as a sick man needs some form of physical medicine or treatment to kindle his faith that he is going to be healed. When Thor took the hammer in his hand, he believed that with it he could accomplish that which mind could not do, without some visible agency. Yet all force is mental.

Thor's hammer, therefore, is a symbol of the demand that mortal man feels to have something in his hand that will bring him a sense of power and expectancy. The gangster wants to feel a gun in his hand as a symbol of power. Mortal mind demands some token or symbol on which to pin its faith.

As the story goes, the mesmerism or illusions used by Utgard-Loki did not prevent Thor from performing successfully what he attempted; it merely prevented Thor from seeing the results, so that he thought he accomplished nothing, and so became discouraged. In the allegory Utgard-Loki finally explains the trick so that Thor's faith in himself returns, and as the story goes, he nearly vanquishes Utgard-Loki on the spot, the latter saving himself only by becoming invisible.

When armed with deific power man brings forth results which are inimical to the reign of evil over man. It is then that animal magnetism puts forth its illusions to break down man's spiritual morale, and to cause him to accept the suggestion that his work counts for nothing.

Mrs. Eddy tells us that this hidden action of animal magnetism was not revealed to her at once. No doubt for a time she felt that the tasks which she gave her students were straightforward, and that they could be expected to accomplish them, just as a man who purchased a book on carpentry, might expect to become a good carpenter merely by perusing the book, and never taking any personal instruction. According to such logic, Mrs. Eddy had a right to expect students to operate successfully because of the simple and self-explanatory rules that she had laid down for them.

Mrs. Eddy learned, however, that the problem of animal magnetism, as exemplified in the myth of Thor and Loki, is always present to be met. A

student may learn the rules of metaphysics and practice them, but unless he learns of the problem of animal magnetism and meets it, his work will amount to little or nothing; or it will be reversed so that it becomes a deterrent rather than a blessing, making the error more instead of less real.

One trick of animal magnetism is to entice a student to work on a problem in a way that increases the belief in the error. Once a wife worked on the problem of her husband's drinking in such a way that she aggravated it. She was afraid of it, and made it more real to herself by her misdirected effort, with the result that it was intensified in her husband's thought. If she had ignored it entirely, she would have helped him more than by working on it unscientifically.

An illusion of the present-day workings of animal magnetism is the prejudice and opposition that is displayed against anything that would help to put our Leader in a right light before the people, and to show that in her life is to be found a monument that can never be lost, which points plainly to the correct way to demonstrate her revelation. Students must pray and work to break down this opposition and prejudice which would keep the people from understanding Mrs. Eddy correctly as the best demonstrator of her own revelation. Meeting this error will open the door to an appreciation of this great metaphysician, as well as of the methods she used and of her application of Christian Science in her own experience, so that her followers will be enabled to go and do likewise.

If Mr. Nixon and his associates did any work at all against the baneful influence of animal magnetism, they probably did it as a stint, rather than a recognized necessity. Mrs. Eddy taught them to handle it, and so they did. One may work all day against animal magnetism, however, and if one does it because Mrs. Eddy advises it and does not himself recognize it as the deterrent that would strive to retard, reverse or make void his demonstration, such work will accomplish little.

The turtle is protected by its shell; if that was stripped off, it would be helpless. When you believe that animal magnetism is a real claim that you must work against, you beat in vain against your own belief. Once realize its powerlessness, however, its weakness and nothingness, -- the utter absurdity and fallacy of its claims -- and you become its master; its shell or protection is stripped off.

Part of its mesmerism is to tempt one to believe in its reality by whispering, "See what I have done in the world; and then just try to call me unreal! Any power that has accomplished all that I have must be real and formidable!" This suggestion can only be met through the recognition that divine Mind is the only Mind and is forever manifested. Any belief in another mind or manifestation is false, and hence has no real existence.

Mrs. Eddy was not dealing with irresponsible and dishonest people when men like Mr. Nixon opposed her. He was most honorable from the world's standpoint, and only striving, as he thought, to be faithful to a solemn deed of trust. He represented a solid and substantial quality of thought, but one that was more or less handled by animal magnetism, and ignorant of this fact.

Many students who love the uplifting and sweet revelations of Christian Science, are unwilling to bring the subject of animal magnetism into the

picture, which they feel is more satisfying without it. Mrs. Eddy's hardest task was to bring the students to the point where they would take up the subject of animal magnetism intelligently and without fear, probe it and handle it. She had to do it herself and her discoveries along this line are of inestimable value to the world. Few students realize what it cost her to delve into the hidden secrets of evil, and discover that the claim of animal magnetism would seek to thwart every effort made by mortals to return to the Father's house.

A study of Mrs. Eddy's letters shows many of the sorties she made into the realm of animal magnetism; the effects of it on her efforts to establish the Cause according to God's plan; and how some of her sincerest students were caught by it, and became her enemies, in that they fought what God was seeking to have executed through her.

In this controversy of 1892 we have an illustration of the action of animal magnetism, as well as a record of what Mrs. Eddy did to neutralize it. We may feel sad over the heartaches that she had; yet we know that a valuable increase in her insight into the operations of evil was the result.

Mrs. Eddy's designation of the trustees as "these fellows" is an interesting touch. By this appellation she takes them out of the category of being friends of the Cause, or constructive workers. The Bible speaks of certain lewd fellows who started a counter-current of prejudice against Paul in Thessalonica, being instigated by the Jews which believed not. It is as if Mrs. Eddy likened the trustees to these mental idlers who, lacking in an understanding of evil, permitted themselves to be used to turn against Paul, and to start that ruction that would result in his being driven out of the city.

By the use of this term Mrs. Eddy informs the Board of Directors of her attitude toward these students, yet doing it in such a way that if the latter got hold of a copy of the letter, they could not accuse her of trying to injure them. Nevertheless she conveys to the Directors her estimate of the trustees, naming them as deterrents rather than constructive workers.

An important part of this letter is the postscript which is a call for the Directors to work mentally on the problem. How successful this work was can be determined from her note of July 4th.

July 4, 1892

Mr. Johnson

My dear Student:

"No," please drop it. The effect is bad.

Lovingly,
M. B. G. Eddy

N. B. Tell others to stop. The thought to be held aright should be wholly impersonal, and a faith in God who doeth all things well.

If the instruction given in this letter were shown to students as being given by Mrs. Eddy to cover all mental work, it would be misleading. Hence it must be analyzed in connection with the previous letter, that of June 30 in which she told the Directors to unite their mental influence on the right side in this matter of the trustees.

Mrs. Eddy did not make mistakes in her instructions. She did not tell the Directors to work mentally, and then instruct them to stop, because her direction was a mistake in the beginning. The situation with the trustees was a serious one. It involved the whole future of the Cause and it needed the students' finest work in order to rectify it. Then why did she tell them to drop their work, because the effect was bad?

Mr. Nixon was the ringleader of the error that needed to be handled. In working on the situation, the students unquestionably failed to impersonalize the claim of animal magnetism, which would tend to make the error more instead of less real, and the effect would be to incite Mr. Nixon to a more determined protest and interference against the will of God. The situation was similar to the story related previously of the wife who worked on the problem of drink for her husband. Because she feared it and personalized it, she made the situation worse instead of better, and she had to stop.

Mrs. Eddy knew that trained mental workers like the Directors could not stop mental work just because they were told to. This Nixon affair was troubling the thought of all the members. They could not help thinking about it. It was a situation where error seemed so personal, that it appeared that if Mr. Nixon would only commit suicide or suddenly die, the whole problem would be solved. Thus when the members worked metaphysically, they regarded Mr. Nixon as the one to blame for the whole thing. They held him in error so strongly that Mrs. Eddy could feel it. She thus knew that their work was not making the error less real and less powerful, but more so. They were holding resentment against the channel for the error.

An analogous incident occurred during the trial in 1900, when Josephine Woodbury brought a libel suit against Mrs. Eddy. Her action was so unjust and so obviously malicious, that it was difficult for the students to work on the problem scientifically, without personal feeling toward her in their hearts. On February 14 Mrs. Eddy wrote to Irving Tomlinson: "You must not pray over this subject of Court with any hatred or resentment in your thought. You must not take up W. personally or refer to her personally, but when you pray you must know that evil and lies cannot sway the judgment of the Court, and that the judge of the whole earth will govern the judges and they will do right."

Another instance is when Mrs. Eddy instructed every member of The Mother Church to pray for the amicable settlement of the war between Japan and Russia, and for God to bless both nations with peace and prosperity. This request was dated June 17, 1905. On July 1 we find her requesting them to cease special prayer for the peace of nations (Miscellany, 280). It is

probable that she was able to detect that the members were praying for peace with hatred or resentment in their thoughts, thus unwittingly praying the prayer of the unrighteous. Efficacious prayer does not arise from a thought that is harboring unrighteous elements. Impartial prayer and universal love alone fulfill the demands of both Christianity and Science. If one felt that one nation was the aggressor and so deserved punishment, that would not be impartiality, whereas Mrs. Eddy was so careful to call for an impartial thought, since she asked the members to pray for the peace and prosperity of both nations.

Where two nations are fighting, the world usually takes sides. Such an attitude personalizes error. In Dr. Baker's notes we find Mrs. Eddy giving him this simple rule, which in reality covers all strife and sin. She said, "Adam will again accuse Eve of being the tempter. John Smith did not tempt wife, or wife tempt John Smith. Error is always the tempter."

In the case of Mr. Nixon, Mrs. Eddy did not ask the Directors to stop working, because she knew they would go right on thinking; so she outlined a mode of work that would be impersonal and weigh on the right side, just as she told the members to pause in special prayer for peace, and to have faith in God's disposal of events. If one is trained to work mentally and is given specific work to do, and it is found that his work is making the error more real instead of less, he should be told to cease doing special work, and make his thought as impersonal as possible.

When I detected that the aforementioned student's work was making the error more real as far as her husband was concerned, I told her to stop treating her husband personally, since she was unable to see it as an impersonal claim. Knowing that she could not stop working entirely, I told her in this one instance to hold an impersonal thought of faith in God; but I made it plain that this was not instruction to cover all of her future mental work.

Students who have trained themselves to work in mind cannot stop such work at will. Thus when their work is not scientific -- as is so often the case with us all -- the right way to handle the situation is to direct such an effort in a way where it will do no harm, until thought is able to regain its scientific outlook. If a boy with a gun was shooting his neighbors' hens or windows, not because he was bent on mischief, but because he was not aiming straight at the target, you might provide him with blank cartridges for a time, until his marksmanship improved.

Impersonal mental work has its value. It is faith that brings blessings infinite, as we read on page 281 of Miscellany. When there is a specific need, however, mental work must be specific and direct. That is why this note from Mrs. Eddy would not have a good effect on students, if it was given to students separate from its nexus, namely, the problem of Mr. Nixon. The objective at this time was to handle a specific error, but because the bullets the Directors were firing were going wild and doing harm, Mrs. Eddy had to give them blank cartridges for the time being.

Blank cartridges would be as effective as loaded ones to frighten crows away from a corn field; but if one crow was spoiling one certain plant of corn and refused to be frightened by blank cartridges, it would be necessary to use bullets and aim to hit him directly.

When Mrs. Eddy found that her students were working erroneously, or permitting animal magnetism to reverse their endeavors, she did not try to shut them off from any mental work, and thus leave them in the doldrums; either she instructed them in a way that would correct the error, or gave them blank cartridges, so that they would continue to feel that they were accomplishing good; yet they would be working in a way that would endanger no one.

This note should never be handed to students -- those who are capable of doing efficient mental work, because they are free from the pernicious influence of animal magnetism, as if to say that Mrs. Eddy did not feel that it was metaphysical to take up problems individually and specifically. She sent this note to the Directors at this time, not because her instruction had been incorrect in the first instance, or had been misunderstood by the students, but in order to render harmless the work that they were doing. They were making the error more real because they were working with resentment toward Mr. Nixon and his confreres. They did not use the Master's prayer, "Father, forgive them; for they know not what they do."

The Bible's admonition is to hurt not the oil and the wine. Oil is consecration and wine is inspiration. The lesson would appear to be that when we are handling error, we must never hold hatred or resentment toward the channel for the error, lest in so doing we hurt the channel. In reality our work is to bless the channel, and that can only be done through love.

On page 4 of Miscellany we have Mrs. Eddy's statement that, "A genuine Christian Scientist loves Protestant and Catholic, D.D. and M.D., -- loves all who love God, good; and he loves his enemies." Elsewhere we find her declaring that she loved the Catholics, which was the proof that she was ready and able to work on the Catholic problem in such a way that she could help to overthrow its false claims without hurting the oil and wine.

The main purpose of our work against Catholicism is to protect the members of the Catholic Church from the error embodied in its teachings, which include an unconscious prejudice against the Truth of being. If one works unscientifically on this problem, his work becomes mere malpractice on individuals, instead of a scientific effort to remove error from such individuals. It is a rule in Science that no one can work against personalized evil, unless they love the individual who is being used as a channel for that personalized evil, by seeing him as an idea of God.

The conclusion is that if Mrs. Eddy requested her students to work on the problem of Mr. Nixon and she felt that as they worked, they were not loving him as a child of God, no matter how grievous the results of the error were that was using him, she would have to stop them, lest they hurt the oil and the wine.