

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 II

By GILBERT C. CARPENTER, C.S.B.  
And GILBERT C. CARPENTER, Jr., C.S.B.

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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 II

July, 1892 through November, 1894

by

Gilbert C. Carpenter, Sr. and Jr.

July 5, 1892

My dear Student:

You had better not reply to the Trustees' letter, even if they give you a list of the names of contributors, but stand still and see the salvation of our God. You have done your duty, and the rest our Father takes care of.

Lovingly,  
M. B. G. Eddy

Answer this. I am very busy and do not consult me any further. It all lies with the Trustees and contributors, and they must be responsible, not us, for the consequences.

In II Cor. 4:17 we read, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Affliction that is the result of disobedience to God might be called dark affliction, in contrast to the affliction that comes because we have been obedient to Him, and have successfully handled animal magnetism. Light affliction, therefore, comes as the result of progress, and is described in Science and Health as sin's revenge on its destroyer. It is light because it is easy to bear, since it is the proof that one is pleasing God.

A young student calls all affliction dark, and struggles to overcome it, just as he calls all harmony demonstration. He has not yet learned that the most deterring phase of animal magnetism is that which presents itself as human harmony, or human good, because it would seek to make mortals so happy in hell, that they have no interest in heaven. The following parody illustrates this contrast between human evil and human good:

It is easy enough to fight,  
When the devil frowns and is vile;  
But the man with might,  
Is the man who can fight  
When the devil comes with a smile.

Once Mrs. Eddy wrote as follows to William P. McKenzie (July, 1897):  
"Do not sorrow over your tasks; all things work together for good to them

that love God, Good. 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. Our Master said: fear ye not them that (would) destroy the body but rather them that destroy both soul and body — both the moral and physical. Your premonitions are what will save you if you employ them. The evil always works beforehand on the minds of those in health, to fear, or to believe they cannot help those. It intends to slay; and if only this preparatory mental malpractice is understood, as I now trust it will be by you hereafter, it enables the individual to watch better and to have oil in his lamp, for each experience of this kind is a bridal that weds you to Life and Love everlasting."

Here is Mrs. Eddy unfolding the deeper teachings of Science, endeavoring to support a student who is beginning to have his first lessons in the recognition that human good is a more dangerous deterrent than human evil, and that light affliction does us good, wedding us "to Life and Love everlasting."

On page 233 of Miscellany we read, "Which should we prefer, ease or dis-ease in sin? Is not discomfort from sin better adapted to deliver mortals from the effects of belief in sin than ease in sin?" Discomfort from sin can be thought of as a light affliction, if it serves as a whip to drive us higher. A man whips a horse, not to punish him, but merely to get more speed out of him. The owner is not displeased with the horse; he merely wants him to do better than he is doing, and he knows he can. The moment the horse responds as he should, the whipping stops. It is only a light affliction which is but for a moment.

St. Paul could not be referring to those dark experiences which rob man of God, and sink him further into bondage to sense. Light affliction must be the proof that we are successfully demonstrating our way out of mortality. A right attitude toward it causes it to make us more watchful, and to drive us higher by exposing the soporific and lethargic nature of human harmony. Light affliction prevents us from going to sleep in this mortal dream, satisfied with the human good that has come to us as the result of what we call demonstration.

In the letter in question Mrs. Eddy is referring to light affliction, showing that she regarded the error in connection with the Trustees, if handled rightly, as conducive to progress. The Directors had done their duty, and they could rest in full faith that the Father would take care of the rest.

Twice in her published works Mrs. Eddy refers to the fact that error uncovered is two-thirds destroyed, and the remaining third kills itself. The indication from this note is that the error had been uncovered, and all that remained to be done was to "stand still and see the salvation of our God."

If men attempt to repair a faulty dam when the water is rising, feverishly running hither and thither, it will do no good. If they are able to bolster it up a little while longer, what good will that do? What will awaken the town that owns the dam to vote funds to build a new one? The better plan is to let it alone until its unsafe condition becomes evident to all. Then the town will readily agree to put in a new one.

Mrs. Eddy had endeavored to bolster up the Trustees long enough, and now it was time to let the situation alone, and to trust that, the students having done their duty, our Father would take care of the rest.

Once a wife who was a Scientist worked for her husband who was not, in order to save him from suffering. Her mistaken sympathy would have had the power of God restore him at once to health and harmony. Yet it was obvious that he would never progress to the point of seeking God's help voluntarily and willingly, until he lost confidence in his own human sense of health, and in his ability to take care of himself in affliction. Thus she would have robbed him of something that he needed, through her mistaken sense of sympathy.

It is our dislike of inharmony and pain, our sympathy for another's suffering and our desire to demonstrate Christian Science at all times, that impel us to work continually to keep human harmony at its highest peak. Yet our zeal may cause us to rob others. Many times it is scientifically Christian to leave others to work things out themselves, as Mrs. Eddy does in this letter. No doubt at first she worked to keep the thought of the church harmonious and free from everything disturbing, that the students might walk forward in freedom. Then she learned a better way.

A mother is tempted to watch over her child, so that it will not come in contact with evil associates. Yet if she keeps it tied to her apron strings, it will not grow up fitted to cope with life. Mrs. Eddy learned that sometimes it is wiser to let students suffer the results of their own deflections, rather than to try to protect them at every step, as the mother does her child.

Her further insight into the best way to handle some students, convinces one that often a branch church that is discordant with financial difficulties and dissension, offers a better proving ground on which a student may learn to demonstrate and to function under his own understanding, than a church that runs so smoothly that all the members need to do is to attend regularly, and obediently take part in all the activities.

Once a wealthy member assumed the entire financial burden for a branch church, and a resident teacher whom everyone loved and respected directed every step. The church ran smoothly and an observer might have called it a fine example of demonstration; but the members made little or no progress. Finally problems arose that exposed the fact that the dear members of this church were almost helpless to go alone, because of their ignorance of the operation of animal magnetism. The surface smoothness of the church had lulled them to sleep and had fostered no growth in a knowledge of the operation of error.

It is apparent that Mrs. Eddy might have saved some students, had she been led to use her time in watching over them -- a thing she never wearied of doing, as long as she felt that it would avail; but she had no jurisdiction over another's demonstration. It is up to each individual, whether he is going to take advantage of what he has been taught, and put it into practice.

A gymnasium provides many ways by which one's muscles may be developed. The ramifications of the Christian Science church offer opportunities for the members to develop spiritually; but the members must take advantage of them. Mrs. Eddy once wrote an article in which she arraigned what she called, "Christian Science Church Scientists." Did she refer to those who believe that they will be saved by mere church attendance, as if the church would of itself make them more spiritual and mentally active? Nothing but man's own effort will spiritualize his thought. The value of the church to him, after it has acted as a bridge to lead his thought into active interest, is to provide opportunities for spiritual development, through the work it requires him to do for it. To believe, however, that mere church attendance brings spiritual growth, is as fallacious as it is to believe that one gets exercise by just going to the gymnasium and watching others perform.

Working for the church is what benefits a student -- not mere church attendance. Through its problems the church offers the opportunity for practice. Hence when the church runs too smoothly, its value is lessened to the members, although it may still function as a means of interesting and blessing the stranger.

Sandpaper that was rubbed so smooth that it would not provide enough friction to light a match would have no value. The church is designed to provide enough friction so that it will help to light the spiritual light of its members; but if it provides no friction, it fosters little growth.

Mrs. Eddy once asked a branch church member how his church was getting along. When he said, "Very harmoniously," she said, "That's too bad. If you were making progress, things would not be so harmonious."

The problems of the church are always mental. The most important thing about the church in the eyes of God is the atmosphere. When it is spiritual enough to heal, then it proves that the members are being faithful in their duty to God and man. The prayers of the members, when they are scientific, bring out the radiance of Soul in the services that blesses and heals. The materially-minded may not be conscious of this mental aroma, but the needy ones know of its presence when it heals them.

The story of the woman who was healed by touching the hem of Jesus' garment is an important one, since it reveals the fact that he carried with him an atmosphere which healed. Were it not for this record, we might believe that his healing was always the result of a definite and direct effort, which he made when called upon to help; but from this story we know that he worked to put self aside, so that Love would shine through and permeate his atmosphere with its healing influence, so that when needy ones entered it, they would feel it and be healed.

The prayers of the saints that arise from the Church of Christ, Scientist, are the only proof that can be offered to God that the members appreciate and understand the object of church, and so are doing the mental work that makes them worthy to have their names removed from the category of being "Christian Science Church Scientists," as our Leader used this term in a derogatory way. It is evident that this appellation could also be used to designate those who have such a correct concept of church, that they are seeking to utilize every opportunity that the church offers to work mentally. The entire membership of a branch church should be inspired with joy over the

problems arising in the maintenance of the church, since they appreciate the spiritual growth that comes with the endeavor to solve such problems through spiritualization of thought, replacing the so-called human mind with divine Mind.

It is difficult to stimulate church members to work in divine Mind, when the human mind seems to function so harmoniously, that they see no special need of seeking recourse to a higher intelligence. Under such a circumstance they need to be told that the atmosphere of the human mind in any church of Christ, Scientist, no matter how harmonious and prosperous it may seem, is obnoxious to God and indicates His absence. The presence of God can never be claimed in a church where thought is balanced on the side of mortal mind. No edifice can be rightly called a Christian Science church unless the members have made the demonstration to bring God, divine Mind, in, and the only way God can come in, is when members present a purified thought through which He can shine. This means the rejection and elimination of the so-called human mind.

No apparent success that is achieved through the human mind, should ever be accepted by branch church members as proof of its adequacy. If they are out of debt; if they have distributed many pieces of our literature; if they have held crowded lectures; if they have taken in new members; all this cannot be accepted as success from God's standpoint, unless it has been brought about through demonstration, since the human mind can put forth evidence of apparent success, just as the magicians matched the miracles of Moses up to a certain point.

That which makes a successful Christian Science church is the establishment of an atmosphere in which God can dwell; where lethargy and sleep have been excommunicated; where the services heal the sick; where the business meetings foster the aspiration to let divine Mind direct the meetings and provide the wisdom to conduct the business, even though the temptation arises to believe that the human mind is adequate for this purpose; where the members strive to send out with all the literature, a healing thought, so that those who receive and read it will experience not only physical healing, but a healing of prejudice as well. Such fruits will cause the church militant to become the church triumphant, and the warfare between the human and divine will be ended.

Concord, N. H.  
July 28, 1892

William B. Johnson

My dear Student:

I was hindered by company, lawyers, and etc., till almost the last minute, for the mail. This made my last communication to you quite incoherent. I hope the following By-laws will be passed by as large a vote as possible.

There shall be a Standing Committee named, Com. on Pastors or any other name for electing the pastor, and this Committee shall elect the pastor, the

speaker, or the reader, for The First Church of Christ, Scientist, in Boston.

The Committee on Pastors shall be Dr. E. J. Foster Eddy, William B. Johnson, Ira O. Knapp, Eugene H. Greene, Stephen A. Chase.

If from any cause a vacancy occurs in said Committee, they shall immediately elect another member to fill the place, one who strictly adheres to the doctrines and teachings contained in the sixty-ninth edition of the book, Science and Health by Mary Baker G. Eddy. This By-law shall not be altered or annulled except it be by a unanimous vote of The First Church of Christ, Scientist, in Boston.

The other propositions which I wrote to you relate to By-laws on the admission and dismissal of members from the church.

Remember, dear student, that this church must be properly chartered, and its Constitution and By-laws correctly made, and accepted, and the whole proceeding be strictly legal. Then, we have complied with civil law (and I always recommend this being done, wisely done) and then, every Church of Christ, Scientist, will have a precedent to follow whereby to establish the Gospel of Christian Science.

May the God of peace be and abide in your midst, may brotherly love continue, and may this Church that has come out of much tribulation be built on the Rock of Truth and Love. In the words of Jesus, "Lo, I am with you always, even unto the end."

With love,  
Mary B. G. Eddy

Eugene H. Greene, C.S.D. was my first teacher in Christian Science, before I came under the instruction of Mrs. Eddy. The latter declared that all her students erred, either in making too much or too little of animal magnetism. In Mr. Greene's case I would say that he belonged in the first class, in that he seemed to be afraid of it. With this attitude he avoided as much as possible giving the devil a chance to get after him. For instance, here Mrs. Eddy appointed him to the Committee on Pastors, and yet as close as I was to him in our daily work together, he never divulged this fact to me. Thus if this Committee was formed according to this letter, Mr. Greene by keeping silent on such an important matter, gave the devil of envy and jealousy as little chance as possible to become active.

This letter indicates that Mrs. Eddy was still clinging to the idea of having a pastor for her church, although the concept of a reader was taking form. She started with what custom had decreed was the suitable and proper modus for a Christian church, namely, to have a pastor. She did not stagnate with this concept, however, but advanced as God pointed out the way. Mortal mind is prone to crystalize into form, whereas divine Mind constantly ascends in infinite progression. Mrs. Eddy adopted the methods and customs of the old church, and then progressed into higher possibilities as God unfolded them to her. Mortal mind is characterized by inertia. The dictionary defines inertia as that property of matter by which it will remain at rest,



or in uniform motion in the same direction. Mrs. Eddy never permitted inertia to hinder progress.

In the Deed of Trust dated September 1, 1892 Mrs. Eddy gives the qualification of a pastor, reader or speaker, that he "shall be a genuine Christian Scientist." Later she defined what the demonstration must be for readers by stating (Church Manual, page 31), "They must keep themselves unspotted from the world, -- uncontaminated with evil, -- that the mental atmosphere they exhale shall promote health and holiness, even that spiritual animus so universally needed."

In Isaiah 35:8 we read of the way where, ". . .the wayfaring men, though fools, shall not err therein." Does this text not imply that even a fool can understand Christian Science, when the claim of dullness is handled; whereas those who are considered wise, will appear to be fools when they endeavor to understand Truth with wax still in their ears? Thus spiritual teaching is not a question of education or intellect. The fool has the same chance as the wise man so-called, when the deterrent of animal magnetism is overcome.

Wayfaring men are usually thought of as drifters, those who cannot apply themselves to one thing long enough to acquire knowledge or skill. They wander in body, because they wander in mind. Yet when animal magnetism is handled, they will easily understand Christian Science.

This claim of dullness is present in our churches at every service. The congregation may desire to understand what they hear, and to grasp the full import of the Word, but they will find themselves more or less unable to do so, unless the deterrent of mental wax is taken out of the way; and the demonstration to do this rests upon the readers as well as the members.

Once a minister of the Gospel said to a student of Christian Science that he suffered continually from a series of sore throats and headaches. Being an outspoken individual and a close friend of the minister she said, "Well, I should think you would, the way you malpractice on your congregation! You hold them in thought as being dull and gross and hard of heart; then you try to preach the Word of God to this dullness and grossness and hardness of heart, which you yourself are helping to fasten on the people! No wonder it reacts on you!"

Would not a reader be malpracticing on his congregation as he read, if he held them in thought as being dull, gross or hard of heart? Part of his sacred duty is to lift that veil of dullness, grossness and hardness of heart, so that he may see the child of God open to hear the truth; to overthrow the claim of animal magnetism in the form of mental wax, and thus to open the way for the truth to be accepted and understood by the hungry heart. Thus all practitioners, teachers, readers and church members should pledge before God to do their part -- in dealing with promising students and church attendants -- to protect them from this claim of mental wax that would shut them off from the very truth that they desire and need in order to do the works of the Father on earth.

What can one say about the fact that in this letter Mrs. Eddy calls for strictly legal processes in connection with the founding of the Church? Did not Mr. Nixon and Mr. Lang do the same thing? And did not Mrs. Eddy beg them to go ahead, in spite of the fact that the law said that the deed to the

church land was faulty?

In Mrs. Eddy's case, however, she was using the law to subserve the ends of good. In the case of the deed the law was claiming to rise up to obstruct the establishment of God's kingdom on earth. For instance, one complaint about the deed was the fact that Mrs. Knapp had not signed away her dower rights. This is necessary in a deed only if the property is going to be sold or mortgaged. In the case of the land for Mrs. Eddy's Church, it was never to be sold or mortgaged, so the above point would make no difference. It was inconceivable that anyone in the Knapp family would ever rise up to claim equity in the land, feeling that they had a right to do so. And if they did, what sort of case could be made of it? It would be ruled out of court and have no standing. Mrs. Eddy was right, therefore, in declaring that her trust deed was sound, when the Trustees complained that it was not.

The difference between Mrs. Eddy's concept of law and that of the Trustees was, that a right demonstration would cause everything legal to be fulfilled; whereas with the Trustees, they were looking to law as the power that would found the Church and the Rock upon which it would rest secure. To Mrs. Eddy the law was merely effect, or shadow, and to the Trustees it was cause.

Christian Science teaches that mortal existence is a dream. As students begin to work in Spirit, however, and gain this recognition of mortality as merely an illusion, they must not feel that they can ignore the legal and moral obligations that mortals have set up, feeling that they amount to nothing, because the laws of mortal mind are a part of its dream. It is error that would suggest, "Why bother with legal processes, when mortal mind and its laws amount to nothing in the sight of God. Why be so strict in working out these problems of law and order, to have everything built on as secure a plane as possible?"

Years ago, cities in California were built with little regard for possible earthquakes, since there had not been any disastrous ones within the memory of that generation. When the major quake of 1906 came, it was so devastating that it changed the whole style of building. Today all houses are built to withstand earthquakes.

Mrs. Eddy desired to make her organization earthquake proof, as far as possible, so that it would endure. She had to impress this necessity upon the students, lest the logic of her teachings -- that mortality is only a dream -- prevent them from taking proper care to build upon as solid and enduring a foundation as possible.

A man may dream that he kills another and feel exactly like a murderer; yet when he awakens, he finds to his great relief that it was all a dream. Had he continued in the dream, he probably would have had to pay the penalty for his misdemeanor. He is freed from punishment only as he wakes up. Students should realize that as long as they remain in this dream, they must handle it in the way best calculated to make everything in connection with their organization uniform and solid, all the while remembering that it is an illusion as they see it, and so all the so-called permanent structures, which have been erected of matter, will eventually go the way of the temple, of which the Master said not one stone would be left upon another.

If we ever expect to win our salvation, we must hold in thought as unreal all that is part of mortality and yet seems to be substantial and permanent. We must do this, lest the thought of matter claim to renew itself constantly, because we have not handled and destroyed the foundation of belief upon which the illusion of matter subsists.

When Jesus declared that one stone would not be left upon another, he was exposing the way by which the claim of matter comes into being, and also how it may be destroyed. The claim of disease, for instance, is the result of one lie, or belief, being superimposed upon another. In destroying it, therefore, not one stone, or belief, can be left resting on another.

It would be inconsistent to try to recognize the unreality of disease, as one stone, and yet hold the stone underneath as real, namely, matter and mortal existence. Similarly the stone of the belief of sensation in matter supports the stones of pain and pleasure. The belief of material sensation cannot be overthrown, merely by trying to pull down the stone of pain, and leaving the stone of pleasure. The stones in the temple of illusion must be pulled down consistently and in an orderly fashion. In answer to the question, "If all matter is unreal, why do we deny the existence of disease in the material body and not the body itself?" Mrs. Eddy replied (Miscellany, page 217), "He [Jesus] does not require the last step to be taken first." In perceiving the nature of this mortal dream, so that we may awake from it, there is an order to be observed.

The difference between Mrs. Eddy's insistence on strictly legal processes and this same insistence on the part of the Trustees, may be illustrated by the attitude of a teacher toward a scholar who has worked out an example and arrived at the correct answer, and a child that has merely copied the answer from the back of the book. The first one is marked one hundred percent, because he has worked out the example from the rules laid down, whereas the second one is marked zero.

Whatever steps Mrs. Eddy took in regard to the law were the result of demonstration, whereas the desire of the Trustees to have everything done legally was because of their faith in the power of the human law. They fancied that if the Cause was established on human law, it could not be overthrown by human law; whereas there is no human law that cannot be overthrown. There is a saying, that what man has done, man can undo.

It is only when the law of God operates through the law of man, that results become positive and permanent. Students recognize this point in regard to what is called health. Health that is based on the fact that man recognizes God as the only power, the only Physician, and that His law forever expresses itself through man, is very different from the health that would be called natural, coming as the result of human functions operating normally. For example, let us suppose that Mrs. Eddy and the Trustees both manifested health. If hers was the result of Science, no student would have asserted that it was the same as the Trustees' if theirs was the result of exercise, fresh air, and strict adherence to the laws of health.

The Trustees were advocating obedience to human law from the standpoint that it was protection and causation. Mrs. Eddy was advocating it from the standpoint of demonstration, under which human law becomes subservient to divine law. If the Trustees had complained that Mrs. Eddy was advocating the

very thing she condemned them for, it would show that they did not perceive the difference between the operation of the so-called human mind, and divine Mind.

In complying with civil law in founding the Church, Mrs. Eddy was not attempting to establish a permanent thing in what she herself taught was unreal. She was merely being guided by divine Mind to make her organization earthquake proof, to establish it so firmly that no phenomenon of mortal mind or matter could overthrow it. She was placing it in the temple of mortal mind in such a place, that as one stone after another is torn down by Science, the Church would endure until the end of mortality. Science shows that both the body and the disease on the body are unreal. Yet in tearing down the illusion of mortality, we deny and eliminate the disease first. Mrs. Eddy wanted her Church to be as permanent in its human manifestation as the body, or fundamental claim of mortality; not be like a disease on the body, which is moved off before the claim of matter itself is destroyed.

The church militant may be in the last analysis an unreal concept, but it serves a good purpose in Christian Science. Therefore, it should be made as permanent as the last demonstration to be made in tearing down the temple of matter, so that it will remain until the end of mortal illusion. Mrs. Eddy wrote that the church must be properly chartered, and the whole proceeding be made strictly legal. She knew that the laws of our country are foundational. Thus if the Christian Science Church in its human expression is supported by the Constitution of the United States of America, it has the greatest chance of perpetuity of anything man-made. It will remain until the last stone of the temple is torn down.

Once a typhoon swept over a tropical island. The only survivors were natives who clung to the oldest and largest trees. Those who took refuge in the church, which was built of stone, were drowned! Mrs. Eddy selected the most enduring thing that our country has produced, -- namely, its Constitution, -- for her Cause to cling to. This will be the last belief to be overcome; and the world will be ready for spiritual freedom, when demonstration has been carried that far.

It may sound inconsistent for Mrs. Eddy to recommend a wise compliance with civil law, not only in founding her church, but in all things; but she was governed by God in all she did. In the early days of Science arguments were set forth which seemed irrefutable, and were designed to overthrow Science on this very basis, namely, that Science as Mrs. Eddy taught it was designed to flaunt the civil law. In a lawsuit brought against Christian Scientists for practicing healing without a license in Rhode Island, the Attorney General argued that, since we did not believe in smallpox, for instance, we would ignore such a disease if we had it, and go about in public conveyances; whereas he, believing in it, was liable to catch it by contact with us.

In refuting this argument it was established that up to that time no spread of contagion had ever been traced to such neglect, and that Science had been used successfully in many cases of contagion to heal them. Furthermore it was proved that in actual practice the students of this religion adhere to the laws of the land, in accordance with Mrs. Eddy's own recommendations.

Mrs. Eddy knew that she would have to protect students against the subtle suggestion, that if mortal existence is a dream, why should there be a penalty for breaking the human law? Men are not punished for crimes that they commit in their dreams. Similarly why should Mrs. Eddy be so particular about establishing her Church under the laws of the land? God guided her, however, to point out to her followers the need of taking steps in their order, and also of taking advantage of the most permanent beliefs of mortal mind, the last stones in the temple to be overthrown, on which to attach the human side of her organization.

In order to progress a student must take each forward step in order. He must not seek to eliminate the belief in matter before he has destroyed the belief of sickness, which is superimposed upon it. If a man needed to remove a worn and rusty drive shaft from his motorboat, he would first have to clean off all rust, before he could draw it through the hole in which it is fastened. The shaft is fit only to be discarded, yet he must clean it carefully, before he can throw it away. In like manner we must work to purify matter or mortal mind, just as if it were valuable and worth retaining, before it can be put off.

Mrs. Eddy ends her letter with the words of Jesus, "Lo, I am with you always even unto the end." Was this quoted in reference to Jesus or to herself? If we had lived at the time of the Master and he had bid us farewell, saying that he was going to the house next door, if we believed we had lost him, because he was separated from us by the walls of the house, what a glad surprise it would be, if the walls suddenly vanished, and we found him near us, where we could both see and hear him!

Mrs. Eddy has made it plain that it is merely belief that separates the living and the so-called dead. Spiritualism endeavors to prove that immortality is a fact, by an alleged communication between the dead and the living. Christian Science proves this to be impossible, and shows that only through spiritual growth and understanding are the barriers of belief broken down; then the fact that there is no separation between the children of God is recognized. Thus the uniting of all mankind as ideas of God is demonstrated.

Mrs. Eddy quoted the Master's statement because she knew it was a spiritual fact, namely, that there is no separation between Mind and Mind's ideas. It was fitting, therefore, for her to set before the students the high goal, knowing that if they took the steps in spiritual growth in their scientific order, the finale would be the dissipation of the wall of partition erected by material belief, and her students would find that they would have her with them always, as the spiritual idea of Love, as well as the Master. In other words, the Master's statement covered God and all His ideas. Hence the "I" would refer to the fact of the ever-presence of Mind, and also Mind's ideas.

The last paragraph of this letter is a beautiful benediction, and when it was printed in the Christian Science Sentinel in April 25, 1936, accompanying it was the comment, "In their work of reorganization and building, the Directors had the comfort of the benediction set forth in this excerpt from Mrs. Eddy's letter." Yet it is more than a benediction. It contained metaphysical instruction which was intended to neutralize and correct certain conditions and temptations which were assailing the Church.

First she says, "May the God of peace be and abide in your midst." In the effort to reorganize the Church in 1892 there was anything but peace, so she gave this as the concept of God that they needed to demonstrate at this time.

The ancient mythological creature called the centaur, who was half man and half horse, forms a good illustration in an effort to dissect the troubles of the students at this time. One can imagine that to have a centaur as a guest would prove embarrassing, since if you treated him as a horse, he might be insulted; yet it would not be suitable to put him in one's guest room.

In Christian Science we have a dual problem; on the one hand, our recognition of the absolute Truth in which all is perfect now, and which contains no acknowledgment of any mortal dream; on the other hand, the need of doing something about the human problems confronting us all. In trying to work out this hybrid conception we declare bravely for the absolute perfection of God and man, and yet in practice we acknowledge and arrange for materiality. It is through this dual concept that a lack of peace comes in, since one student will discuss existence from the standpoint of the Adam dream, while another will refuse to acknowledge anything but absolute Science.

In an article entitled, "Temptation to the Advanced Individual," Mrs. Eddy wrote as follows: "The healer in Christian Science carries two lines of thought: first, the approximation to the truth, and second, the final truth. He argues for all the manifestations of health of body. At the same time he argues that man is God's own image and likeness. In the words of St. John, 'Now are we the sons of God.'"

Students who stress the approximation to the truth too heavily, observe things in the church from a human standpoint and insist upon the best material procedure, as if the human mind was adequate to take care of the outward organization; those who stress the final truth try to be so scientific that they ignore the human side entirely, thinking that it is unscientific to take it into consideration at all. Mrs. Eddy knew that when the students made the demonstration to know that the God of peace abode in their midst, these two points of view would be reconciled, and harmony prevail.

Because she stated in her letter that all things should be strictly legal, that did not mean that she was stressing the approximation to the truth too heavily, since her teachings make it plain that she recognized human law as an attempt on the part of mortals to guide each other in this dream with as little friction as possible; her real adherence was to spiritual law -- God's law -- since she taught that man's real journey is spiritual.

An airplane in the air is independent of roads; yet it must have an understructure that is strongly built, because it must come down and land occasionally. Thus there are many things that have to be taken into consideration that relate wholly to earth, even though the plane is designed to function in the air. Likewise Mrs. Eddy had to found her Cause on the best possible human foundation, although it relates entirely to man's

spiritual nature and salvation. One can imagine in connection with an airplane, that there might be a lack of peace between those whose efforts relate wholly to flying it, and those who have the responsibility of building the flying field and keeping it in repair.

Mrs. Eddy in her letter enjoins that care be used in establishing the Cause in an orderly way, with due consideration for civil law. Yet no one ever lived whose ideals, and demonstration of those ideals in her daily life, were more metaphysical. She never could be accused of stumbling on the rock of what she taught was unreal. The ending of her letter is a beautiful benediction, yet it also contains a warning which relates to the lack of peace involved in a failure to gauge effort properly. There must be an orderly consideration for the establishment of the material; at the same time bearing in mind that the true objective of the plane is to fly, and to continue to fly until it reaches its destination.

In her teaching, in her admonitions and practice, Mrs. Eddy never failed to rouse students to the importance of preserving at all times a spiritual attitude and altitude, since only in that way can the illusion of materiality be overthrown.

Therefore, her prayer was that peace might be and abide with the Church, because she knew that some students were tempted to ignore this dream existence and stay continually in the realm of divine Mind; whereas others would feel that the spiritual would take care of itself more or less, if they were persistent and faithful in their present adherence to the best mortal laws and procedure. The possibility of friction always exists between these two ill-balanced classes.

In a branch church business meeting there will be those who, if you set forth the importance of demonstration, will accuse you of being overbalanced on the side of the spiritual, and neglectful of the human footsteps. They will call you impractical; whereas you will be tempted to accuse them of a lack of spirituality.

Mrs. Eddy says, "Let brotherly love continue." This love must be what Paul is describing in the 12th and 13th chapters of I Corinthians. He says that there are diversities of gifts, but the same Spirit. On page 507 of Science and Health we find the implication that each child of God has a nature that is particularly defined; otherwise creation would be full of nameless offspring. Brotherly love must include the recognition that the different gifts and several abilities of men are alike in origin; so there is no need for jealousy, envy or strife.

Brotherly love is loving one's neighbor as oneself, recognizing that everyone belongs to the great assembly of God's ideas. There is no brotherly love unless one has a metaphysical attitude towards his brother, and sees his brother having the same toward him. Brotherly love requires one member to know that the other members have the same Father and Mother that he has, that they have the same divine inheritance, the same love, the same possibilities. This does not mean that all members have reached the point where they demonstrate the same spiritual good; but all must be held in thought as having the same spiritual good; and all must be held in thought as having the same possibilities.

If you have a mirror that needs cleaning, and your neighbor has one too, you may work an hour before yours is clean, whereas it may take him two, or even three hours; but in the end you both achieve the same result, namely, reflection. In the parable of the vineyard (Matt. 20), each laborer received a penny as his wage, without regard for the length of time that he worked. Brotherly love is spiritual equality. A mirror that is spotless does not call another mirror worthless, merely because it has not yet been cleaned.

If one wanted an individual picture of himself, and the only picture he had was one in which he appeared with a group, if he cut his own picture out, it would spoil the rest of the picture. It undermines brotherly love, when one seeks to take himself out of the group, in order to emphasize himself as being good by contrast. This becomes the very error of mortality reasserting itself even in the hallowed precincts of the church. Christian Science teaches the opposite of this, namely, that we must put ourselves back into the group, where we realize that we belong with all of God's ideas, and are no more important than any other of them. Pride should never cause us to take ourselves out of the group, or to strive to call attention to our own value at the expense of the group.

In the next statement in her letter Mrs. Eddy made a declaration which, when carefully examined, should have brought encouragement to the members who were struggling at that time, since she states that the church has come out of much tribulation, implying that the greater part of the error aimed at the establishment of truth on earth had already been overcome. Thereby she encouraged the church to go on -- not as if the future would be free from the necessity for handling error -- but that if they have come thus far and overcome as much as they have, then they need not feel disheartened because they have before them a prospect not entirely free from error.

If I was building a road through the wilderness and beginning to feel weary, because of the labor involved, it would be very encouraging to have a message from Mrs. Eddy, telling me that I had come out of much tribulation. It would encourage me, since I had progressed successfully up to a certain point, to continue, and to see how foolish it would be to give up, just because I found some rocks that needed to be removed that the enemy had dumped in the path. Why feel badly, when the very rocks put there to obstruct your way and to make things more difficult for you, can be utilized to make the road more enduring, provided you do not let discouragement slow up your efforts?

Mrs. Eddy's statement, therefore, must have been a hope for the weary members, who were worn with the struggle that must needs attend the founding of Christ's Cause. They had come out of much tribulation, and the present demonstration was sound, because it was built on the rock of Truth and Love.

Finally when she quoted, "Lo, I am with you always even unto the end," she referred to the Christ, or impersonal spiritual idea, which was with her always and would be with them always; but she used this saying of our Master in a way that would not offend her students, by making them believe that she was assuming to place herself on the same level with the Master. She often declared that it was not up to her to say what she was, in comparison with her Master. That was for God to say. Yet she once prophesied to Clara Shannon that the time would come when she would be more glorified than Jesus. It is to be noted that she did not declare that she was more worthy of such



glorification; merely in the process of time greater glory would come to her because through her discovery the Master's teachings were made practical to all. Alexander Graham Bell did not invent the telephone, yet his name has been more glorified than that of the forgotten inventor. This is because it was Bell's adaptation that finally made the telephone practical.

Many of the By-laws in our Church Manual require the approval of the Pastor Emeritus before they become operative. Adelaide Still was present when one of the Directors tried to get Mrs. Eddy to remove these restrictions from the Manual, but she refused. The conclusion is that in those days when her approval was sought, she turned to her reflection of God, or the Pastor Emeritus, and she knew that this spiritual idea would not depart, when she disappeared from our sight, but would remain with us always. Hence, today when her students seek to do things the way Mrs. Eddy did them, and make the demonstration to be animated by the same Christ-spirit that animated her, that is the Pastor Emeritus approving. Thus the By-laws in the Manual can still be executed, and Mrs. Eddy's approval gained.

Mrs. Eddy's letters to her Church and to the Directors all embody the same spirit of the Pastor Emeritus, which she knew would be with us always. There is not one letter that does not bear traces of that spirit. It reminds one of the sweepings from the floors of jewelry concerns. Every sweeping contains bits of gold that can be reclaimed. All through Mrs. Eddy's life gold is to be found. Students should regard themselves as gold reclaimers, and take not only that which she set forth as gold, but also that which mortal mind would declare was fit only to be thrown away, refine it and extract the gold. In these letters to her Church, many of which seem to relate wholly to business matters, may be found priceless nuggets. This gold must be extracted and saved, so that future generations may have it to profit by.

There was a time when no one thought that the sweepings from the floors of jewelry concerns were worth bothering with. Not until a man became prosperous reclaiming gold in that way, was thought awakened to this possibility. There are many uncomely parts in the Bible, described as such in I Cor. 12:23; yet through the teachings of Christian Science it is possible to take these parts and glean valuable spiritual lessons. In like manner, it is important to take all of our Leader's life, even that which seems wholly mundane, and reclaim the gold that is to be found therein.

(Telegram)

August 9, 1892

To Wm. B. Johnson  
41 G St.

Give notice of a meeting of the church at once.

Mary B. G. Eddy

(Telegram)

August 12, 1892

To Wm. B. Johnson  
41 G St.

Will you meet Mr. Walker in Boston tomorrow at ten o'clock and where.  
Wire immediately.

Mary B. G. Eddy

(Telegram)

August 13, 1892

To Wm. B. Johnson  
Care Ira O. Knapp  
281 Col. Ave.

Tell Walker I forgot to say you can show him provisions made in By-laws  
for Church Building funds.

Mary B. G. Eddy

(Telegram)

August 16, 1892

To Wm. B. Johnson  
41 G St.

No let Bartlett alone take the case understand me.

Mary B. G. Eddy

Part of Mrs. Eddy's demonstration was to hold guard over the minutiae in connection with founding the Cause, and to have everything humanly right. A failure to conform to civil law would have been a weak place in the armor of Science. Christian Scientists must follow their Leader's example, -- in order that they give no occasion for stumbling, -- by rightly fulfilling every legitimate demand made upon them by mortal mind. Even though mortal mind is unreal, yet they must leave no point at which they or the Cause would be vulnerable to attack.

Mrs. Eddy freely consulted with her lawyers when she found it necessary. Even to this day The Mother Church retains the entire services of three or four lawyers, who tend to all legal matters. At the same time Mrs. Eddy's warnings remain with us, namely, lest law and human ways and means take precedence over demonstration.

In following our Leader we must take the whole of her experience. If we do, we find that she never permitted things material to be a stumbling-block in the way of the spiritual. She never let her obedience to material law hinder her full obedience to spiritual law; yet she never unnecessarily antagonized the former with the latter. In fact, in establishing things as God directed, she made human law subserve the ends of spiritual good. When it was necessary she found laws that fulfilled her purpose, that even lawyers were not aware of, or else the lawyers found them under her demonstration. The Mr. Walker mentioned in the second telegram is the Notary Public whose name is found on page 135 of our Church Manual. It was he who found the law quoted on page 130 (*Ibid.*), which formed the basis whereby the Christian Science Board of Directors were deemed a corporation for the purpose of holding the church property. It was the functioning of God's law through Mrs. Eddy that used these selected human laws in behalf of good.

Mrs. Eddy did not expect blind obedience from her followers, nor did she advocate an obedience to material law that would hinder spiritual growth. To her the legal side was effect, not cause. She watched the legal side carefully, but only lest a vulnerable place be left in the fort of Christian Science, through which the enemy might enter to get a foothold, by finding a just cause of criticism and complaint.

The fourth telegram in this group is an example of Mrs. Eddy's ability to gauge thought. One who lived in her home would see how she had the ability, at any given time, to detect the spiritual quality of a student's thought. For instance, if Calvin Frye had a physical claim and needed help, she would look the household over and select the one whose thought was highest. She would then give from fifteen to twenty minutes for this work. If one was unsuccessful, she would select one who could quickly lift his thought to the required healing level, until the results were obtained. Perhaps the twenty minute limit came to her as time enough to raise the dying, since that was just the time it took her to heal a dying man, as she related at the meeting of the Christian Scientist Association on January 17, 1883 (See page 166 of Historical Sketches by Clifford P. Smith).

Mrs. Eddy kept track of the state of thought of students outside her home as well. She often changed workers on a case, which was the indication that the first one was not ready when called upon. It was not a question of starting with a more or less human mental state and working up to a spiritual attitude. She sought the one who was ready. Perhaps she had put Miss Bartlett on a case, and found that she was not up to the mark, and so wanted Mr. Johnson to take it.

One important precept gleaned from this is the importance of always being ready for every condition and call. The Bible says of the unready one, "Thou fool, this night thy soul shall be required of thee." In other words, this night you will be called upon to demonstrate the power and presence of God. So it is foolish of you not to be prepared in advance and be ready.

A student who today is functioning as he should, should feel as if Mrs. Eddy herself might call upon him at any moment to handle some condition, to meet some situation, to protect some student from being pulled down, and he wants to be ready. In this manner one can forward his spiritual growth and fulfill his obligation to his Leader, which has not changed simply because she as a person has left our midst.

August 12, 1892

My dear Student:

Take all legal points to my lawyer for settlement and do not come to Concord again without my permission. Write your questions to me; if the letters are opened they can do no special harm now.

You confuse me, and I see now that M.A.M. confuses you for this purpose. The one suggestion you made is wrong. I can deed to the Church as safely as to Trustees, if you watch and are present at each annual meeting. For one vote perpetuates the Board of Directors as it now is to be formed.

Now if you had sent your questions and nothing more, this last movement would not have been made.

Stop it. I shall give the land to the Church.

M. B. G. E.

The most serious phase of error to our Leader was that which claimed the power to shut her off from God. The most serious thing that can happen to the battery of an automobile is to become disconnected from the generator that keeps it charged. Immediately it begins to weaken, until finally it is discharged.

Man united to God, is eternal. The continuity of man's life depends upon his union with God. When he finds himself apparently separated from God, he becomes finite, in belief, and will last only as long as the energy, or belief of self-contained life, lasts. Old age comes not because one has lived a long time, but because the energy contained in man as a finite form begins to run low, and he manifests the effects of that belief.

The claim of age might be likened to a plant that is not watered enough to sustain it properly. The branches and leaves begin to wither little by little. When mortal man discovers that his hair, his teeth, etc., are coming out, it is the claim that they are not getting sufficient nourishment to sustain them. The battery is running low. His only remedy is to reunite himself with the infinite source of intelligence, power, life, love and good.

The wisdom of God which our Leader reflected, was vitally needed to found the Cause, which was to reveal to all mankind down through the ages the way to reunite themselves with God. The help that her great organization gives its members might be likened to that which a mother gives her babe. She nourishes it, protects it and teaches it, until it becomes old enough to think and care for itself. Finally it is able to maintain itself under its own ability.

In Science one's ability to function rightly depends upon his own connection with God. For this reason I believe that the course in Divinity which Mrs. Eddy rated as the most advanced teaching in Science, must be the fulfillment of the Bible promise, "And they shall be all taught of God." She herself took this course as the wisdom of God flowed into her, and commended it to her followers.

Before one can establish this connection with God, he must discipline and subdue the belief in a human mind. The greatest help our Leader has given her followers in this direction is the Church Manual. One cannot make his connection with the power plant until he has begun to master the claim that he is governed by a mind other than divine Mind.

Once a famous prizefighter adopted the proposition that, if he wanted to do anything very much, he would not do it, just for the sake of the discipline this would give his mind. If this man were a Christian Scientist, and this control was being exercised in preparation for taking on the Mind that was in Christ Jesus, it would be a great attainment; whereas it does him no special good, since he has no goal in mind. If he were a Scientist, however, he would find the task harder, no doubt, since then he would have the error to meet that would attempt to circumvent his efforts toward putting the human mind in subjection.

The most important attainment in Mrs. Eddy's life was to keep the flow of infinite wisdom coming into her. She could say with the Master, "Of myself I can do nothing." Her students can hardly be blamed for not always realizing what an error it was, to pour into her their own confusion and innocent malpractice, by continually turning to her for the smallest details or telling her all the errors in the Cause, often at a time when her own thought was somewhat confused. At times she had to shut it all out vigorously, as she does in this letter, until she could return to the source of wisdom and once more demonstrate it.

There will never come a time when the demonstration of divine wisdom will not be needed to run our Cause. Hence that which was the acme of Mrs. Eddy's demonstration, namely, to be able to talk with God and receive His wisdom, remains today the acme of attainment. The Bible records the prosperity of the Children of Israel when they talked with God; yet they had no knowledge of the Science of Being. We learn from this that that which opens the way to being taught of God, is one's willingness to be so guided, to see the vital importance of it, and to turn unreservedly to Him.

If this be so, where does Science come into the picture? Science enables one to reach the place where he recognizes that no wisdom is wise but His wisdom, that life or mind is reflected from Him, and, therefore, is not contained in a mortal body. From this standpoint one can easily turn to Him with confidence and trust. The Bible records but a few who naturally attained this ability to talk with God. Science is a teaching that will enable all who are willing to attain the mental receptivity necessary in order to receive from God. Christian Science by no means appropriates all phenomena of a spiritual nature, but it does claim to give an unerring rule, whereby anyone who is sincere may appropriate such spiritual phenomena.

Most of us handle the claim of confusion and interference too feebly. We have dominion over it, because all there is to it, as far as we are

concerned, is what we permit to enter our consciousness. Hence we can cast it out. Our Leader did so with vigor, and so would we, if we had a greater sense of the importance of reflecting divine wisdom at all times. She knew that the future of God's kingdom on earth depended on the continual clarity of her spiritual thought. Her attitude should be ours today. Then when the confusion of suggestion claims to darken, depress and materialize our consciousness by cutting off the divine light, we could rise up in protest with such vigor, activity and power, that the adversary would retreat at once into its native nothingness.

Much of the value of our Leader's private correspondence, such as the above letter, lies in the fact that it reveals periods where the enemy was assailing her. We learn how she operated when she seemed to lose God. She did not hesitate to shut herself off from everything and anything that might add to the confusion, or perpetuate this condition of thought. On page 177 of Powell's, Mary Baker Eddy, we find her own statement in this regard. "You can take my method, bar your doors, and then hold your solitude with moral dignity by meeting the merciless selfishness of callers with a fixed rule and the divine imperative Principle to be alone with God and never break this rule till you have your interval of study and prayer."

These letters prove that Mrs. Eddy was tempted to let go of God as we are tempted; but she rated such a suggestion as more of a catastrophe than we do, and so she made a more violent effort to restore her soul. Here was a situation where one of her own students, William G. Nixon, was leading a movement against her, collecting money from her students which he had no right to use according to his own claim that the deed was not legal. Then Mr. Johnson came to Concord to fill her up with all the details of how the error was working, doing this in all innocence. She found it necessary to push him away, since the students nearest and dearest to her were channels for animal magnetism, when they did not recognize the error and so cast it out of themselves. The Master declared, "A man's foes are they of his own household."

It is helpful to gain this intimate picture of the way Mrs. Eddy operated. When she lost God temporarily, it made no difference who the channel was through whom the error operated; she let nothing stand in her way of finding Him again. She did not hesitate to tell the truth; but she always told it in love. She was not like parents who rebuke and punish their children only when they are irritated. At times it seemed as though she rebuked in anger, but this was never the fact. She disciplined and rebuked students because she loved them and the Cause. She accepted or rejected those that in God's sight needed to be accepted or rejected.

August 13, 1892

To Ira O. Knapp:

You are right. Theology, materia medica, human law and lawyers are the scourges that lash the person of Jesus and would annul the Gospel. But we must meet them and be careful not to give them occasion to hate us more for Christ's sake. I thank God that through it all I have known that you could

not be made to do wrong knowingly, or to flinch one single duty. You have suffered more than the others, only because you have been nearer the Master's life who drank this cup.

On Dec. 10, 1889 Mrs. Eddy deeded the church lot to Mr. Knapp to hold. On Dec. 18, 1889 the deed of trust was executed which put the lot into the hands of Trustees, and which provided for the building of The Mother Church. On March 1, 1892 Mr. Nixon placed the trust deed in the hands of The Massachusetts Title Insurance Co., for careful examination into its legal status. They found the deed defective in four particulars, among which was the fact that Mrs. Knapp had not released her dower rights when the deed was granted.

On May 10, 1892 Mrs. Eddy wrote to Mr. Knapp, "Go with witness to each Trustee and offer to make the deed legal if it is not already." The consequent experience that he had of being persecuted, caused Mrs. Eddy to write to him on July 31, 1892, "You are experiencing the blows that have fallen on all true followers of Christ, and Jesus said, 'Ye shall indeed drink of my cup.'"

In the early days when I discussed the subject of Christian Science with those who were prejudiced against it, I used to declare that I was seeking truth and trying to find the best; hence, if they could show me something better, I would gladly accept it. This was an attitude that would disarm thought and cause them to feel that I had an open mind -- although, of course, I knew that I already had the best.

In June of 1899 Mrs. Eddy wrote to Mr. Tomlinson: "Do not scare nor in any way drive away the fishes you would catch. Any too much explanation and not taking the right horn of the dilemma will defeat your good purpose. Animals we please by stroking them the way the hair grows, but stroking it the way we want it to grow will convince never a Prof. Kent! I got him once where he loved to hear me talk Science (at least he said so) and I like his frankness, but others have manipulated him out of it -- at least his wife has and so has m.a.m. Be wise if you would win Concord folk. Go with them -- as Jesus did -- a part of the way and let them talk and then listen to what they are ready to hear."

Mrs. Eddy wanted Mr. Knapp to take a pacific attitude towards the Trustees where he went with them, and to declare that, if the transfer of the property was not legal, he would do whatever they requested him to do, to make it so. If they refused, this would expose them as being handled by error, and not merely standing on a legal point.

One who reads the history of this matter in Bliss Knapp's book, can see that his father had to endure persecution because of the part he played in supporting his Leader. He was the rock that Mrs. Eddy used at this point, and error knew that it would have to break this rock, before it could accomplish its purpose. As long as there were students like Mr. Knapp who stood with Mrs. Eddy, the situation was safe, and the enemy could not reach her. Had these faithful ones failed her, she might have been vulnerable.

Mrs. Eddy perceived that it would take some sort of pressure to move the Trustees from their erroneous position. She did not want the matter to come to a court decision, so she tried to have those who had contributed to the fund make a demand that the church be built. On June 7, 1892 she made the request that the contributors be advised to require the Trustees to start building, or to return their money until such time as the title to the land should be made sound. In this letter she advised Mr. Knapp to let the Trustees get out of their difficulties as best they could, and let them break the deed, inasmuch as the deed contained the conditions of the gift of land. She instructed him to refuse to do anything until they had broken the deed.

Here Mrs. Eddy put them in a position where either they would have to build the church on the lot, the deed to which they claimed was faulty, or else return the money, which would automatically terminate their trusteeship. This was the only way out of the dilemma, and one is tempted to feel that Mrs. Eddy was very clever to see it; but we know that it was not Mrs. Eddy who was clever; it was God. In Christian Science we worship a clever God. One of our earliest lessons is to trust Him, since He has not yet been beaten in anything!

Mrs. Eddy's appreciation of these early students like Mr. Knapp, was largely based on their fidelity. When the majority took a stand against her, she never forgot to be grateful to the minority who stood with her. Those who joined the Movement after these difficult problems were rightly disposed of, knowing little of the early history, might look upon some of the students with a critical eye, thinking that they were not very active or scientific. Yet praise was due them for their loyalty in standing with their Leader in a crucial time, and in resisting the influence of the animal magnetism which was designed to make them disloyal.

An old horse put out to pasture may have been a great racer in his day, but one would never know it by merely observing him. Calvin Frye served our Leader and the Cause in ways that should cause his name to be revered by all students. Yet the fact that he seemed to fall into error during the short time he was without his Leader's protection, after she had left us, did not wipe out the twenty-eight years of important faithful service that he rendered. When Mrs. Eddy had gone, and with her, Mr. Frye's protection, the error aimed against him because of his great part in holding up Mrs. Eddy's hands continued. Whatever happened then should not be held against him. No one could blame him, if, after twenty-eight years of constant activity, never having a vacation, never knowing whether he would have a night's sleep unbroken, he sought a little diversion in travel and in association with friends.

In the letter of August 13 Mrs. Eddy indicates that Mr. Knapp had written to her and named theology, materia medica, human law and lawyers as the deterrents from which came the error that had broken up the demonstration at this time, and caused his suffering. Science recognizes these phases as deterrents to spirituality, because they seek to put all things on a material basis. Theology strives to put worship on a material basis; materia medica strives to put healing on a material basis; lawyers strive to put everything on a legal basis. Theology repudiates spiritual healing, because it is not in accord with its human conception of religion. Materia medica would shut out the healing, because it is on a spiritual basis, while it contends that matter should only be corrected by matter. Finally human law and lawyers



recognize no spiritual law which is above and beyond and more important than human law in every direction.

This triad would lash the one who attempts to put spiritual law, spiritual healing, and a spiritual understanding of God, above the material. Yet we have to meet them and be careful not to give them occasion to hate us. Wisdom demands that we be wise as serpents and harmless as doves.

It is a fact that error is easier to bear, if one knows that he is suffering for righteousness sake. Therefore, Mrs. Eddy assures Mr. Knapp that he is drinking the Master's cup. There is suffering that comes from sin, and also from righteousness. The first comes from animal magnetism and the other comes from God. One can endure suffering easily when he knows that it is not God punishing him, but rather animal magnetism trying to stop him from being loyal to God and doing His will.

(In Mrs. Eddy's handwriting)

Young's Hotel, Boston  
August 13, 1892

#### FIRST CHURCH OF CHRIST, SCIENTIST

The purpose for which this Corporation is constituted is to establish and maintain the worship of God, in accordance with the doctrines and teachings of Christian Science as contained in a certain book called Science and Health by Rev. Mary Baker G. Eddy, the sixty-ninth edition is particularly referred to, and in such subsequent editions thereof as the Rev. Mary Baker G. Eddy may edit.

Mr. Walker's dictation

(Signed) Wm. B. Johnson

N. B. Have work done (as I have named before) to accomplish having our church chartered by the name God first gave it, and the others hold.

(Signed) M. B. G. Eddy

It must be called as I have written it below, and punctuated as follows:  
First Church of Christ, Scientist

Mrs. Eddy left nothing to chance. She instructed her church in the minutiae of procedure, not omitting such a small detail as a comma. She directed that mental work be done, to have the church chartered. Such work was needed to neutralize the belief in fate, which is so fixed in mortal thought — i.e. that if a thing is going to happen, it will happen, and one is powerless to anticipate or forestall it. It required Mrs. Eddy's patient

and persistent prodding to keep the students awake to the fact that demonstration was needed, not only to reflect divine guidance, but to establish God's demands that error could not reverse nor thwart their permanent establishment.

Evidently Mrs. Eddy wanted the Directors to do the mental work to bring out this demonstration, and the rest of the students to hold, much as men will hold an unruly horse, while other men will put his saddle on, and finally one will mount him. Mrs. Eddy was calling upon the Directors to make a specific demonstration, while the rest held a right expectancy of good, and guarded against reversal.

The claim of reversal is something that must be analyzed and handled. That Mrs. Eddy considered it a vital point to be met is shown in her own statement to me as follows: "There is nothing present or has power apart from God, that has any reality. Error cannot strangle another, or choke the Truth or its manifestation, and Truth cannot be reversed. There is no belief of evil in the bodily senses that has any reality, and that is the Truth and cannot be reversed." She said to Dr. Alfred Baker, "Handle reversal and obstruction; if you do not, you might as well sit in the gutter, where the blind, leading the blind, have fallen in belief."

Counterfeit currency cannot be made until the genuine is created. There can be no reversal until there is something to reverse. If you make a statement of truth and do not handle reversal, you have given error something to reverse in belief. Students are sometimes baffled by having error overtake them, just when they are declaring the truth the most fervently, and their thoughts seem the most uplifted. They say, "Why should I suffer just when my thought is more uplifted to God than at some other time?"

The reason is that, when you put forth statements of truth without protecting them against reversal, you provide error with something to reverse. Thus you have given error a chance to bring about a sense of discord through a reversal of the very statements you have made.

The superstitious belief in reversal is found throughout the history of mortals. After one has made a positive statement, such as, "I haven't been sick in a long time," he feels the urge to knock on wood, as if in some way this act would protect him against having his statement reversed. This urge is a heritage of superstition, the origin of which is lost in the mists of time. When mortal man does it, he does not know the reason. Christian Science explains this action of belief, and enjoins its followers that this belief of reversal is so prevalent in mortal thought that one should never go to sleep over its action.

If the statement in Science and Health, page 442, is true, ". . . truth cannot be reversed, but the reverse of error is true," then students have the authority for playing the game of reversal on animal magnetism. If error declares you are sick, you can know that you are well, since the reversal of error must be the truth. On page 120, line 7, (ibid.), Mrs. Eddy gives us this point.

Mrs. Eddy knew that if the Directors declared the truth in order to accomplish the chartering of the church, and the error of reversal was not handled, their very statements might become the means of bringing out the

opposite error. Hence, she wanted them to declare such statements with the assistance of others who understood the operation of evil, and so would handle the error of reversal. Then the statements of truth would have the opportunity to operate without hindrance, and accomplish their spiritual purpose. This combination of work done by the Directors to declare metaphysical statements, plus the handling of the belief in reversal by others holding to its scientific nothingness, would make an effective demonstration and defense through which the will of God would operate practically.

The question comes up in connection with this legal statement, whether there was any special significance in the sixty-ninth edition of Science and Health over previous editions. Mrs. Eddy's revelation first came to her in a form which she was capable of comprehending — it was truth stepped down to her own understanding. Yet it was too profound for those less spiritually endowed, so she had to revise it, in order to put it into a form that would not chemicalize the average reader. One is compelled to conclude that, whereas truth is always truth, it may become error, if it is given in a form that is incomprehensible to the reader. Beefsteak is good food, but it would become a dangerous thing, if the attempt was made to feed it to a child of nursing age.

An understanding of the above fact will clarify some of the phases of Mrs. Eddy's life that have baffled students to the point of creating a controversy. For instance, Edward A. Kimball was a giant in a metaphysical sense and one of Mrs. Eddy's outstanding students. Yet he taught many things that seem questionable to the present student of Science and Health. A statement from his pen to illustrate this point is, "Every organ or function of the body is an idea of God, and all there is to stomach is the truth about it; it is all right at all times, imperishable, perfect." Was this a correct statement of the teaching Mrs. Eddy had given him, or was it his own distortion of it? Apparently he had authority from her for it, since she told him at one time that it was permissible for him to state Christian Science in this way. Her words were, "Declare, 'I have a perfect liver in God,' and let the spiritual import of this declaration destroy the false concept about liver. You may declare, 'I have a perfect liver,' or 'there is no liver,' provided the thought back of these declarations is right."

If Mr. Kimball's statement that the heart, stomach and liver are spiritual ideas, perfect in God, had Mrs. Eddy's authority, then why in the manuscript which he sent to her, containing the statement, "Every organ or function of the body is an idea of God," did she draw a pencil line around it, and write in the margin A LIE? Is it not possible that it was a statement that was permissible if declared by an advanced metaphysician for the edification of advanced students; but that it became a lie if given out to young students or the public, who could not possibly understand it, and who, therefore, would chemicalize over it and choke on it? The manuscript in which Mrs. Eddy's correction is to be found was one that Mr. Kimball was preparing for publication. That it was an error from that standpoint is evident, since this article did not find its way into print, and this statement may be found on page 206 of Teaching and Addresses by Edward A. Kimball, C.S.D., published in 1917 by Glenn Andrews Kratzer, a book which has had a wide circulation, although it has been very properly frowned upon by the Board of Directors. It was published long after Mr. Kimball's death, so that he never had a chance to edit his own sketchy notes.

Mrs. Eddy corrected some of Mr. Kimball's statements, therefore, not because they were necessarily wrong, but because he was planning to give them to the public, who could not possibly distinguish between the real which as yet has not appeared, and the unreal which seems to be with us always. Students are constantly tempted to talk over the heads of people, and take that which applies only to the real, and make it appear as if it applied to the mortal sense of man.

Mrs. Eddy revised Science and Health, not because there was anything untrue about the first edition, but because it did not present Christian Science in a form sufficiently adapted to the needs of the world, with the least possible danger of causing a chemicalization. No one will ever know the spiritual thought and effort Mrs. Eddy expended in order to step down and accommodate revelation as it came to her, so that it could be comprehended by the beginner, without losing its metaphysics or laying it open to criticism. In fact she once remarked that she had brought Science and Health or Christian Science down just as far as she could, without losing it.

We can assume that Mrs. Eddy continued to revise Science and Health year after year, in order to make its meaning plain to the beginner, but that she had not accomplished it to her satisfaction until she had printed the sixty-ninth edition; so she was ready at this point, to base her structure on this edition. This did not mean, however, that she could not work over it and make it still clearer; so she left this provision in the statement, which was evidently the form in which the application for a charter at this time was presented. She told me as late as 1905 that if she could be spared to us for a longer time, she could make the textbook still clearer; yet at this date in 1892 she felt that it was clear enough, so that any honest student could gain its simpler meanings, and not be confused by its novel terminology.

Mrs. Eddy's mission was not alone to reflect the spiritual idea in this age. She was called to take that revelation and bring it down to the material sense of man, in order to show him the way from that material sense to the spiritual. When she reached the sixty-ninth edition of her book, she was satisfied that at last the book was in a form that would fulfill the purpose of her mission. Of course it was possible for her to improve it still more, since nothing that has any human elements in it can ever be said to be perfect from a spiritual standpoint. But for all practical purposes her work was finished at this point. If she should never change another word in it, she was not afraid to leave it behind, as a method by which persons could gain a demonstrable understanding of Christian Science, which previous to this point required her personal teaching as well. The goal that she was working for was to have Science and Health replace her as the teacher. In fact she hoped that her Cause might some day go forward without personal teaching. Experience had shown her that human opinions of teachers could not be trusted, or, rather, teachers could not be trusted to teach without injecting into their teaching, at least to some degree, some human opinions. For this reason she hoped that the time would come when there would be no teaching except from Science and Health. When in 1897 she forbade Christian Scientists to teach a single student for one year, her notice said, "The Bible, Science and Health with Key to the Scriptures, and my other published works, are the only proper instructors for this hour.

Why, therefore, did Mrs. Eddy finally leave her Cause in such a way that teaching would always continue? One reason may be that she knew that the finest way to learn a subject is to teach it. Teaching Christian Science is a means of great growth for the teacher. If she took away teaching entirely, she would be taking away one of the opportunities for gaining advanced knowledge on the part of teachers.

This same argument applies to the Readers in branch churches and The Mother Church. If it were not for the fact that the necessity for study that such a position carries with it, is a means of great growth, we could have an adequate reader transcribe the Lesson-Sermon on phonograph records, and have these records run off at the Sunday service. This would spare many small churches the effort to find adequate readers every three years out of a small membership.

One argument, therefore, in favor of personal teaching is the fact that teachers gain an advanced knowledge of their subject through the very study they are compelled to make, in preparation for the clarification of the subject that they must present to their pupils.

The benefits that come to the little ones in our Christian Science Sunday Schools cannot be overestimated; yet the greatest benefits come to the teachers, through the demand that is made upon them to study and prepare to enlighten the thoughts of the children.

When the Deed of Trust was finally executed on September 2, 1892, the seventy-first edition was named as the standard. This does not mean that today we have got to go back to the sixty-ninth or the seventy-first to find truth, since every time Mrs. Eddy made a revision, it was an improvement, not in the metaphysics of the textbook, but in the expression of it. Her purpose was the greatest possible simplification of the expression of her revelation, and this is what we have today in the latest revision of Science and Health with Key to the Scriptures.

In her postscript to this letter Mrs. Eddy states that the title of her Church was God-given. The future proved this to be true. No one has ever suggested a title that would be as adequate, explanatory or wise. Therefore, it must have come from God. When one is ready to acknowledge that the ideas, changes, revision and directions which Mrs. Eddy set forth so carefully, came from God, it is plain why she was so insistent that they be brought out exactly as they came to her, without even a comma being changed.

As we accustom ourselves to realize that everything Mrs. Eddy put forth and held to, came from the Father, we can see that her punctilious regard for details was not human fussiness; she was merely following out the divine demand exactly as it was revealed to her. It was with her a matter of scientific obedience, and she expected her students to regard it thus.

August 22, 1892

Mr. Johnson

My dear Student:

Drop all further movements towards chartering a church in Boston! God is not pleased with this movement that has been forced on me to attempt.

Let there first be a Church of Christ in reality -- and in the hearts of men -- before one is organized.

You are not ready for His Church. What I prepared for such an one is suitable when you are fit for it.

To-day I deed my land to W. B. Johnson, Ira O. Knapp, Stephen Chase, Eugene Greene, Joseph Eastaman.

Now incorporate at once by whatever name you please -- so that the Building funds can be legally turned over to you. This absolves me from all future loss of God, from any dealings with infants in Christian Science.

With love unfeeling,

Mary B. G. Eddy

Answer by return mail if you will do as I have written and without delay.

M. B. G. E.

August 22, 1892

My dear Student:

Please make no change in your action relative to the Church meeting and incorporation until Mr. W. calls on the Commissioner and you hear from this call.

Lovingly,

M. B. G. E.

N. B. Say nothing of what I wrote to-day nor of this letter.

It is evident from these two letters that the effect upon Mrs. Eddy of the students' action, for which she had made herself responsible, proved that God was not pleased. She knew this, because of some effect upon her which she was able to recognize, and which after long experience she had come to know was infallible. The owner of a horse may say nothing that would indicate to the people who are driving with him, that he is not pleased with the way his horse is acting, but he is able to convey his displeasure to the horse through the reins, in such a way that the horse knows.

Mrs. Eddy became responsible for the moves of the Church, and through her, God directed those moves. The students were not attuned to God sufficiently to detect whether they were following the right path; so the rebuke of God for their lack, if there was one, had to fall on her. Those who lived in Mrs. Eddy's home, observed daily her careful demonstration of details. To some extent these letters give an idea of the constant effort she made to keep close to God, in order to know at all times what His will was, and whether He was pleased or displeased with what the students were doing.

When a student, who has learned the modes and methods of Christian Science to the point where he is able to demonstrate, neglects his work because of human harmony, and so loiters on the way, he has to have a sharp experience in the form of suffering, to bring to his remembrance the fact that he has a race to run, and that he must keep going. The very language of the New Testament gives him the authority to interpret his suffering as proof that God is not pleased.

At times Mrs. Eddy had certain sharp reminders, as has been previously stated, but they were not indications that she had been loitering, but came as directions from God to be interpreted for the guidance of the Movement. In Adam Dickey's book, "Memoirs of Mary Baker Eddy," we read, "Mrs. Eddy told me that she had constantly watched the growth of this Church as would a parent the development of its offspring. She said that in all things while she was the Leader of the Christian Science Movement she actually felt the needs of the Movement in her body, just as the mother of a young infant would feel the needs of the infant and supply them. . . . I learned from Mr. Frye that on many occasions, when our Leader instituted improvements for her Church government, her action had been accompanied by severe manifestations such as appeared in the present instance, and yet no word of complaint passed her lips. She was willing to take the suffering if she could only succeed in obeying the voice of God." Mr. Dickey goes on to record, "Our Leader had been suffering intensely for several days before this By-law (the By-law abolishing the Communion Service of The Mother Church) came out and even while she dictated to me the words included in it, she was lying on the lounge in her study wrestling with a malicious attack of unusual severity. I took the proposed By-law, as she dictated it, to my desk and after transcribing it I returned with it immediately to her room and was overjoyed to find her seated at her desk, wreathed in smiles, and pursuing her regular work with her usual vigor."

At one time canary birds were kept in submarines in order to protect the crew from dangerous fumes, the presence of which could not be detected by man, since they had no odor. When such fumes were present even in minute quantity, the birds would droop and thus warn the men. The correction of the fault, whatever it was, and the introduction of fresh air, would quickly revive them. Mrs. Eddy's mission included a protective function of this nature in relation to her Church.

What a precious plea Mrs. Eddy makes in writing, "Let there be a Church of Christ in reality -- and in the hearts of men -- before one is organized." One might fancy that when there were a number of persons interested in Christian Science in a community, there could be no possible objection to their building a church structure or obtaining some sort of meeting place in which to worship God. Mrs. Eddy, however, wanted a church founded on the Rock, Christ. When students reach the point where they recognize

demonstration as the only basis for a Church, then they are ready for one; but not until then. She knew that when students failed to recognize the importance of using demonstration rather than human will, ways and means in conducting the Church, they were lacking in the spirituality which alone constitutes a Church of Christ in the heart.

Not only is the use of the human mind in a branch church the lazy way, but it is a definite deterrent to the presence of God. Mrs. Eddy did not want a church like the one which the black man tried to join. After he had tried for some time to join and was refused, the Lord comforted him by saying, "Never mind, brother Rastus, I've been trying for years to get in there Myself!"

The only basis for a Christian Science Church is the basis on which everything in our religion is built, namely, divine Mind. If students founded a church wholly on the human mind, what would there be to distinguish it from any mortal mind church? As a matter of fact, the whole Christian Science Movement has for its intent the glorification of the Mind of God, and the elimination of the human mind as having any place in man or church. Since this is the foundation of our Church, when members permit this false sense of mind to dominate them, to carry them along, and to direct them, it strikes a blow at this foundation. When such an error enters in, it causes the church to become an enemy of God, that is an influence that works against, rather than for the reflection of His Mind. Under such a circumstance, a church cannot be called a Christian Science church! Such a result would be what Mrs. Eddy called a loss of God, from dealing with infants in Christian Science.

Mrs. Eddy had a right to refer to members as infants in Christian Science, who had not cast out the old idea of church, namely, as an edifice where men go to worship a human sense of God, rather than a state of consciousness that demonstrates a scientific sense of Him. The theological sense of church worship is like someone standing on the brink of a river, calling out lovely and agreeable things to those on the opposite shore who are in great need. The problem is to get over to them and to help them, and old theology does not know how to do this. The true demonstration of church makes a bridge over which mortals may pass to the infinite, so that mortality is swallowed up of Life.

Of what value is worship? It would be possible for this church to set forth a proper statement of spiritual facts; yet the functioning of the church could not be called true worship, unless it included the demonstration of those facts. When Christian Scientists claim to worship God through the admission of the teachings that they do not struggle to demonstrate at least in part, they are cheating. They are like children in school who copy their answers. A Christian Science church is no place for cheaters, those who profess to worship God with the human mind, without making any effort to throw off that false sense of mind. They deserve to be classified with the cook who is too lazy to bake a fresh cake; so she puts a lovely frosting on an old stale one.

We find this same cheating sense in some students who try to write for our periodicals with no fresh inspirational quality of their own; so they quote freely from Mrs. Eddy's works in such a way that their articles may sound as though they measured up to the standard of inspiration. Unless writers provide their own inspiration, they have no right to present any article for publication. The purpose behind all of our publications is to



represent the voice of inspiration, since our whole organization is founded on the demonstration of inspiration, in order to contrast its great value with whatever the human mind sets forth. To write an article on Christian Science solely with the human mind would be like one relating a case of healing in a Wednesday Evening Meeting where he used a material medicine, as though the mere fact that the person involved called himself a Christian Scientist gave him the right to call the healing a spiritual one, even though he employed a material remedy.

As the pioneer and Leader, Mrs. Eddy saw farther than her students did. For instance, it was plain to her that mortal belief always claimed to be able to simulate whatever divine Mind could do. In I Kings 18 we read of the contest between Elijah and the priests of Baal. Would the priests have permitted themselves to be drawn into such a contest, had they not confidently expected to be able to match whatever Elijah did?

The magicians of Egypt simulated the miracles of Moses up to a certain point. Had Moses had a more advanced understanding, he no doubt could have prevented this, as Elijah did. The latter's demonstration included not only setting forth the wonder of the operation of divine power, but rendering the action of mesmerism null and void. The priests' efforts to bring out the phenomena of the human mind were thus suppressed.

If the human mind is responsible for all of its phenomena, then it controls what it puts forth within the limits of its own dream. Therefore, whatever can be accomplished in changing human belief and material phenomena through the power of divine Mind, the human mind can duplicate, if it is not restrained. Theoretically, the point at which the human mind can no longer duplicate the phenomena of divine Mind, is when the latter begins to dissipate and destroy the mortal dream.

On page 83 of Science and Health we read, "There is mortal mind-reading and immortal Mind-reading." Mrs. Eddy was metaphysically logical, when she realized that mortal mind might read the thoughts of unwatchful students and thus thwart divine plans; that important moves might be neutralized if students did not watch, and make the demonstration to prevent this mortal mind-reading.

If God has called you to do a certain thing and you realize that you must keep the matter secret, it is not enough to refrain from speaking about it. You must make a demonstration to realize that mortal mind cannot read your thoughts and so rob God of His purposes; that the so-called human mind cannot even approach divine Mind, any more than darkness can approach light. You must know that the human mind does not exist, and divine Mind does not recognize its existence; that it cannot read your thoughts, because you reflect divine Mind. Once Mrs. Eddy said that if you want to keep a secret, it is not enough not to repeat it; you must not even hold it in conscious thought, lest through the claim of mortal mind-reading someone pick it up.

Once the foregoing point is comprehended, one will see why it was right for Mrs. Eddy to warn Mr. Johnson to say nothing of what she wrote, or of the letter. One who reads even a portion of her vast correspondence is soon confronted with such statements as, "Let no one know what I write nor where you go; remember this."

Mrs. Eddy went even further. When she sent a letter or manuscript, she often had the mental workers in her home follow it mentally with a thought of protection, until it reached its destination, to be sure that animal magnetism would not divert it, delay it, or open it to discover its contents. Many messages were not entrusted to the mail at all, but sent by messenger.

Most of her students did not hesitate to entrust important letters to the mail, until she warned them. Few of us at that time appreciated, as she did, that the human mind, being causation in its own unreal dream, could produce phenomena detrimental to Christian Science. Spiritual understanding would enable one to see that Mrs. Eddy's over-precautionary measures were justified. For instance, she knew the possibility of what she was doing, referred to in this letter, being neutralized, if mortal mind got hold of it in advance.

Once a property owner kept constant vigil lest anything of a commercial nature enter his neighborhood and impair the value of his holdings. He persuaded the rest of the community of the rightness of his stand, and was thus permitted to represent them at all hearings for such matters. In this way he thwarted many ventures. Finally a man managed to secure permission for a gasoline filling station, which was a distinct advantage to everyone in that town. He was able to do it, however, only because he went about it so quietly that the chronic protester did not find out about it until it was too late.

Error works the same way as regards to God's plans. If important moves that come from God leak out, error seems capable of thwarting them and so of preventing activities that are right and would foster spiritual progress. If we are wise and watch lest mortal mind discover what we are about, we can outwit it and accomplish our end. Mrs. Eddy's care about keeping things quiet, caused some students to feel that she was unnecessarily cautious. Yet, consider the man who erected the filling station. If one word about this project had reached the ear of the property owner, he could have thwarted the plan. Was the caution and secrecy of the first one foolish?

The human mind is the enemy of all things good. If a thing is God's plan, there is necessarily a deterrent in the way which must be removed. Every forward step that is metaphysical and scientific is met by opposition that must be handled. Mrs. Eddy expressed this point in a letter dated March 10, 1888, "The book Unity of Good was needed or it would never have taken about six months to get that little book published. The way is always blockaded in proportion to the weight of good that is to be carried over it, you know."

What did Mrs. Eddy mean when she called a student an infant in Christian Science? An infant has no knowledge of what is going on, other than the fact that when it is hungry, it knows its mother will feed it. Mrs. Eddy fed the infants, but for the sake of their own safety, she refused to divulge to them the higher teachings or the secret of her experience. She knew that the moment one had this higher knowledge, error would pounce upon it, just as a gang of thieves mark a man the moment he becomes the possessor of a valuable jewel.

When a student discovered any of the secrets of Mrs. Eddy's experience for himself, she knew he was safe in the possession of such knowledge,

because he had earned the right to know and would exercise the protection that is necessary when one is the custodian of great spiritual truths. Once a lady started to tell a friend a secret, and the friend said, "Don't tell me; then I will have no secret to guard."

Mrs. Eddy knew that if she did not give students too much truth to guard, they were more apt to remain loyal, yet she yearned to give them all she could. Many of her fine students did finally become disloyal. One reason for this must have been because the devil pounced upon them to make them so, when they had become custodians of higher truths. Mrs. Eddy knew that she could protect a student from the error that accompanies higher spiritual knowledge, by not sharing that knowledge. It is surprising to learn that Mrs. Eddy did not divulge the spiritual secret of her life to the students who lived with her in her home, when she could have done so -- at least, it seems that way to us today to whom God has finally revealed this secret. She endured malpractice at the hands of some of her students, and suffered the possibility of misunderstanding, merely because her secret was too profound to divulge to infants in Christian Science.

Mrs. Eddy's insistence that there be a Church of Christ, Scientist in reality -- and in the hearts of men -- before one is organized, was her metaphysics applied to the church. The human mind would assert that a church could be formed when there were enough people interested to warrant such a step; but the mortal estimate of means and processes cannot be trusted in Christian Science, since a church formed after that fashion would be little else than the expression of mortal mind, regardless of what it was called. The metaphysics of cause and effect makes it plain that the outward church, to be a demonstration, must be the visible manifestation of inward spiritual growth. When church is established in the hearts of men rightly, it will inevitably have a visible expression.

What is the mental state that will bring forth a visible organization and structure that has the right to bear the name, Church of Christ, Scientist? What is the thought that Mrs. Eddy indicated would make such a church a scientific expression of causation? First of all one must acknowledge one God and gain some understanding of Him as divine Principle, Love. Next one must put this understanding into practice by healing the sick. Yet more than this is required to establish the thought that would build a church. The Church of Christ, Scientist is the expression of an overflowing desire to spread the Gospel, or good news, to every creature, to give and share with the whole world the benefits and blessings one has received through this Science. It is the visible expression of the thought, "My cup runneth over." (Psalms 23)

The tendency in the old Christian church was to make it a closed corporation which functioned largely for the benefit of its members. It tried to be active in good works and sought to welcome the stranger, without really doing such works or giving a real welcome to the needy -- not from lack of desire but of knowledge of the way. Mrs. Eddy did all she could to safeguard her church from false theology, as if it were just for the benefit of the members, who in turn become busy in good works for the world. The Church of Christ, Scientist functions for the benefit of all humanity. They are the ultimate beneficiaries of its largess. Mrs. Eddy organized her church for humanity and to humanity it belongs.

There is a false theological conception in attending services year after year, where one is grateful that he has a church home where he can go and receive good individually, unless one is outgrowing such a concept. The progressive student should see the need of outgrowing a sense that the church is a closed corporation where he goes to get good. He should feel that he has no more right to call the church his exclusively, than does a nurse in training, to call the hospital hers; it is a public hospital where she is privileged to receive training, so that in turn she may minister to the needy.

Mrs. Eddy knew that when students have established a church in their hearts, a right sense of good and a desire to share that good, there would evolve the outward ways and means to make that good practical. Such a thought could not help but find expression. Once she stated, "Our churches will spring up spontaneously from the soil of healing." She wanted her Church to be the spontaneous expression of a thought so filled with a desire to share healing in the best possible way — which today is by means of an organization — that it truly would be a Church of Christ, Scientist.

A sick patient is healed in thought first, before the visible expression of that healing appears. The rule of metaphysics is, that that which is established in cause, is made manifest in effect. Science and Health tells us that Jesus saw the perfect man and that this did the healing, because that correct concept in cause had an outward manifestation of health.

Mrs. Eddy knew that her Church not only had to be the expression of a spiritual thought, but it had to be continued by that same thought. With his whip of small cords, Jesus whipped those who represented the human mind out of the temple. There was a symbolism in the fact that the cords were small. Had they been large, it would have indicated that the large affairs of the temple were not being conducted through demonstration. Church members are usually betrayed by the human mind, because they strive to demonstrate the important matters, and neglect the small ones, leaving them for the human mind to do. The little foxes spoil the vines; doing the minutiae with the human mind hinders growth. Little things seem to them too trivial to bother to demonstrate them. So the human mind should be excommunicated from the Church of Christ, Scientist, just as fast as possible, just as rapidly as students can be trained to see the error of the human mind, because it is God's enemy, being the belief of His absence.

It was a strong statement from our Leader when she wrote, "This absolves me from all future loss of God, from any dealings with infants in Christian Science." Paul writes in Corinthians that "evil communications corrupt good manners." He is referring to the contagious nature of animal magnetism. A practitioner cannot afford to remain in the atmosphere of the sick for long. He must retreat every now and then into his consciousness of God's allness, realizing that there is no room for aught but good in this allness. From this platform he can descend to grapple with the problem of uncovering mortal beliefs for patients. If he stays down too long, however, it is at the expense of this spiritual consciousness. He must continually resort to his absolute standpoint for his own safety, as well as for the good of the patient.

This is especially true in the case of a patient who does not respond to treatment. The Master tells us how to act in such a case, when he says that we are to shake the very dust from our feet. We are to watch lest we suffer a loss of God, by accepting the conclusion that there is an error that cannot be healed. Disease never existed in any form, no one ever has it, and no practitioner ever tries to heal it, because there is none. The sick man is merely in a state of mesmerism in which something that is not, appears to be. When one fails to lift the mesmerism for another, he must watch that he throws off every effect that the outcome of the case might have upon his own thought in robbing him of God, and to make him believe in the reality of the claim of disease and its stubbornness under certain circumstances. Jesus knew that in coming in contact with error in others, a layer of their dust may settle on the bright surface of our reflecting thought; therefore, he instructs us to watch and to clean it off.

Mrs. Eddy's thought had concerned itself with this particular error involving the Trustees to a point where she knew, if she continued to do so, it would lower her thought. Hence she wrote them to drop the movement to charter the church, and incorporate in such a way that the building fund might be turned over to the Directors. Then she could withdraw from the situation and have a chance to do her work, which was the daily spiritualization of her thinking. She felt the imperative need of being absolved from any further call to touch this problem, and so experience a loss of God. She needed to be free for a time from dealing with immature thought, which had as little comprehension of the effect of its own immaturity on her maturity, as an inveterate smoker has of the offensiveness of the odor he carries to non-smokers.

When members from all over the world were invited to Pleasant View at the time of the Annual Meeting, no one who did not live in the home could appreciate what this event cost our Leader in a loss of God, with the thought of hundreds turned toward her with a material and mortal mind curiosity, even to the point of hoping that they would receive a healing by touching the hem of her garment mentally, as it were. At the time of the dedication in 1906 Mrs. Eddy's instructions to the mental workers in her household included the following, as part of the work to be taken up, "We can and do help our Leader, and nothing can hinder us. She does help herself. God is her ever-present help. We are better every day and hour, healthier, higher, holler, better for the approaching dedication. Good governs this hour and us."

On Dec. 6, 1893 we find Mrs. Eddy writing to James F. Gilman, while he was painting the pictures for Christ and Christmas, "Cannot see you before next week; a dressmaker keeps me from heaven this week. Wish it was so thoroughly in my heart that even dressfitting could not cast it out."

Mrs. Eddy knew from long experience that dealing with infants in Christian Science was apt to cause her a loss of God for the time being. At the time of the pilgrimages of students to Concord, the workers in the home were called upon to watch and pray, to counteract the effect of the thought of Christian Scientists so-called, -- although Mrs. Eddy did not call them that. How could she call them Christian Scientists, as long as she felt an inroad of mortal mind thinking coming from them, which was even worse in its effect than the emanation of straight mortal mind would have been? The mental situation could have been handled more readily, if she had had those

to deal with who were not professing to be Christian Scientists, and not claiming to understand the power of Mind.

It is difficult to conceive of what a loss of God meant to our Leader. After addressing the audience in The Mother Church for the first time, she was heard to remark, "I looked over the whole audience, and I did not see a single Christian Scientist." She did not detect one student who was alert enough to see that she needed an inflow of inspirational thought to refresh and sustain her, and who worked mentally to this end. They were all carried away by the desire and curiosity to hear and see her in the flesh. The effect of this on her was to make the flesh to seem more, instead of less real, while her whole effort and desire was to dominate it, put it under foot and rise above it to the point of knowing and proving that it was incapable of standing in the way of her spiritual growth or her ability to see God. She was seeking to put the flesh where it belonged, under foot, while they were exalting it, from a loving motive.

Mrs. Eddy did not blame infants in Christian Science for not being more advanced, but she did find it necessary to protect herself against them. When a mother has a headache, she does not expect her children to understand how she feels, but she does have to take steps for her own protection to compel them to keep quiet. The infants in Christian Science tried Mrs. Eddy's patience and caused her suffering. Nevertheless she knew that, as they progressed, if they were working with right motives, they would work out of immaturity, and become helpful and constructive workers.

I shall always be grateful that my first teacher, Mr. Greene, had some insight into the error that tempted students at the times they gathered to see their Leader in Concord. At one time he had a group of his students with him, watching to catch a glimpse of Mrs. Eddy as she went for her dally drive. Much to the disappointment of us all, he led us to a back street, where it was evident that we would miss seeing the one we all revered so much. His comment was in substance, "This sort of thing does not help our Leader. We came up here hoping to get a blessing, and we will get it, if we hold a desire to help her, and to strive to see her as she is, spiritually, instead of yielding to the suggestion that we would enjoy seeing her in the flesh. There is a blessing waiting for us here, and we can get it if we listen for it, and expel from thought all material sense and all desire to see our Leader as a person. In this way we will be a help to her, rather than a hindrance." Finally Mrs. Eddy drove down this very street to avoid the crowds, and as she passed she spoke to us and to Mr. Greene, whom she recognized. Thus we not only received the spiritual blessing coming from our right efforts, but were rewarded by seeing Mrs. Eddy.

Mrs. Eddy loved the infants in Science, although she did not expect a student like Mr. Greene, who had studied with her and worked with her in the early days, to be an infant; and I believe that he was above that classification. She did not blame the infants for giving her much to meet. She knew how difficult it is when a crowd gathers, not to yield to the majority of human thinking, the "mob mesmerism." Therefore, at such times, even advanced students were liable for the moment to be influenced erroneously, and to add their weight on the wrong side.

In regard to the second letter of August 22, it can be said that, like the rest of the letters in this collection, it illustrates the steps taken by

our Leader, in making the structure she was founding and erecting, so secure that it could never be shaken. It would appear as if, in the lawsuit which began in 1919, it was shaken, but it stood. The lawyers for the opposition tried to claim that the records were inadequate to prove the legal existence of the Board of Directors, all of which they claimed nullified Mrs. Eddy's plan of organization. They declared the records were slim and incomplete, and that important links were missing, especially in regard to what happened in August of 1892 relative to the reorganization of the Church. When the decision was finally handed down, however, the records were considered adequate enough to prove Mrs. Eddy's purpose, and this purpose prevailed, as outlined in the Church Manual.

Students who talk about Mrs. Eddy's wonderful foresightedness forgot that she was not foresighted, as men count foresightedness. She trusted in the wisdom that came to her from God, and took each step as it was presented to her. Thus this simple note directing Mr. Johnson to hold things in abeyance, is an indication of the wisdom she reflected. Think how busy she was! Think how many details she had to carry in thought! Think of the fact that every day everything that needed to be completed, was completed -- every thread was knotted, as it were, no matter how unrelated or isolated it appeared to be -- so that what she did could not be reversed, prevented or thwarted! Then it becomes plain that nothing but divine guidance in such details could have brought her the success she enjoyed.

It is certain that her mental ear was open to receive the wisdom that anticipated everything that was needful to be done. One illustration that helps one to understand how this wisdom works, is to consider how the rain fills every depression on the ground, omitting none. Not a single hole is neglected. Similarly, when infinite Mind covers the earth for you, as it does when you make a demonstration, it meets every single need and anticipates every condition. Thus it is not the human kind of watching that is needed. The right watching means bringing divine Mind into operation and being alert to its impulses. The fact that divine Mind fills all space and knows all is the reason why, when one makes a demonstration, there is never anything omitted, nothing forgotten or neglected.

Mrs. Eddy's experience would lead the average mortal to say that she had a wonderful human mind, with a large capacity for details. Yet it would have wearied the strongest mind on earth to try to remember the thousand and one details which Mrs. Eddy watched over. How could one brain have compassed it all? Here she was, all the time, founding a church, teaching, lecturing, writing, revising her books. We know that she was not constantly charging her thought to remember human details. She trusted God to bring to her each day what was to be done and she did it obediently. There is no weariness in the action of divine Mind. It is refreshing and restful at all times.

Pleasant View,  
Concord, N. H.  
August 23, 1892

W. B. Johnson

Dear Brother:

In reply to your letter of the 22nd. Mrs. Eddy requests me to say that "as you have called the meeting you can let them come to it, and there inform them as to how the matter is disposed of, but do nothing more about obtaining a charter." She also says, "I am succeeding in my plans beyond my most sanguine expectation, and hope to be able to give you full particulars within two or three days."

The founding of the Cause of Christian Science was a matter of delicate balance, since it had to be established on a metaphysical basis, so that it could never be uprooted; and yet it had to have an expression that was tangible. Part of Mrs. Eddy's arduous labors necessitated training students to take charge of what she was founding, just as in time of war, a nation has to train young men to pilot the planes as fast as they are built. Otherwise the planes are of no use.

As Mrs. Eddy trained students, she cherished the hope that the time would come when she could step out of the picture, because there were those whom she had fitted, who were capable of conducting the church by the demonstration of divine wisdom, as she did. Alas, she was destined to be disappointed in this! Every student who showed promise for this work, and who exhibited unusual spiritual desires and leanings, brought down upon himself a pressure of animal magnetism that usually rendered him unfit to carry out Mrs. Eddy's plan.

The delicate balance which Mrs. Eddy had to maintain was on the one hand to realize that in founding the Cause everything must be done scientifically; and, on the other hand, to bear in mind that students must be educated along lines of taking individual responsibility. She must not watch over them too closely; at the same time she must not permit them to make mistakes. One might feel a great sense of pity for her labors which were so often unrequited, if one did not remember that God was governing the situation, and all things were working together for good.

A study of Mrs. Eddy's letters to students reveals the extent to which she gave her valuable time to training students, hoping to find at least one who could take the lead in her place. She wrote to Clara Choate that she hoped to be able to "look upon one instance of reaping where I have sown at such a cost to myself and with a patience and humility that you have not the experience of." Again she wrote to her, "This is the whole of the disaster in all cases, — that my students will not accept in time my advice, or take only a part of it. What could a general do in a fight with such soldiers or officers? It would defeat every battle, and so it is doing. Last summer after I beat them at law, Miss Bartlett defeated half the good that would have been done by it. I shall never, under the control the mesmerists have of my students, carry out a full victory. How many times I say O, if only I



had not a single student, I should have not a single enemy that it was anything to conquer. I am speaking of the cause, not myself as an individual. The only reason I take students now is in the hope of getting one that will remedy the others." Here we find her breathing the hope that she might develop one student she could depend upon, without having him overthrown by the deterrent we call animal magnetism.

In the reorganization of the Church in August of 1892 she had to be especially careful to maintain the delicate balance mentioned above, in her relation to the members of this newly formed group, to see that the demands of God were fulfilled without regard for human opinion; at the same time she had to watch that these members were developed spiritually, since the new organization would be of little use without members who were capable of running it. Therefore, she used the details of founding her Cause to test and develop the students, and put them in nominal control; at the same time she reserved for herself the right which enabled her to step in and execute God's plans whenever she found it necessary.

When I was elected a First Member, or Executive Member, of The Mother Church, I was surprised that nothing was done of an executive nature at the meetings. I had imagined that this committee practically ran the church. At the first meeting I attended the time was taken up in remarks about the work in the Field, and in composing a complimentary letter to send to Mrs. Eddy. I was forced to the conclusion that gradually she had found it necessary to take from this body all executive powers, since the members had been found incapable of fulfilling their original mission.

I believe that if she had found that these members, because they had no business of any moment to transact, had devoted themselves as a whole to working mentally for the Cause and the world, as no doubt many of them did as individuals, she would have continued them as a body, feeling that they had a right to exist.

Part of Mrs. Eddy's mission was to give her students tasks to see if they could carry them out successfully. When she found them making no progress in the right direction, and perhaps some in the wrong, she stood ready to ask them to desist, as she did in this letter of August 23, so that she might do the task herself. In this way she indicated their unfitness, as well as the fact that the demonstration, whatever it was, could be made. She could make it, and, therefore, they should have made it. This became a salutary lesson to those students who could take it, albeit a source of hardship to the carnal mind.

Students in college who do not choose to work hard enough to get good marks, refer to those who excel as "bookworms." In this way they imply that the students who get good marks love to study and are naturally smart; so they cannot hope to compete with them. Also by that term they hope to make the smart students appear to be undesirable specimens; all this to justify their own laziness.

The students who could not accept Mrs. Eddy's priceless lessons were apt to regard her after this fashion, as if to declare, "Just because she can do it, is no reason why we can. It is not fair to compare our work with hers. She is naturally spiritually-minded and close to God. Therefore, how can I be expected to approximate her ability? It is not fair to expect the same of

me." Such arguments represented an alibi for failure.

Mortal mind, so-called, is made up of qualities which are offensive to divine Mind, such as laziness, greed, selfishness, self-love, self-justification, self-will. It includes the instinct to offer an excuse for failure, as well as to be jealous of another's success. When Mrs. Eddy's lessons and rebukes were not welcomed by a student, they often brought some of these characteristics into activity; but the honest and sincere students profited by her faithfulness in rebuking error, and were blessed in this way.

It is evident that this letter of August 23 covers an instance where she had given the students a task to do by demonstration, in connection with obtaining a charter. They had failed, and so she sent this message for them to stop, in order that she might make the demonstration herself. The history of her experience shows that this situation was repeated more than once. When she gave the students an important task -- or even one that seemed unimportant -- there were those with whom it seemed instinctive to bring to bear their best human ability, which was not the way to attain success in anything Mrs. Eddy gave one to do.

Such persons, if Mrs. Eddy had requested them to go out and fight Goliath, would have put on the very armor that David tried on and then rejected because he had not "proved" it. No one could have been successful against Goliath who used a knowledge of human methods of warfare, since Goliath typified one who had the greatest skill in that field. No individual could overcome this consolidation of all human minds, unless he opposed it with the Mind of God, which is what David did. It is a logical deduction, based on the axiom that the whole is greater than any of its parts, that the consolidation of all human minds which Goliath typified is, in belief, more powerful than, and superior to, any individual mind, no matter how well developed. Therefore, David chose the only possible way to victory in utilizing the power of God.

Every step of Mrs. Eddy's experience consisted in overcoming and outwitting Goliath. If a student, however, had gained some experience and reputation as a fighter before coming into Science, doing so on a human plane, it would be natural for him to turn to his human knowledge of fighting when she called upon him to fight. He would hope that this knowledge, combined with the additional faith in God he had gained in Science, would accomplish the result she desired.

Experience and revelation had shown Mrs. Eddy that such a mixture would not work in what she was attempting to do; only a radical reliance on God would enable one to overcome Goliath -- a reliance that sought to use divine Mind alone, and to discard human sense as far as possible. Mrs. Eddy had seen many students beaten when they tried to use mixed weapons in this warfare, because with a mixture they could not lay hold of divine power sufficiently to be successful. When one tries to use both matter and Spirit, the latter tends to neutralize the former. On page 182 of Science and Health we read, "It is impossible to work from two standpoints. If we attempt it, we shall presently 'hold to the one, and despise the other.'"

Part of Mrs. Eddy's problem in dealing with students was that, if students felt that they had any particular human ability, they drew on such a resource in trying to help her, feeling that in that way they could

accomplish what she gave them to do; but they never could.

This letter, therefore, can be paraphrased as follows: "I gave you a problem to do, and you failed, because you worked from no higher standpoint than the human mind. Now drop it, since I have taken it over and am being successful, because I am doing it metaphysically. I am going way beyond any human expectancy of success, because I am using divine Mind, and the results of divine Mind are infinite."

One characteristic of the human mind that marks it as human, is its limited expectancy. Its basis being finite, it can never rise higher than finiteness. When one learns that expectancy is the open door to all results in healing, reformation, transformation, and restoration of good, it becomes plain that these can only come in their fulness through an infinite expectancy, which divine Mind alone can furnish.

The human mind was of little value to Mrs. Eddy because of the finite nature of its expectancy which always attempted to stand in God's way and to rule Him out. She was building for eternity, not time. She was establishing modes that would out-date time. If one only gets that which he expects, it is evident that her students could not expect enough with their human sense to satisfy her infinite demands. There are mortals who attain a human optimism which transcends the average human expectancy. Such individuals are able to amass wealth beyond the rank and file of mortals, or develop themselves in other directions; but they are still limited by a finite expectancy, which has become slightly greater than the average limited sense, that is all; what they have attained is as nothing when compared with the expectancy one can demonstrate through divine Mind.

When one has a slight physical ill, and expects to heal it through Christian Science, that may not appear to be a very large expectancy, but it is a faith that is greater than anything any mortal has ever attained with the help of the human mind. The work Mrs. Eddy was doing required an expectancy greater than that which a student would need to heal a case of sickness. Mrs. Eddy would have made use of the human mind if she had found it of any value, just as a sculptor would use wet sand or ice as material for his statues if such material had any lasting quality. But if he wants them to endure, he has to choose some medium that will endure. Similarly, because what Mrs. Eddy was founding was a Church that was to endure throughout time, she had to build it out of material that exceeded the finite expectancy of the human mind.

We conclude, therefore, that in working on the problem of the charter, the students were not using the right expectancy; so she had to tell them to stop, and took over the task herself, as she so often had to do. She always gave the students the greatest possible chance to do things rightly, and when they did, she was grateful.

These letters are valuable to us today because they prove that every phase of the Cause, from its smallest to its largest detail, had to be supplied by divine expectancy. Knowing this, we can see why it is destined to endure. The very basis of Mrs. Eddy's revelation made it evident to her that what she founded would be permanent only in proportion as it was constructed out of enduring material.

How often Mrs. Eddy must have been tempted to be sad, when she found that the Cause was building up faster than she could develop students who were capable of continuing the work as she knew it should be continued. At times she must have been tempted to feel anxious for the future of her Church. She so often saw the animal magnetism of stupidity blinding students to much that was important for them to acquire in the way of understanding, when the Cause was calling for workers to go to all parts of the country.

Pleasant View,  
Concord, N. H.  
August 25, 1892

Dear Student:

I have made the deed of my land ready for your acceptance. Please meet at 281 Columbus Ave., Boston at 11 o'clock A. M. for the hearing and acceptance of my deed on Monday next, Aug. 29.

It will be necessary to return their money to the donors. The circular you sent out unknown to me, promising them both reading rooms and a church, whereto the Trust Deed gave no title whatever, demands this of you, although it must impede the purpose for which I gave my land.

Yours in Truth,  
Mary B. G. Eddy

This letter sets forth a precept which all branch churches should follow, namely, that metaphysics furnishes us a standard of action that is based on the categories of divine Mind, rather than on human precedent. The standard of honesty Mrs. Eddy insisted upon for her Church was far above anything mortal mind could ever know. She demanded a consideration for the purpose for which funds were contributed to the point where, if money was given for a specific purpose, it must be used for that purpose or be returned to the donors.

She was engaged in seeing that the foundation of her Cause was laid honestly as well as scientifically, so that it could never be broken up. It is well to remember that the organization, as we term it, was no part of this foundation. Rather was the organization part of the superstructure. It is conceivable that at some time the organization may be torn down, but the foundation will remain always.

Mrs. Eddy must have realized that if she had suggested a change in the plan as set forth in the Trust Deed, the members who contributed the funds would gladly signify their willingness to have the change made; yet instead she insisted that the funds be returned. In her letter dated September 17 we find her going so far as to state that the effort to change the purpose back of funds donated for a specific end, was "a mild species of embezzlement!"

The branch church of which I am a member in Providence, R. I. had on hand twelve thousand dollars toward erecting a new edifice, when I lived with Mrs. Eddy in 1905. Eugene Greene wrote to me that of a sudden the trustees or church voted to send that money to The Mother Church to go toward building the extension. At once I wrote back that that was not a proper thing to do, since the money had been contributed for a different purpose. It is possible that Mr. Greene, believing that I had discussed the matter with Mrs. Eddy, persuaded the members to rescind their vote on that basis, when in reality I wrote the letter merely as a member of the church. However, the action of the church was wrong and this letter from Mrs. Eddy proves that fact.

When I wrote to Mr. Greene advising against his church donating their funds to The Mother Church, my action was largely prompted by the feeling that they were carried away by sentimentality. I did not have in mind the point of honesty. Yet, living in the atmosphere of Mrs. Eddy's home enabled me to have a clearer vision than the church members in Providence, and to give forth advice on a point I had not discussed with Mrs. Eddy, and yet voice her thought. One who was living with her would be far more apt to be governed by her wisdom, which came from God, than by his own human opinion. Years later, when I read this letter of August 25, I perceived that my advice to my church had been right, more so than I realized at the time. The members had no moral or legal right to take money that had been donated for one purpose, and divert it to another, without the consent of those who had given it.

Now comes the question: what is the metaphysics back of this point of honesty Mrs. Eddy insisted upon? It is possible to trace back from every outward precedent she established to the spiritual idea of which the outward act was the expression. In this case we know that The Mother Church and its extension were built by demonstration, rather than by material money. The money that was forthcoming represented the outward proof of the demonstration. Man's real needs are spiritual; yet demonstration always meets the present human need.

The Master gave the rule when he told us to seek first the kingdom of God and His righteousness, and all these things would be added unto us. God is the true and only source of supply; man's needs are fundamentally spiritual. Then demonstration means the realization and establishment of the fact that nothing can come between man and the source of his supply, or prevent that supply from reaching him without adulteration or reversal. Finally he knows that that supply will manifest itself in the form that is needed humanly.

Hundreds of by-products are made from the soy bean. If one lacked any one of these, he would not need to go out and procure it, if he had a supply of the beans on hand, since he could make whatever it was that he needed. The by-products of divine Mind can be said to be the many material things which man needs in his present stage of experience. In his next experience his needs may be different; yet divine Mind will still be the source from which they will be supplied, since the specific need is the mold, as it were, that transforms Mind into whatever is needed. As long as man realizes that the substance of all good is in Mind, he will seek to reflect Mind, and in that reflection his human needs will always be met.

The human need of Mrs. Eddy's Church was for money; yet from her spiritual standpoint she was able to see that funds obtained through a mixed thought, -- one that was not strictly honest, -- would not build the church she had in mind. For instance, the funds the Providence church had collected would have been in the nature of a second-hand demonstration, which would not have had the same value in building the extension, as money that was contributed directly for the purpose. One might say that it was a "warmed over" demonstration. It would not have been the direct result of the prayer, "Give us this day our daily bread," or, in other words, "Enable us each day to make the demonstration requisite for the needs of this day." To take funds contributed previously for a different purpose, and use them as if they were a fresh influx, would represent a "warmed over" demonstration.

It is the claim of laziness that prompts mortals to use "warmed over" demonstrations, in order to avoid the work of making a fresh one -- the one for the day. The demonstration that results in man's human needs being met is a simple one in Science, when the human obstacle -- or argument of pessimism, fear and false desire -- is removed, just as it is simple to drink from a bottle when the cork is pulled out. Every time one desires to drink of the living waters of Truth he may do so, by removing the cork of belief -- the obstacle that animal magnetism would place between man and all good.

We do not want "warmed over" demonstrations in Science, any more than we want today the ginger ale that was poured out of the bottle last night. It has lost all its effervescence. The right way is to open a fresh bottle each time one wants a drink, and to pour out a sparkling glass full. Mrs. Eddy's rule was not to yield to human laziness and attempt to do a constructive thing with a demonstration of the past, even though the manifestation of that demonstration might still appear to be good. The funds that had been contributed looked very desirable to the students. They probably rebelled in their hearts against returning those funds; but Mrs. Eddy looked upon demonstration as the valuable thing, which one can make any time, anywhere, any moment that it is needed. Why cling to the fruit of a past demonstration, when one can make one today that will supply the bread of today?

To Mrs. Eddy the money that flowed in was merely the human evidence of the success of her attempt to unite herself to God; by means of that connection she received all that she needed to carry out the human program. A Christian Science church is not built by money, but by demonstration, and the money is only the outward manifestation. But it was a limited sense of demonstration to have God meet one human need, and then to use what was received for that need for something else; as if a man should order a bolt to fit a certain hole, and then later change the size of the hole, and expect the same bolt to fit it.

Mrs. Eddy saw that this hybrid sense was a species of dishonesty, being the expression of thinking that was not right before God, no matter how right mortal man might consider it to be; so it had to be cast out, and a fresh start had to be made. If you attempted to put into the foundation of a building a stone that was ill-shapen, you should not be disturbed or surprised if the contractor, detecting it, compelled you to discard it and replace it with a symmetrical one. God's ways are not our ways. Mrs. Eddy

was safeguarding God's church, not from the kind of thinking man considers wrong, but from the kind that God considers wrong.

We learn from this incident that in Science we must deal with cause, and consider effect merely as an indicator that points to what is taking place in cause. If a demonstration is made which does not seem to be in perfect accord with truth and right, let us cast aside its manifestation without fear or regret, and start fresh, with full assurance that Love will approve and meet the need. What did a few dollars amount to in the founding of the Cause of Christian Science if only thought was scientifically established on the basis of God's conception of right! Mrs. Eddy knew that if the foundation of a demonstration is faulty, it is far better to dig it out and start again, than to attempt to build a superstructure and then have the whole thing collapse, as it did in the case of Judas. There was a sense of dishonesty that he had never cast out of the foundation of his thought, and when the test came, this basic deficiency betrayed him.

Unquestionably many of Mrs. Eddy's letters to the Directors carry the intent to make them demonstrate to discover what the real meaning in her letter was, since in this way they would grow spiritually. One might almost conclude that she required them to demonstrate an understanding of her instead of an understanding of God, as a simpler demonstration and one that was stepped down to the plane of their present ability. If they could have demonstrated God as she did, they could have led the Cause without her; but she knew that they were not able to do that. She knew that they could demonstrate to understand her, and thus be able to follow out what she wanted them to do, which was only what God wanted them to do, expressed through her.

It might seem as if it would take as much understanding to interpret the real meaning of Mrs. Eddy's instructions, as it did for her to get her instructions from God in the first instance, but this is not so. When one reads Daniel's interpretations of the dreams of King Nebuchadnezzar, it would seem that to understand Daniel's interpretations required as much insight as to comprehend the real meaning of the dreams in the first instance. In reality, however, it was a simpler step for the Directors, and one that lay within the compass of their present state of growth, to interpret Mrs. Eddy's messages, than it would have been for them to reflect guidance directly from God. She was guided to write letters which would furnish them with the spiritual growth they needed; and through the providence of God enough of these precious letters have survived and been made available, so that students down through the ages may study them and gain spiritual growth in the same way as the Directors did.

Pleasant View,  
Concord, N. H.  
August 27, 1892

W. B. Johnson

My dear Student:

Address duplicates of the enclosed letter immediately to all my loyal students and mail at once.

Affectionately,  
M. B. G. Eddy

Pleasant View,  
Concord, N. H.  
August 27, 1892

W. B. Johnson

Dear Student:

Please add to my letter, after the sentence, "send record of vote to me," and the name of each voter, and attach to this name the sum he contributed.

M. B. G. Eddy

As the chief present-day exponent of the Master's doctrine, Mrs. Eddy taught and lived the fact that each man has a divine destiny. Among other places in her writings, she states this fact on the last page of No and Yes, "Man has a noble destiny." One difference between Mrs. Eddy and her followers was that she was much more interested in fulfilling her destiny than they were in fulfilling theirs. Many individuals who embrace Christian Science, appreciate it because it adds interest and flavor to the drabness of mortal existence. Mrs. Eddy's interest went much further than that. She was determined to live under what was God's destiny for her at whatever cost. Such an attitude is the only one that will enable a seeker to find and to fulfill such a destiny.

Many incidents and details of Mrs. Eddy's life that might appear unimportant and valueless, take on a significance where it becomes apparent that they either assisted her in her obedience to Principle in carrying out her destiny, or became proofs of the operation of that destiny.

One might query as to the reason why valuable space is given in the Bible to record incidents in the Master's life, such as the time where he directed his disciples to go to a certain place, indicating that there they would find a colt; at another time he told them that they would meet a man bearing a pitcher of water, who would show them to an upper room. Why was it necessary to produce the ass and room after this fashion? The disciples



could easily have hired an animal and found a room in the home of a friend; but these incidents became signs and proofs to himself and to the world that he was following out a divine destiny, one that included the ass and the upper room just as the disciples found them. When one is taking a trip that has been planned in advance, he determines whether he is on the right road by signs which appear at certain strategic points.

One will never make progress in fulfilling his divine destiny until he recognizes that he has one, and desires above all else to know what it is, and to follow it. The demonstration to voice truth and to write it, is not difficult, when one desires to do so with his whole heart. But when it comes to one's life, that is a different matter. We are all confronted with very definite ideas of what we want to do and what we want to be. Often we are like children who want to go to the drug store to buy ice cream, and, being afraid that if they ask their mother she will say no, they go without asking her, because they do not want to run the risk of disobeying her.

The reason we do not pray for guidance at every step of our way is because we have definite notions as to just what we would like to do. By not asking God and thus not receiving a leading that is contrary to what we want to do, we play safe. We will never get very far, until, like our Leader, we are so eager to walk exactly in the destiny of God, that we continually watch out for indications, even in minor ways, as both the Master and Mrs. Eddy did, that help us to determine whether we are asking for and receiving divine guidance.

God's plan for us is the only successful and right road that will take us out of this maze of evil that we seem to find ourselves in, and lead us into the eternal harmony of spiritual existence. We will never find this way unless we want to, and we will never want to, until we are willing to be guided from above in every way. In order to achieve this guidance we must be flexible, and say, "What wilt Thou have me to do?" One who has had even a glimpse into the importance of seeking divine guidance, knows that there is nothing in his life too insignificant to be the occasion for him to pray for guidance.

One of the strong evidences that one is functioning under divine guidance, is when he has proved that he has attained the ability to receive it. Thus every one of the steps Mrs. Eddy took, even those that seemed unimportant and of no special significance outwardly, such as we find in letters like the two in question, becomes evidence that she was praying for guidance, that that guidance was being revealed to her, and that she was following it. Thus such insignificant details as noted in these two letters become proof for all time that Mary Baker Eddy was carrying out her divine destiny, and so they have a place in Christian Science history as important as the place accorded in the Bible to those details like the finding of the colt, which were needed as proof that the Master was following a destiny which divine Mind had planned for him.

In the days of the Indians it was possible for one of them stalking an enemy to know whether he was on the right trail, by such a small thing as a bent twig or the chattering of a bird. Similarly one who is seeking to follow a divine destiny may know that he is successfully following it by small signs as well as large. The Bible promise is that we shall be governed by Him and He will direct our paths, in proportion as we acknowledge Him in

all our ways.

One essential point in divine guidance is to establish the desire to be directed by God in every way. To withhold any preconceived desires at any point and thus to be unwilling to yield to God's plan in its entirety, is to mar the demonstration. When the potter selects a lump of clay for his work, he may reject it if it has a hard place in it that refuses to be molded. Complete flexibility under his hand is the requirement.

Once a man who was a heavy drinker succeeded in throwing off the habit through will-power, when he saw that otherwise he would lose his wife. He cited his own case to prove that one did not need Christian Science to overcome such a habit, provided one wanted to do it enough. I replied that he had won half the battle when he had gained a sincere desire to get rid of it, which is just what Christian Science provides. It is true that drunkards are desirous of getting rid of the suffering such a habit brings, but it is another matter for them to attain a wholehearted desire to get rid of the belief in pleasure connected with the indulgence.

The difference between Mrs. Eddy and most of her students in regard to following out God's destiny was the strength of her desire. She wanted to be obedient to God in every way, and to follow where He led, while they did not. Their willingness to be led by God did not go very much further than a desire to be taken out of discord and difficulties.

The Bible itself records the history of a people who, when they were sincerely willing to let God lead them, were prosperous and successful, but who, when they hardened their hearts against God and followed out their own wills, reaped the results of such error in war, failure, and lack. The history of the Jews became a Bible because it was given a metaphysical explanation, that makes it of help to all who would follow where God leads. The life of Mary Baker Eddy becomes a Bible in proportion as it is given a spiritual explanation, and common every day happenings are analyzed metaphysically.

Pleasant View,  
Concord, N. H.  
August 29, 1892

Beloved Students:

I have succeeded at last in getting the Trustees, Mr. Lang, Mr. Munroe and Mr. Nixon to return to me the title of the lot of land in Boston on which to erect a church building and have again through an indisputably legal deed conveyed it to Trustees for the purpose aforesaid and the object for which I had before donated it. This last title that I give of the building lot is sound and Mr. William B. Johnson is one of the Trustees for building and for receiving funds for building our church in Boston.

Now, dear student, will you aid me in recovering our funds in the following manner, which funds to be legally handled by the old Trustees must be returned to the contributors.

Call a meeting of all the contributors that you can get together and let them vote to return their contribution to William B. Johnson, 41 G. St., South Boston, and to send the record of this vote to me.

Your loving Teacher,  
Mary B. G. Eddy  
William B. Johnson

(This letter, the signature and name of Mr. Johnson, are all in the handwriting of Calvin A. Frye.)

Students of the life of Mary Baker Eddy are required to make an effort mentally and spiritually to perceive how the hand of the Lord was present with her, guiding her in her activities. It is not enough to conclude that, because of the harmony and success of her endeavors and methods, she must have been governed by divine Principle. To be sure, evidence of success is more or less proof of this fact; but it is also true that the sagacious and prudent human mind has often successfully started movements of various sorts, anticipating and overcoming obstacles.

The ultimate effect of demonstration is harmony, but it does not follow that all harmonious manifestation is a proof that spiritual thought is ruling and guiding. Harmony may also evince the fact that one is subject to the belief of harmonious matter; in the long run, however, truth will show forth which is the real harmony.

Mrs. Eddy placed her trust in these three Trustees, and set the example for her church to do likewise. Was that a lack of demonstration on her part? Was it a lack of demonstration that caused the Master to select Judas as one of his disciples, or did he do it because God led him to do it, in spite of the fact that Judas was materially put into the temple that would crack under pressure?

Many times one who joins the Christian Science organization believes that all the members who are apparently faithful and active in their love of Christian Science, can be trusted. Yet the same individual would not necessarily believe that a boat was seaworthy in a storm, merely because it had proved to be so in fair weather.

Could the Master foretell how Judas would act in a storm? Could Mrs. Eddy tell in advance how students would stand up under the pressure of error? Many students who have fallen by the wayside, were humanly and metaphysically adequate for the offices they were placed in, as long as there were no storms of error.

Mrs. Eddy was competent to select for responsible positions those whom God pointed out to her as the suitable candidates; but the moment she put a student in a key position -- one where he became valuable to God, and thus came under the opposition of animal magnetism -- error assailed him in order to render him hors de combat. It must be recalled that Mrs. Eddy had to

select workers when the harvest was plenteous, but the laborers were few. Furthermore, she herself states that the one point she found most difficult to make her students understand was the subject of animal magnetism.

Stephen A. Chase was selected to fill the important position he held, not so much because of his understanding of error but because of his love and appreciation for his Leader, which was strong enough to carry him through the storms of animal magnetism. It was largely through his faith in his Leader that William B. Johnson had the ability to resist the pressure of evil which would tend to make a student self-willed, disobedient, or disloyal. If he disagreed with her at first, he yielded to her judgment, and thus was safe.

As Mrs. Eddy gained more students, she had a larger number from which to select those fitted for the various positions. While it was quality rather than quantity she needed, the more students she had, the greater was the chance that she would find one with the ability to handle the animal magnetism that dogged the footsteps of those in high positions.

The three Trustees which she first selected were men of unquestioned honesty and ability; but they yielded to animal magnetism. Therefore, Mrs. Eddy had to rip out all the work that had been done up to this time, and repeat it. In this letter we find her lovingly and willingly picking up the threads and starting afresh. Such was her great love, that she cherished no enmity towards those who betrayed her. She treasured every spiritual lesson which she learned through experience, and left records of them so that future generations might benefit by them.

The valuable and vital things that we are privileged to know today were the fruit of Mrs. Eddy's toilsome experiences in dealing with refractory students, experiences which cost her hours of extra work. Her own thought and demonstration were sound and right, but she was confronted by the uncertainty of what a student would do under pressure. That was something she had to find out by experience.

If it is possible to reach the point of spiritual discernment that will enable us through demonstration to select for office those who are least liable to fail under pressure, then we are obliged before God never to select anyone for office apart from demonstration; since demonstration means gaining the approval of God for a candidate. Only when a candidate is approved of God can we have the assurance that either a student in office will not prove a traitor when pressure is laid upon him, or else, if he does, the wisdom of God will safeguard the situation in His own wise way, and bring out the highest good.

Sept. 3, 1892

My dear Student:

Don't omit to state in your letter to the contributors that in the first deed of Mrs. Eddy's land in Boston it was stated the lot was given on which to erect a church edifice, and no mention was made in it of having publishing rooms on this lot. And she has never consented to having a church and

publishing rooms built on it, and did not know that a circular letter was sent out requesting contributions to both, until her lawyer showed it to her about two weeks ago. (Do not send this scrap but copy it and sign your own name to it, for I can attest to its truth.)

M. B. G. Eddy

Mrs. Eddy's entering into the minutiae of church government is a grand example for students, since error would send out the impression that it is not proper to seek God's guidance in relation to unimportant human things; yet her example proves that nothing is too insignificant to use as an occasion for seeking recourse to divine Mind's leading and guiding, rather than permitting the human mind to be in the saddle.

Mrs. Eddy was so jealous for the Lord, that she sought to rule out the human mind at every point. She knew that it was responsible for every bit of evil that exists in belief, and so she marked it for destruction. Her attitude toward it was that if you give it an inch, it will take a mile. If it was permitted in the saddle even in minor matters in her home, it would soon claim to rule the home, since by its very nature it is arrogant and domineering. Whatever room it claimed to occupy, to that degree God was ruled out. Therefore, it was her jealousy for the Lord that caused her to rule it out even in the smallest details in her life. Instead of ridiculing her for not even allowing her stockings to be ironed with the skill of the human mind for instance, we should stand in reverence before her faithfulness to Principle even in such a minor matter.

A great lesson can be learned from the story in Acts 5 of Ananias and his wife, who joined the group of early Christians, and then lost their lives because they retained part of their funds for themselves, after they had agreed to contribute all they had to the common fund. Interpreted symbolically, the story would indicate that this couple had agreed to give up the use of the human mind in every direction, in order to utilize divine Mind; they gave up only part of it, however, and retained part of it; just as students will claim to have given up the human mind entirely, and then when they come to the church business meetings, they will flaunt the human mind without shame. The fate of Ananias and his wife should be sufficient to teach any Christian Scientist that it is a crime in God's sight to reserve any part of the human mind -- which the Master told us is a murderer from the beginning -- or to believe it to be worthy of retention and use in any direction whatsoever!

The Bible proves that if you reach far enough into the human mind, you find a murderer. Mrs. Eddy did not care to consort with a potential murderer. If an acquaintance came to visit you and you learned that, if he was pushed far enough, he would commit murder, you would certainly oust him from your home. Logically, if Mrs. Eddy wanted to make God all in her home, she had to rule out that which would claim to occupy the slightest portion of the space reserved for God alone.

One might claim that it was an unworthy use of the great and mighty power of God to put it into operation, for instance, to remove a wart or

blemish on the skin; yet that slight discord is a gentle reminder that the human mind is claiming presence and power where only God rules and exists. Even so slight a thing as a wart provides an opportunity for one to develop one's demonstrating sense, and thereby rule out the human mind and rule in divine Mind, -- which is always a right and worthy thing to do. It is true, however, that the results of such effort are not to be compared in value with the spiritual training and development such effort brings.

Motive is important in God's sight. It requires spiritual growth for one to attain the broad and unselfed motive our Leader had, and so rule out less lofty and miniature motives. A beginner in Science might seek merely to get rid of a wart, with no greater objective. A higher motive would seek to take advantage of every opportunity, no matter how small, to rule out the human mind, as well as to grow in the application of demonstration. Under such a motive, the smallest circumstance and detail become a sufficient occasion for the utilization of divine law.

It is proper to seek divine guidance in the smallest matters, if in so doing one forms the habit of challenging the human mind and becoming less dependent upon it, in order to lean more and more on divine Mind. Details of one's life or the church become unimportant only as they are regarded as unimportant by one without the insight to perceive the value they can be to him.

Mrs. Eddy created many hypothetical situations for students, in an effort to train them, and to help them to form habits of metaphysical thought and demonstration. In this she would be criticized only by one who believed that it was results she was seeking, more than the training of students. In demonstrating the efficiency of a vacuum cleaner, a salesman will put dirt on a corner of a rug and then clean it off. His object is neither to make the rug dirty nor to make it clean. Mrs. Eddy had discovered the scientific process whereby the human mind may be eliminated, in order that divine Mind may be found to be the only Mind. It was the value and efficiency of this process that she sought to set forth.

When Mrs. Eddy demonstrated divine guidance in little details, as she did in the letter in question, instead of leaving them for the Directors to work out, she was building her church and doing it scientifically and without mistakes or flaws. Also she was leaving records for future generations that prove that every step she took was ordered by the Lord. Having established the church according to the divine pattern she was leaving that pattern so that it might become ours. One outstanding precept included in it is the necessity for demonstrating divine leading in minor as well as major details, and for understanding the reason for this.

Mortal mind is a claim of reversal. Therefore, we must conclude that by its very nature, mesmerism would cause a serious temptation to appear to be so trivial that we would feel that it was not worth bothering with, and make one that amounted to very little, seem so serious, that we would expend most of our effort in a direction that would waste it.

Part of Mrs. Eddy's wisdom is shown in the fact that she was not deceived by this claim of reversal. When error suggested that a matter was too trivial to bother with, she distrusted such a suggestion. She followed human law punctiliously even in the little matters, lest in the future error

find some vulnerable place in her Cause.

Mortal mind would suggest that Mrs. Eddy made too much of this matter of the money that had been contributed, in insisting that every penny be returned to the contributors because the Trustees planned to include publishing rooms in the same building with the church. She knew, however, that this was an instance where the human mind was claiming to put a stone into the foundation she was laying, a stone that was not sound. If she permitted it to go in, the day would come when it would give way, as everything human does. A weakness in the super-structure of a building is not as serious a flaw as one in the foundation. She saw the need of founding a Cause in such a way that later no one would be able to ferret out one weak place, one instance of either divine law or human law being infringed in the least degree.

Why did she send the letter in question on a scrap of paper? Was it in order that the Directors would not be tempted to use it as an authoritative document in their effort to straighten out this situation? She knew that the whole weight of error was aimed against her, and part of its trick was to try to prejudice the students against her. If her written word was used as authority in this matter, she knew that it might arouse a malpractice that would react unfavorably on her and on the situation as a whole. So by using a scrap of paper she helped to safeguard the situation.

Mrs. Eddy was training the Directors as well as the students to rely upon themselves. If the Board began to expect that God was governing them in their decisions, and the rest of the students held the Board in this high estimate, it would help to bring such a desirable result to pass. Thus she did all she could to foster such an attitude. If you were a boxing instructor standing behind a novice and moving his arms so that he was successful in warding off his opponent, -- if in some way he could be made to believe that he did it himself without your aid, -- that would greatly increase his confidence in his own prowess.

Mrs. Eddy stood back of the Board and instructed them in procedure; yet she did all she could to make it appear as if they had the full responsibility. Whenever she could, she let them take the credit for having guided the Cause with wisdom and intelligence.

No disrespect is intended when I state that if the students had had the privilege of selecting the Board of Directors at that time, they might not have chosen the ones Mrs. Eddy did. She knew, however, that her demonstration was the real head of the Movement. Hence those that had the conduct of its affairs had to be guided by her. Therefore, the Board had to be composed of loyal and faithful students who were willing to take all manner of criticism, and yet execute her behests. Had they had ideas that clashed with Mrs. Eddy's, as the Trustees did, a much worse tangle might have resulted, than the one that did in the case of the Trustees. The Directors had to be pliable and yet strong; and they were.

Mrs. Eddy not only had to train the Board, but she had to train the Field to accept the ruling of the Board, since in years to come their decisions would be final. Her whole object in training the Directors was to help them to reach her standpoint, so that its decisions might be divinely wise.

(Telegram) Received at 386 Broadway, So. Boston, Sept. 4, 1892

To William B. Johnson 41 G. St.

Take one o'clock train Monday for Concord. Bring manuscript sent Saturday.

M. B. G. E.

(Telegram) Received at 386 Broadway, So. Boston, Sept. 5, 1892

To William B. Johnson 41 G. St.

Do not come but return Saturday letter.

M. B. G. E.

(Telegram) Received at Main Office, 234 Devonshire St., Sept. 13, 1892

To William B. Johnson 41 G. St., South Boston

Have you got the list of contributors yet?

M. B. G. Eddy

Almost without exception, when a student finished a term of service in Mrs. Eddy's home, after he or she returned home, he would receive a letter from her demanding that he keep his thought away from her. One such letter was written by Mr. Adam Dickey as follows: "Our beloved Leader has asked me to write you with the request that in your work for her household, you will not allow your thought to rest upon her." At another time she wrote to the same student (Dec. 5, 1906), "Please remove your thoughts utterly away from me. Through the weakness of some students who have been here and report what I say, it is known that I have great faith in you, and so the enemy argues that you make me suffer. To meet this take it up that you can't make anyone suffer and no one can make you suffer. But do not think of me. Only break the law of the lie. You and the Committee on Business keep me out of your thoughts. My great struggle is with so many turning to my personality for one thing or another. But that's a lie, so banish it all into oblivion, for God is all and there is no other Mind."

When my term of service in her home was completed and I had been home but a short time, I received such a letter. It was severe and stern in tone, and seemed unjust, because it was unthinkable that I would deliberately malpractice on our beloved Leader. It required many years of spiritual growth and prayer for me to catch a glimmer of the real reason behind her message.



Today I believe that Mrs. Eddy often sent such letters under the stress of some physical claim that she was called upon to meet, as part of her investigation concerning the source of the error. I believe that the letter she sent me did not necessarily accuse me of malpractice. Either she was probing thought in order to determine the one through whom the error was coming, or safeguarding the situation for the future.

My inability at the time to comprehend the letter she sent me caused me to burn it, lest it become a witness against her at some future time; but I answered it, assuring her that I had been striving to keep my thought away from her, but that I would seek harder than ever to do this. I wrote that she need not feel that I was keeping my thought wittingly or willfully where it did not belong.

When an organ is out of tune, the tuner tests each pipe to determine which one is off pitch. When Mrs. Eddy was conscious of an argument of discord, I believe she often tested students who were or had been close to her, to determine whether they were in tune. I believe that she could tell unerringly by the way a student reacted to such a letter of admonition or accusation, whether he was guilty.

I am now convinced that such letters were a device our Leader used to determine the source of malpractice. She could tell by a student's reply just where he stood. If he was guilty, she knew just how to handle such an error.

This lesson has a bearing on these telegrams of September, 1892. It is possible that the manuscript mentioned was the article that appeared in the October Journal, setting forth the complete history of the transaction in regard to the church property, and the need of the return of the funds, as previously stated. Perhaps after sending it to the Directors she felt a claim of suffering, and as usual she sought to trace the source of the error. If by chance the Directors were the ones through whom the error was coming, the return of the manuscript would quiet thought and she would get relief. Perhaps she queried whether the error she was feeling was the result of the exposure of the error, since the manuscript plainly stated that the Directors and Trustees were responsible for it, as well as her lawyer. In this article she wrote, "This sad delay to build, this necessity for returning the money so tenderly and generously bestowed, this lack of faith in God's providence and omnipotence, this straining at a gnat in one legal direction and swallowing a camel in another, have not been blessed by Divine Love."

It is possible that Mrs. Eddy saw that this manuscript might produce a chemicalization as many matters do when they touch the question of finances. Here she was, demanding that good hard cash be returned to the donors, when there appeared to be no valid reason for so doing; and in addition to that, placing the responsibility for this demand on the Directors and Trustees!

If, after this manuscript was sent, she felt a mental or physical stir, it is possible that she sought to discover whether the manuscript or the letter of September 3rd was responsible for it. By requesting a return of either, she might quiet the chemicalization and break the thought for the time being. As a matter of fact, the telegram alone might have accomplished the result she desired, so that Mr. Johnson did not have to make the trip to

Concord.

The question of money is one of the most sensitive points in mortal mind. Mrs. Eddy's punctilious sense of mine and thine was far stricter than that of any of her students. Where would you find even today an executive board of a branch church that would consider it a demand of God to return funds to contributors, merely because they had been given to cover a debt, for instance, which was met in full, leaving a balance. It would appear orderly to appropriate the balance for whatever they saw fit. Yet I feel sure that Mrs. Eddy would have returned the balance, or else sought permission from the donors to use it for some other purpose.

It must have seemed hard to the Directors to have to return all the money that had been contributed, and also take the responsibility for it; but it was Mrs. Eddy's highest sense of right, which she had to suffer for so often. However, she never abandoned the right because she suffered for it. In the instance under discussion she might have withdrawn her instructions temporarily until the stir had quieted; but the third telegram shows her reviving the matter again.

Often when a suggestion or recommendation meets with opposition, it is wise to withdraw it and to wait for a season. Then, when it is put forth at a later date, it is often accepted without chemicalization or opposition.

Mrs. Eddy never gave up what she knew to be right, but she used wisdom in putting it forth, especially where she saw that it would arouse mortal thought. For instance, we find many statements in early editions of Science and Health that are softened in the present final revision. Mrs. Eddy made the changes, not because the early statements were incorrect, but because in modified form they were better adapted to bring the truth to mortal mind without chemicalizing it.

The following record illustrates this point in a striking manner. Calvin Frye recorded on January 25, 1890: "From daily baths she entirely stopped bathing and never bathed for seven years. One of her students who roomed with her, one night said upon retiring, 'Oh, Mrs. Glover, how sweet you smell,' to which she replied, 'Why I use no cologne.' 'No, I don't mean that,' was the reply, 'but how sweet and clean your person is.' Mrs. Glover said, 'Well, now I will tell you. I have not bathed for seven years.' 'Oh, don't tell anyone that,' was the reply, 'for if you do, people will think you the dirtiest person that ever lived.'"

Here is a record which many would shrink from, and yet, when it is analyzed, it is found to be a proof by our Leader of the very essence of her doctrine. Part of her discovery was the fact that whatever the effects coming from drugs or matter might be, they were wholly the result of mortals' belief, and in no way due to any inherent power or intelligence in matter. This proposition is true in regard to a drug that seems to heal, to alcohol which seems to intoxicate, and to soap which seems to cleanse. This last point would appear to be startling only to one who had not carried the logic of Mrs. Eddy's teachings to that point. She makes it plain in her textbook that if mortal belief should agree that some liquid other than alcohol intoxicated man, it would be so. Would not the same reasoning apply to soap and water?

It can be said, therefore, that by the very nature of things it was necessary for Mrs. Eddy to make the demonstration of cleanliness apart from soap and water, although the occasion for it may have been that during the seven years in question while writing Science and Health, she was living in boarding houses at a period when many homes had very meager facilities for bathing. Few homes had bathtubs in those days.

This brings us to a paragraph in the sixteenth edition of Science and Health, which may be found on page 355, which reads, "We need a clean body and a clean mind, -- a body rendered pure by Mind, not by matter. One says, 'I take good care of my body.' No doubt he attends to it with as much care as he would to the grooming of his horse; and possibly the animal sensation of scrubbing has more meaning, to such a man, than the pure and exalting influence of Mind; but the Scientist takes the best care of his body when he leaves it most out of his thought, and, like the Apostle Paul, is 'willing rather to be absent from the body, and present with the Lord.'"

Here are Mrs. Eddy's own words which she proved to be true, when she presented her body sweet and pure, according to the testimony of the student who was rooming with her, through the pure and exalting influence of Mind, not matter.

However, lest this drastic teaching chemicalize mortal mind and frighten away the fish she would catch, she changed the above paragraph, so that today it reads, "We need a clean body and a clean mind, -- a body rendered pure by Mind as well as washed by water." This change in no way modified her metaphysical teaching of the truth of what she had earlier proved to be true. It merely fulfilled her own words, when she wrote, "Use infinite tact and discretion, but never craft or policy; never compromise Truth with error. Never use deceit to carry a point."

Mrs. Eddy's example in this regard provided a great lesson for students of future time. When they feel called of God to put forth a proposition that is so drastic in character that others cannot at once accommodate themselves to it, it is possible to use Mrs. Eddy's method of infinite tact and discretion. If a matter has been put forth and the result is a chemicalization, it can be withdrawn temporarily until the stir has subsided. Then when it is put forth again, it may be accepted.

No book ever had harsher criticism than did Science and Health, when it was first put forth. Critics were bitter and made all manner of unkind comments. Finally through Mrs. Eddy's wisdom and untiring efforts in revising it, the world accepted it.

The telegram requesting Mr. Johnson to bring the manuscript to Concord touches the question of Mrs. Eddy's distrust of the mails, and her often insistence that letters be carried by messengers. That her fears in this direction were not unfounded is proved by a clipping from The Daily Globe, Fall River, Mass., dated December 12, 1902. Over a period of time many letters containing money sent to Stephen A. Chase, Treasurer of The Mother Church, were lost. Finally two postal inspectors, according to the dispatch, investigated the loss by using decoy letters. The validity of Mr. Chase's complaint was proved when five out of thirteen decoy letters were stolen.

It can be said that Mrs. Eddy's thought in regard to the mail was one of protection. The work that was being done was God's work, and animal magnetism must be given no opportunity to interfere with it. At the same time it is evident throughout Mrs. Eddy's history that she used every opportunity to stimulate demonstration on the part of students. When she directed students to work against Roman Catholicism, as she did when I was with her, she had no wish to harm Catholics in any way whatsoever. She only wished to rouse students and to cause them to put forth a greater effort to think scientifically because, if they did not present an active united front against the enemy, mortal mind, it would encroach as the ocean often does, when no sea wall is erected against it.

It would have been inconsistent for Mrs. Eddy to denominate Roman Catholicism as a religion, more of an evil than any other phase of organized religious thought; but from her point of view it provided a symbol of mortal mind's use of fear and domination for her to employ in such a way, as to stimulate an active resistance on the part of students against mortal mind's claim to control this world and everything and everybody in it, even in its worship of God.

Much of the work that Mrs. Eddy gave her students to do was for purposes of training, instruction, and illustration. She was preparing warriors to go forth to battle with Goliath, and she conducted this training in the wisest way. She was not overly fussy about the material details in her home; she by no means nurtured a fear of the very claims that she taught were powerless and unreal; but she sought to help students to throw off the yoke of bondage. Since this yoke is composed of a mass of small demands, habits, temptations and suggestions, all these erroneous threads must be cut.

Mrs. Eddy used every possible device to keep the students working mentally day after day. In order to do this, she had to make them feel that their very life depended on such effort, since they would not have put into such endeavor the proper unction, had they felt that it was merely for their training and instruction. One must believe that animal magnetism is threatening his very life, before he handles it with the authority that is needed. Had Mrs. Eddy said to the students, "Now I am calling you to work on this matter for the purpose of training you along lines of demonstration," the work done might have been negative. Part of the training was the necessity for the students to feel that the emergency was real, when she set it forth. Futhermore, when I was at Pleasant View, she seldom told us what the error was that needed attention. She merely indicated that our mental work was needed; then she outlined the points we were to take up, and kept us working until she sent word for us to stop.

Was Mrs. Eddy wrong in causing the students to feel that their very lives depended on the work against error which she gave them to do? If Life is God, then whatever would dim man's conscious reflection of that Life is certainly a blow at his life and hence a serious claim to be resisted.

Mrs. Eddy's distrust of the mail as well as her insistence when she did use it, that we follow her letters mentally as it were, until they had reached their destination successfully, were not only to train students; they were to stimulate in them an active demonstration, in order that she might be assured that it was divine Mind that was at work, rather than the human mind.

William Lyman Johnson relates the details of a trip which he took to Washington at Mrs. Eddy's insistence, in order to deliver certain pages of a new edition of Science and Health to Mr. E. E. Norwood, who was in charge of the work in that city. Mrs. Eddy worked out the details of the trip for him as though there were spies and robbers all along the route. She told him to buy a ticket to New London, and to stay in that city all night as if to outwit anyone who might be following him. The next day he was to depart for Washington. During the trip she told him to keep the precious package tied to his arm, even while he was sleeping, lest it be lost or stolen.

Why did Mrs. Eddy demand such a performance? Was not the new edition of the greatest import to humanity spiritually, and was it not necessary for Mr. Johnson to keep this fact uppermost in his mind, in order that the mission might be accomplished according to spiritual direction and protection? When one learns that alertness and awareness constitute protection, Mrs. Eddy's methods of stimulating alertness appear logical.

Now that our Leader is no longer with us, is it necessary to continue to use such methods? One would reply in the negative, if he fancied that such precautions were taken merely to satisfy her unreasonable demands, and to quiet her imaginary fear. When one recognizes that anything that is done to enable a student to keep actively in mind the truth of being, is legitimate and wise, then he will admit that we should continue Mrs. Eddy's methods today as far as possible. If one feels that her methods of maintaining conscious awareness are outmoded, that proves that he believes that she was obsessed with exaggerated notions regarding evil, that she had dwelt with it, taught it and worked against it for so long, that her imagination was overstimulated; so she translated everything into terms of animal magnetism.

It is no argument against Mrs. Eddy's methods of keeping students aware of the need of working against animal magnetism, when one asserts that he has given up trying to handle it as she did, and he finds that nothing of a terrible nature happens to him. On page 97 of Science and Health, she writes that "the higher Truth lifts her voice, the louder will error scream." Also on page 63 of Retrospection and Introspection she quotes St. Augustine as having said, "The devil is but the ape of God." The conclusion is that if one stops voicing truth, the screaming of error in imitation of truth, will cease; but if one wages a warfare against animal magnetism and seeks to overcome it, -- as one must do if he hopes to progress spiritually, -- by the very claim of reversal, it must seek to overcome him. Thus its efforts to overcome the student are but the reflex of his own struggle against it. The greater one's effort to demonstrate the divine authority of Truth to sustain and govern man in the material realm so-called as well as in the spiritual, the greater the effort animal magnetism will make in this direction, claiming divine authority to bolster up a material sense of man. The height of this effort Mrs. Eddy labeled Roman Catholicism, and made it plain that for one to neglect to meet it from this standpoint would spell spiritual failure.

A great difficulty in Science is to get students to work as they should on the problem of the human mind. They are glad to work on certain abuses of it which are self-evidently bad, but it is another matter when it comes to those phases of it that man uses to sustain himself under fear, to face danger with courage, to get the better of competitors in business, and the like. He still considers such phases to be a valuable part of his equipment for which he is grateful, and which he seeks to cultivate and to strengthen. The world loves stories of meek men who in a desperate hour have laid hold of

the human mind in such a way that they have become courageous and strong-willed. It requires spiritual growth to perceive that when one has learned to reflect divine Mind, any use of the human mind becomes an abuse, and that the only safe place in which to abide is in the consciousness of the allness of divine Mind.

Mrs. Eddy knew that in order to get a student to work against the human mind as though he was fighting for his life, he must see it as a devastating and dangerous devil when unhandled. Jesus did not hesitate to stress this point; so Mrs. Eddy cannot be criticized for so doing. He called it the devil and asserted that it was a murderer from the beginning. Here he was talking about the human mind in such a way as to stimulate resistance against it.

However, if the students had discovered that when Mrs. Eddy called upon them to put forth their best efforts to fight this dangerous enemy called malicious animal magnetism, she was only calling attention to phases of the human mind which she had taught was powerless and imaginary, their fear of it might have left them to the extent that they would not have worked as hard against it as they did. Today we do not want Mrs. Eddy's influence and example to wane, so that students find that if they lose all fear of it, and stop working against it, they get along as well as their brothers in mortal mind do. Christian Scientists should know that their mortal mind brothers are doomed, and they will be likewise, if they yield to this error, since the inexorable action of so-called material law eventually overtakes everything that seems to be mortal, so that mortal mind and its creations are self-destroyed.

Cain lived a daily life of simple husbandry, yet when he murdered his brother, the depravity and wickedness of the mind he was functioning under were exposed. When you see the agony that marks the end of so many mortals on this plane, you can gain some insight into the devilish nature of the human mind which controls them. You can see that it is something that must be overcome. So we must hold it up to view, label it for what it is, talk and write about it, in order to expose it to those ready to receive this information; then will be built up gradually an army of Christian soldiers who are ready to fight against it, not only for their own life, but for the salvation of the whole world.

By animal magnetism Mrs. Eddy meant the human mind. This fact should not cause students to lose their fear of it to the point where they will cease to wage an endless and relentless warfare against it. No teacher or practitioner should betray his Leader's trust to the extent of taking away students' fear of that which, when they are afraid of it to a certain extent, becomes an essential part of their training in working to overcome it. The situation is a serious one for every student of Science, since the question of whether one will enter into the marriage of the Lamb, or go into outer darkness, as the Bible prophesies, depends upon whether one is faithful in overcoming the human mind.

In the parable of the wise and foolish virgins, Jesus said nothing about their daily lives; he merely declared that when it came to a point where there was a need for extra oil, only the five who had anticipated such a need had enough. When the Master came to the crucifixion, he had oil in his lamp; so he did not have to succumb. The two thieves that were crucified with him

had no oil. While Jesus entered the marriage, the reuniting of man with his Father-Mother God, the others remained in darkness.

It is not wise to disclose prematurely Mrs. Eddy's true purpose in laying stress on malicious animal magnetism, and we would not be justified in doing it in this book, were it not for the fact that it has become necessary in order to justify our Leader in phases of her experience that have been misunderstood. The Field must never believe that she was not a consistent Christian Scientist -- that having taught faith in God, trust in the activities of divine Mind, and the powerlessness and nothingness of all that claims to oppose Him, she thereafter feared animal magnetism operating either through persons, sects, or poisons, and showed by her life that she believed that they had more power to overthrow her, than God had to sustain her. Posterity has a right to know that she was at all times confident, at all times trusted God and feared no evil, no matter how much may be said to the contrary.

It was our Leader's great affection for humanity that caused her to do so much work for the world, and to have her students do likewise. She knew that the introduction of the truth into the world was responsible for the aggravation of error, and she was faithful in doing her part to meet this aggravation. She had set a spiritual feast for humanity, and she was loving enough to do her part in washing the dirty dishes that remained. She knew that her exposure of the nature of evil had the effect of unchaining the devil, and she felt the responsibility, and wanted her students to feel theirs, namely, to work to protect innocent humanity from this aggravation of evil.

In a dark cave full of people, even the light from a candle would be welcomed by those who longed to escape from the darkness. At the same time there would be those who loved darkness. They would hate the light, and would conspire, if possible, to destroy the light. There would be those whose eyes were hurt by the light, who would beg the one who brought it, to put it out. They would even rise up to use force to extinguish it. The one bearing the light would have to take these facts into consideration, and do her best to shade the light from those hurt by it, and to protect it from those who would seek to destroy it.

September 6, 1892

Dear Student:

I forgot to charge you not to name anyone having a tablet. Wait until the time arrives -- then will be soon enough to consider such a question. I trust your good judgment has already guided you thus. Thanks for your kind letter on memory; hope you will always remember your friends.

Affectionately,  
M. B. G. Eddy

This letter is evidence of our Leader's care in anticipating effects, and timing moves, lest a premature action do harm instead of good. She watched lest ideas be put forth for which the public might not be ready. Today the tablet on The Mother Church stating that it was erected as a testimonial to our beloved Teacher arouses no criticism of personality worship. Yet fifty years ago the cry on the part of the unknowing was that we worshipped Mrs. Eddy. They could not perceive the difference between appreciation and worship, nor realize the importance of perpetuating and studying Mrs. Eddy's life, because she herself was the best demonstrator of her own revelation, and the one selected by God to be the wayshower in this age, because she was found worthy.

One who wants to know how to demonstrate Christian Science correctly, must learn it from Mrs. Eddy's own life. But, says one, can this not be learned from our textbook? Is it not all contained therein, and is not that all that is necessary for the student? If that is true, why do we not have correspondence schools to take the place of personal teaching in colleges? Surely a student gains more under a teacher who understands a subject and has proved it, than by merely studying a textbook. Page 493, line 13, in Science and Health substantiates this contention.

Mrs. Eddy had to warn her students continually not to put forth ideas that were too revolutionary, until thought was prepared for the reception of them. In the matter of the tablet, she foresaw that, although it was necessary to have it, yet its execution must be delayed until thought was better prepared for it. In the Christian Science Journal for November, 1890, when the suggestion was agitated by my first teacher, Eugene H. Greene, that the church be a memorial church, Mrs. Eddy wrote, "I object to such a departure from the Principle of Christian Science, as it would be, to be memorialized in a manner which should cause personal motives for building the First Church of Christ (Scientist) in Boston. Contributions to this Boston Building Fund should be made on a higher plane of thought."

Mrs. Eddy had as much regard for the wisdom necessary in presenting truth, as she did for the truth itself. One might declare that the first edition of Science and Health gave forth truth without regard for its effect in chemicalizing mortal thought. As she revised it, she finally brought it to a point where she could guarantee that it was sufficiently comprehensible for the youngest student to grasp, without unduly chemicalizing mortal thought. Her authorized works, therefore, are authorized for infants, so as not to give them indigestion; yet they in no way depart from her more profound revelations.

Mrs. Eddy had proved in her own experience that it is only the error of mesmerism that blinds mortals to the recognition of truth. When she handled this mesmerism in her own classes, infants in Science were able to understand the deep things of God. In the class that began on November 12, 1888 there was present a mother and son, a boy of twelve, who had heard of Christian Science, but had never studied a word of it, nor had they ever seen a demonstration. There was present a Methodist minister who had never read a word of Science and Health. One has but to read the profound teachings given in this class to discover the extent of Mrs. Eddy's demonstration in opening their understanding. If she could have been present to make such a demonstration with each one who read Science and Health, she never would have been called upon to simplify its terminology as she did.



Mrs. Eddy not only taught young students in her classes, but she also made the demonstration so that her pupils could understand her teachings. Has not man as God's reflection an infinite capacity to understand the truth? If so, then it is possible to destroy the mesmerism, so that this native ability to understand may be released. When this is done, the youngest pupils in a class find no difficulty in comprehending the deepest spiritual teachings.

Teachers in our Sunday Schools should remember this vital point. They should make a demonstration, so that they will not consider that they are talking to ignorant children, but that in reality they are addressing ideas of God, who possess a native capacity to understand and love the things of God. Under such a demonstration a teacher will have no trouble in teaching and in being understood.

Mrs. Eddy foresaw that any step that was beyond the comprehension of the world would meet with opposition and criticism. A study of Mrs. Eddy's letters makes it plain that trouble among her students or in the church did not disturb her as much as some unwise move that would tend to create prejudice, and to prevent the public from knowing Christian Science as it really is. She would go to any lengths to correct such false impressions. No doubt this is why she wrote to William McCrackan on June 29, 1901 as follows: "You have one of the most important posts to fill there is in the field, and I have an abiding sense so far that you will fill it. Our cause only needs the right men and women in it to encompass the world. God grant us these -- it is all I ask." Then again we find her concern for the public expressed in another word to him on August 24, 1902, "Mrs. Stetson manages her students not as I do students, and to herself I thunder the law and gospel on this subject, but it must not be made public, lest the unity of our churches be broken and thus our prestige and power in the right direction be hindered." Also on November 25, 1902, "If Mrs. Stetson and her students would do their duty to the Press, these malicious articles against their Leader would not appear. This is doing more injury to our Cause than they may live long enough to counteract."

Mrs. Eddy felt that everyone in the world must have the opportunity to approach Christian Science without prejudice. Then he is free to accept or reject it. It is our duty to see that whatever might prejudice him is removed, corrected or prevented from appearing.

Christian Scientists have no quarrel with Roman Catholics as individuals, but part of the obligation they have towards humanity is to protect Catholics from Catholicism, so that they may have a free opportunity to embrace Christian Science if they so desire. One error of Catholicism is the fact that prejudice against the truth is included in the very teaching that purports to be the truth. Its followers fancy that they are being taught the truth about Deity, when in reality they are being inoculated with a prejudice against the truth, which effectually ties them up in error. Christian Scientists have the responsibility for freeing them from this darkening influence. We have no outward method of doing this directly, but we have a mental method which eventually will be successful for Roman Catholics and Protestants alike. When this induced prejudice is broken down, mankind will recognize Christian Science for what it is, and will be free to accept or to reject it according to their own inclination, uninfluenced by any induced prejudice.

It is significant to find Mrs. Eddy referring to Mr. Johnson's "good judgment," in this letter, since we have so many instances in which she repudiates good human judgment, and insists that good judgment is the judgment of God, which man is always able to reflect, if he so desires. In order to do so, however, he must think lightly of his own opinion, and so much of God's that he is willing always to make the effort to bring forth God's judgment. Pride stands in the way of this attainment. One will never seek to reflect the judgment of God, as long as he values his own opinions and judgment more highly than he ought, so that in the business meetings of our branch churches, for instance, he seeks constantly to inject his own ideas, in a place where human opinions should always be ruled out.

The standard of attainment and greatness in Christian Science, is spirituality. Yet those members who through training, education and opportunity have developed their human judgment, do not like to feel that all of that is wasted. They know that their lack of spirituality is quite evident at the Wednesday evening meetings; so they try to rehabilitate themselves in the eyes of their fellow-members, by showing how smart they are in the business meetings. Other members are tempted to accept such opinions because they seem clever and wise. Christian Science, however, is founded on demonstration, and so it exists solely for the purpose of exalting demonstration. Omit demonstration and you have left a mill that makes no cloth, or a tree that bears no fruit.

Concord, N. H.  
Sept. 17, 1892

To the Board of Directors  
of Christian Science

Dear Students:

I have a request to make that it is your duty to grant, viz.

That malicious minds be not allowed again to cause you to sign a circular letter that you send out which in any way shall conflict with the spirit and the letter of my trust deed.

There is a purpose in the minds of the mesmerists to do this again; and I ask that you guard your actions in this respect. Mr. Nixon is still waiting, and looking towards getting out of the Church Building Fund enough to start for the Publishing Rooms a fund, -- which is a mild species of embezzlement.

Yours in Christ,  
Mary. B. G. Eddy

Jesus stated plainly that a man's foes are they of his own household. Analyzed in terms of thought this statement must mean that the human mind is man's foe -- that the very member of his mental household that man uses to

solve his problems, to gain ascendancy over others, and to acquire a living, is his foe when he begins to attempt to reflect divine Mind. It appears harmless under ordinary circumstances, and this fact explains why Mrs. Eddy found it hard to get her students to work against it.

She took up the problem of setting forth the value of divine Mind, where the Master left off. To her divine Mind was not an emergency measure to be used when the human mind failed. She advocated seeking to reflect divine Mind, not merely for immediate benefits, but for the sake of the final demonstration, in which man is restored to sonship with the Father. What is the son of God but the expression of Mind -- one who functions wholly with that Mind and acknowledges no belief in any other?

This leads to the proposition that Mrs. Eddy was rousing students to a fear of the human mind that would stimulate resistance to it. The students had faith in her and trusted her; so when she pointed to the human mind as a dangerous enemy that they must overcome, they obeyed her to the best of their ability.

If a pet dog goes mad and bites folks, the only right and neighborly thing for the owner to do is to put it out of the way. If he loves the animal so much that he will not do it, a neighbor would be justified in resorting to a trick. He might put a wolfskin over it, so that its owner shoots it, believing it to be a wolf.

The human mind is apt to go mad at any time, even though we are so accustomed to its madness and have made such a friend of it, and have leaned on it so heavily, that we feel little disposition to get rid of it. We would gladly see it free of its evil effects, which appear from time to time, but we seldom go further than that.

It was this indifference that caused Mrs. Eddy to put the wolfskin of animal magnetism on the human mind, so that students would be faithful in their efforts to destroy it. Her reference to malicious minds in this letter is an illustration of this point.

Under ordinary circumstances, the stress Mrs. Eddy placed on the importance of returning the contributions which had been made to The Mother Church under the Trust Deed might seem uncalled for; but in founding her Church, she could not afford to take one step that might be questioned, since everything Christian Scientists did in those days was watched to see if one slip or mistake could be discovered. Furthermore, she detected in this matter the effort of the human mind to find a loophole through which it might enter. If she kept it out in the first instance, it could not get in in the second; therefore she was faithful and alert on this point.

She awakened the Directors to the error and to the importance of overcoming it, by giving them the instruction that it was finding expression through malicious minds. Such instruction would cause them to watch more carefully, to feel more keenly the inadequacy and danger of human intelligence, and to work harder to reflect divine Mind, which would preclude the possibility of mistakes being made.

Just as germs in drinking water are detected under a microscope, Mrs. Eddy's spiritual insight magnified errors to the point where their

danger might be perceived. In this way she stimulated an effort to overcome them, when otherwise they might not seem worthy of consideration. Often her students struggled against that which Mrs. Eddy pointed out as being aggressively dangerous, merely because she told them to do so, and not because they truly believed in their hearts that the error was dangerous. She translated all the experiences of life into temptations to separate man from God, because she knew that in this way students would be in a far better position to overcome them.

If a child who could not swim was holding on to his father in the water, he would not permit anything to cause him to let go. Mrs. Eddy pointed out to students that everything in mortal life is a temptation to let go of God. She knew that they were trained to oppose error at all times; therefore, all she had to do to stimulate resistance on their part was to call a thing error, and they would at once go to work as they should. Since malicious minds meant error, it becomes plain what her purpose was in writing this letter.

Mrs. Eddy was putting into operation a wonderful process when she had students work against the human mind as error in whatever they undertook to do for God. They did not always understand what she was driving at, yet by not making things too plain she was helping them to grow spiritually. She perceived clearly the fundamental malevolence of the human mind in its determination to rule God out of this world, and she did all she could to awaken students to see the danger; but she knew that she could only go just so far in this exposure, since wisdom does not permit mortal mind to learn prematurely its latent possibilities for evil.

During the winter of 1937 the Ohio River rose to the unprecedented level of seventy-two feet. Newspaper headlines dubbed the river a demoniacal monster gone berserk; the loss of life and property was appalling. Yet the raging river was the same stream beside which people had so trustingly built their homes and lived for years in apparent safety.

Mrs. Eddy could be likened to one who, through a higher sense, foresaw the terrible potentialities for harm in the peaceful stream, and yet could only go so far in warning the people. The river in turn might be likened to the Biblical character, Cain, who appeared a harmless and industrious farmer, until by committing murder he exposed the basis of his thought. When wisdom refused to accept his offering, it was spiritual sense that detected the latent error that did not appear on the surface.

From the negative point of view of a mortal, the human mind is harmless enough. It is the thought awakened and instructed by Science that perceives that one can never tell when one is being influenced erroneously by it, unless he employs spiritual sense as his protection. St. Paul revealed the treachery of the human mind when he voiced the cry that the things he did not want to do, he did, and vice versa. He saw his normal inclinations being so warped by the mesmerism of the human mind, that his true desires were not discernible.

Mrs. Eddy sought to have her students build up their defenses against the river of mortal mind far higher than they believed would ever be necessary. She cried, "Danger," when they could see no danger. Through spiritual sense, however, she foresaw the terrible possibilities latent in

the error of a false mind accepted and believed in. The very human mind we all use and which we see flowing along more or less harmoniously every day, and which brings to mortals a degree of satisfaction and security, is not a pleasant thing to contemplate when, swollen by fear, greed, and ambition, it turns the world into a battlefield, and sweeps everything before it.

Mrs. Eddy provided that which enabled students to build their defenses so high, that even the swollen river of mortal mind could not inundate their homes. She knew that those who did not listen were booked for a mortal destiny under the human mind, as are all who yield to it without a resistance that is the result of an enlightened understanding.

One who functions under divine Mind enjoys painless progress, until death is swallowed up in victory. So great was Mrs. Eddy's desire to have as many of her students as possible partake of this painless progress, that she exaggerated error in order that students might awaken to see it as she did, namely, as a constant temptation to accept the belief of separation from God.

One reflecting divine Mind has a perfect protection from any inroads of a false sense. If this sense assails him with the obvious intention of robbing him of this reflection, he is immediately aroused to resist; but what about this sense when it comes along with this same intention, yet appearing to be so insignificant that it does not seem worth bothering with?

Insurance companies have studied statistics until they are forced to the conclusion that man is safer on the busiest street corner in the world, than he is in his own bathtub. This is because, where traffic is dangerous, man is alert and watchful, whereas in his tub he feels so secure that he often permits drowsiness and carelessness to overtake him.

It was Mrs. Eddy's mission to exaggerate the simple phases of the human mind, which she knew were just as deadly as its aggressive phases, in robbing students of their demonstrating thought. Householders take elaborate precautions against robbers, while they allow themselves to be robbed of hundreds of dollars worth of clothes every year through moths. It requires something by way of a stir to arouse mortals to see the necessity of checking these apparently small robbers. Mrs. Eddy found this proposition true in the mental realm. She had to exaggerate the claims of mortal mind -- many of them -- before students would admit that they were dangerous to one's reflection of God.

The Bible says that all the ways of a good man are ordered by the Lord. If Mrs. Eddy could get her students under all conditions to function under the demonstration of divine Mind, their steps would be enduring and synchronize with hers in the founding of the Cause. She taught that animal magnetism was merely the use and abuse of the human mind, as the avowed enemy of God, keeping God out of mortal affairs until the demonstration is made to let Him in. She knew that a poisonous snake without a rattle is more dangerous than a rattlesnake, since the former gives no warning of its approach, so the phases of the human mind against which she had to warn students were those that tended to put them to sleep in a false sense of security, as if in this dream of existence there could be a lasting peace and safety separate from God.

A new standard of right and wrong had been revealed to Mrs. Eddy. Therefore, when she warned students against the human mind and their indifference in handling it, she was not gauging their deflection from the standpoint of man, but of God. She was condemning students who knew how to think right and yet who were neglecting to do so.

Humanly, the word, embezzlement, covers the secret theft of funds and is punishable by law. It is a crime that emanates from wrong thinking, and is something no student of Christian Science would commit, if he protected his thought from animal magnetism. Yet there are many other effects coming from the same unprotected thought that embezzlement comes from, which the world would consider hardly worthy of condemnation or even thought, yet from which the student needs to protect himself.

The world cannot understand how Mrs. Eddy felt about sin, since she gauged sin according to cause rather than effect. To her even such a simple thing as the impulse to be irritated, was a trick of animal magnetism to rob her of God; and she knew that when one is robbed of God, he can be disposed of without difficulty. Her teachings thus place irritation in the category of sin, since she taught that it is not only sin to do anything that causes one to be robbed of God, but a very silly thing as well.

It would be silly for the cub of a wild animal to wander outside of the range of its mother's protection, before it was old enough to care for itself and defend itself against its enemies. Likewise it is a foolish act, to say the least, for a Christian Scientist to do anything that takes him out of the reflection of God, in which lies his protection and his ability to help his fellow-man.

Mrs. Eddy could see that it would be difficult for her to rouse students to perceive the serious nature of the mistakes of the human mind, its attempt to dominate, and its disregard for the presence of divine Mind, unless she called attention to its abuse by such a thought-arresting name as malicious animal magnetism. Likewise, when she called the handling of the funds by the Trustees a mild form of embezzlement, something which appeared to be no more than a mistake, -- if indeed it was that, -- she was awakening the students to perceive that in the eyes of God they were becoming a party to a sin that was equal to that which in the eyes of man would deserve a punishment of ten years in jail!

If one was guilty of being an embezzler in the eyes of God, he should not be surprised to have God's punishment descend upon him. If Mrs. Eddy could save him from such punishment, by opening his blind eyes in time, she could surely feel that she had done such a one a great service. Many punishments which seem drastic are really designed to save man from a greater punishment which he is on the way to deserve, if he continues in wrong doing. It is always kindness to discipline children sufficiently, so that they will be curbed in instincts which, if allowed to develop, would grow into lawlessness.

Mrs. Eddy saw what sin was in God's sight, and was able to convey this concept to students, when they would listen to her, so that they would perceive that they were committing offenses in the mental and spiritual realm which were deserving of punishment. In the instance covered by the letter of

September 17, 1892 she did this by comparing the offense to embezzlement in a mild form.

One of Mrs. Eddy's great services to her students was when she compared mental sin with material, so that they might gain a correct estimate of the nature of their offense, when they departed from God's demands upon them. In this way she often saved them from committing sin in God's sight and receiving punishment from God. She knew that mortals considered it no crime to offend God, and that, apart from her teachings, mortals would have no correct concept of what it meant to offend Him.

The Bible gives the prayer of one who prayed, "Cleanse thou me from secret faults." What are secret faults, but the faults hidden from material sense, or those of wrong thinking, which represent a serious departure in the eyes of God from what man should be and do.

The student of Christian Science soon learns the value of healing the sick, as a proof of the truth of his religion. At the same time he must recognize sickness as a punishment for wrong thinking. Just as, when he sees a man in jail, he knows that it is a punishment for material sin, so he must regard sickness as punishment for hidden sin, or wrong thinking. Furthermore, while a man may sin and at times escape going to jail, he cannot escape the effect of mental sin, which is a willingness or a determination to think with a mind which is the deadly enemy of God, and so of man.

When sin is contemplated from Mrs. Eddy's standpoint, it can be seen what an offense it is, when a misguided student brings the human mind into the business meeting of a branch church. To do so is an insult to God, and a failure to follow the admonition in the Bible (Exodus 3:5), "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

If shoes represent human thinking, and the church is a place dedicated to the presence and service of God, then the Biblical rule applies in our business meetings, and students who disregard it cannot escape the punishment that follows spiritual wickedness in high places, or bringing the human mind into a place where the Mind of God alone should be and rule.

One who has no knowledge of any mind except that which he has always used, namely, the human mind, cannot be condemned for using it; but when one learns that God is the only Mind and is jealous of the claim of another mind, and that his work on earth is to deny and overthrow the belief in any mind but God, he comes into a position where he is punished for any failure in this direction.

When Mrs. Eddy wrote a By-law requiring members of The Mother Church to offer prayers in the church for the congregation, she did something that she knew would appeal to the loving sympathy in students and to their desire to bless and help the needy. At the same time she did something to help members to make the demonstration to bring God's Mind with them into the church. While the object of blessing the congregation was a grand idea and one that all should embrace, back of it was Mrs. Eddy's method of helping her followers to keep from sinning against God by failing to bring His Mind into the church where no other mind should ever be. The act of blessing the congregation by working to establish divine Mind as being present instead of the so-called mind of man, enables one to fulfill his obligation to God and to avoid the punishment that must descend upon the one who yields to the

soporific tendency to indulge in the easier way to sense, namely, to use the mind of mortal man.

If mortal man should complain about the necessity laid upon him by Christian Science to give up the human mind, let him listen to my experience with a bowl of expensive English shaving soap, which, when I tried to use it, failed to make a lather. I was about to condemn the soap as being worthless, when I discovered that it was wrapped in transparent cellophane, that I had not noticed, which prevented my using it. When it was removed, the soap was found to be satisfactory.

In giving up the cellophane, I was not losing something valuable; I was discarding that which was covering up something valuable. Similarly, when we are called to give up the human mind, let us not complain that we are called to give up that which has value. We are only called to dispense with that which, until it is eliminated, will hide from us the only thing that has any value whatsoever, namely, divine Mind.

September 19, 1892

Dear Student:

I could not make out the meaning of your letter, (last one) till today. You remember you wrote me that Mr. Lang and you were about to send out letters. This was my reason for recalling mine. But now, as near as I can get the meaning of your letters, no information has been given them until this late date.

This is dreadful! Every time I have got things fixed right, to my astonishment M.A.M. has upset them, unless I could attend to it all myself. Now I beg that you see that your late advertising does not hinder the issue of the Journal. If this delay of the Journal is accomplished -- it will give the ones who are bound to rob the fund, at least all the chance to do this they desire, this too, after keeping back all other means I had planned to have the money honestly returned for the fund to which it could only legally be given.

M. B. G. Eddy

Have the Journal issued the 25th of this month under all circumstances. Once do this as I say precisely. Call the twelve who met at your last Church meeting together. Three days notice is enough. No legal form is necessary after that.

Immediately get together the twelve students that met at your last Church meeting. (No formal notice is required.) Elect a Chairman and Sec. Then vote yourselves, Chairman included, members of the First Church of Christ, Scientist. Choose your officers for this Church. Then vote to receive whatever dismissed from other churches as members of this Church, (all but Mrs. Nixon and Miss Campbell,) whose names are on your first list of charter members.



The very next day have the Secretary inform all these members that as soon as they obtained dismissal from the churches to which they may belong they have become First Members in regular standing of the First Church of Christ, Scientist of Boston. Remember to say in your notice to them, "First" Members.

Yours,  
M. B. G. Eddy

This letter was used as an exhibit in the Master's report of May 1923, in the Suit in Equity, relating to the dismissal of John V. Dittmore as a member of the Christian Science Board of Directors; but the Master declared that he found nothing in it that was material to the case in question.

The student of Mrs. Eddy's life, however, can glean several important lessons from it. It illustrates her effort to construct a net with meshes so fine that no fish could escape. It proves that in matters which on the surface appear to have no direct relation to what she was striving to demonstrate, she could detect the action and trick of mesmerism. Today in looking back, we should be able to recognize that which she perceived through spiritual sense.

In her attitude toward the building fund at this time, Mrs. Eddy indicated that there is an honesty the basis of which is higher than anything the world has ever known. She inaugurated the Science of honesty, one that is not based on one's being found out, if he is dishonest, but on one's obligation to God, as well as his love for his fellow-men. She knew that mortal man is willing to harbor thoughts of dishonesty, provided that they do not manifest themselves in such a way that he is liable to be caught and punished. She saw that she had a task to perform, namely, to establish a standard of honesty which was right according to divine Mind, rather than the human mind.

Mrs. Eddy also had a standard of timing, which meant doing the right thing at the right time. She never delayed when God gave the word. She never postponed doing a thing, even though she might feel that it was beyond her at the time. She never made ill health, or rush of work, an excuse to neglect that which was important. There were times when the pressure of more important letters forced her to delay answering private correspondence, for which she might ask forgiveness; but she maintained such punctiliousness that the lack of taking responsibility on the part of students grieved her, as we see in this letter.

Part of the mission of Christian Science is to wake people out of this mortal state of lethargy, or inactivity -- this continual procrastination. They must learn that if they desire to be Christian Scientists, they must master and overcome these tendencies, since they are obnoxious to God.

It was the way a matter displeased God that brought forth Mrs. Eddy's severe rebuke. She represented God; hence whatever offended Him, offended her. Today her demands have lost none of their force. The requirements which she left as an heritage for her Church were not hers, but God's and

God's demands are as urgent today as they were when she was here! Hence the demand for correct action and demonstrated effort is exactly the same today as it was when she was here. If one starts with the premise that these directions came from God, he can see that he can offend God just as much today by a failure to live up to them, as he could when Mrs. Eddy was here to rebuke him. It was much better, however, to receive Mrs. Eddy's rebuke, than to feel free to break God's commands, and then have to pay the penalty.

When a policeman sees boys about to throw stones at a street light, it is better for him to warn them, than to wait until they have broken the light, and then have to arrest them. No matter how severely Mrs. Eddy rebuked a student, she always stood between him and God's wrath. What stands between us and God's wrath today, if not Mrs. Eddy's precepts? We must strive to rebuke ourselves for poor work on this basis.

In this letter Mrs. Eddy might have told Mr. Johnson to wake up; yet she is consistent with her teaching and declares that it was M.A.M. that upset things, just when she got them fixed right. But she rebuked him indirectly, by implying how subtly it worked, and how her students were handled by it. It was her recognition that these errors were from without, and not part of man, that gave her the ability to help the students to free themselves from them. Had she held them as errors of character, as the effects of bad upbringing, or as inherent in man, she would have been powerless to help anyone.

Mrs. Eddy detected that at this time the trick of mesmerism was to delay the arrival of copy for the advertising, so that the Journal could not be printed on time; or to force the printing of it without the advertising, which would mean a loss of funds necessary to carry on. If that happened, part of the money given for the building fund might have to be used to defray the expenses of printing the Journal, which, from her point of view, would be dishonesty. God was her Judge, and she knew that it required a higher standard of honesty to be right with God than with man. Mental honesty is the highest form of honesty, and a form that is least recognized by the world.

It is always helpful to regard the fact that Mrs. Eddy put her finger on malicious animal magnetism as the reason for error, when a less scientific student might have personalized it. When error is personalized, the one accused feels depressed over the prospect of working out of the error, as though he was incompetent to carry on, so there is not much use trying. If he has certain tendencies which are not right, why try to overcome them? Mrs. Eddy avoided this effect of personalization by regarding every deflection on the part of a student as animal magnetism, or hypnotism. If a man should stutter, he would not feel that he had a lifetime of effort ahead of him to overcome such a tendency, if he learned that a hypnotist had produced this effect in him. Knowing that such a spell was temporary, he would have a firm hope that it could be broken in an instant.

When Mrs. Eddy insisted that The Mother Church be finished at a certain date, when the human circumstances appeared to make such an achievement impossible, she was calling on the students to utilize divine Mind, which recognizes no obstacles in the way of the execution of its plans, thus bringing them up to the standard of Christian Science. In this letter in which she requires the Journal to be issued on the 25th, she is doing the

same thing. Human sense might excuse the Journal's being delayed by declaring that the copy for advertising did not come in on time, that there was a shortage of paper, or help; but in Science no excuses are accepted, since Science recognizes no conditions which demonstration cannot overcome.

Mrs. Eddy, when she set a time limit on some matter for the Cause, accepted no excuses. She made no allowances for unforeseen conditions, such as strikes, storms, fire, since she knew that students have in demonstration an infallible method of fulfilling their obligations. Once she gave the following arresting statement as the rule for her students: "Simplicity, accuracy, and economy. Excuses are intolerable." Thus when she said that the 25th was the date for the Journal to appear, she meant that it was possible through demonstration to issue it on that date even if the human mind said no; so the students must do it; otherwise it would be a failure in demonstration. In this way she made it impossible for her students to do it wholly through the human mind.

It is always interesting to find that Mrs. Eddy knew enough about proper procedure, that she could instruct the students what to do down to the smallest detail, with a clear touch and an unwavering certainty. She declared that no formal notice was required for this meeting. She knew that whatever was done at this meeting could not be abrogated merely because someone claimed that no formal notice had been sent out. There is no evidence that she had had any great experience in Parliamentary matters; yet she outlined the exact form of meetings just as if she were a lawyer with years of experience in organized work.

While Mrs. Eddy at this time organized her church with a Board of Directors, she placed the running of the affairs largely in the hands of the First Members. Gradually it became evident to her that a large group could not function as satisfactorily as a committee. Truth is so vital to the race, that error is set against its establishment. When Mrs. Eddy put forth a matter of importance, she often found opposition to it on the part of the members. Whereas she could get some unimportant measure passed without difficulty, the moment something of importance was placed before them, there would be those who would oppose it. Finally it became necessary for her to take all powers away from this group and place the government of the church in the hands of the Directors.

In conclusion, we have in this letter Mrs. Eddy's conception of honesty, which was one that would pass the scrutiny of God, without reference to legality or human opinion. To her honesty was a fundamental actuality included in divine Mind, which could only be known and practiced by man as he reflected this Mind.

In this letter we also have Mrs. Eddy's consistency, where, instead of berating individuals for mistakes or delays, she placed the blame on malicious animal magnetism. The individual was, therefore, not blamed for the sinful act, but for yielding to the influence of that which made him commit the act.

A third point to be found in this letter is the method by which she drove students to the use of demonstration, setting a standard for them which she wanted them to strive to live up to without excuses. Human contracts provide for nonfulfillment under circumstances which include so-called acts

of God, strikes and similar unforeseen contingencies. There are no such excuses permitted in Science, since through the power of God the student has control over all things.

Finally in this letter we find Mrs. Eddy laying out the procedure for the organization from its inception, doing it with such a sure touch that one is compelled to admit that her reflection of divine wisdom gave her authority and knowledge in every direction. Science teaches that all that man needs to know at any time is contained in his reflection of God. Hence in proportion to the clarity of his reflection man is equipped to go forth to fulfill God's plan on earth.

September 21, 1892

My dear Student:

Immediately I want you to see the 12 students that met at your last church meeting and ask them to meet, if possible, on the evening of that very day to attend matters of the church.

When you are collected, tell them my lawyer said they could at any time organize a Church and take out a charter if they wish to. But as the corporation is safe for our church title, which my deed has established, there is no special need of this.

But this do --

At this meeting of the twelve choose your church officers. You organize no special organization by which to obtain a charter, but only for the purpose of having a president of your meeting and secretary, in order to vote on receiving members.

Then call on the meeting to vote on the persons named in your list, (all but the one who sent in request to have her name dropped) and Miss Campbell, who wished to wait. After this meeting inform these members who belong to our Church and that they are among the First Members of The First Church of Christ, Scientist. Also inform them that if they belong to other churches that they must withdraw from these churches. Send your notice simply that if they subscribe to our Tenets, and their names are on your list, that they are members of this Church. This does not conflict with the deed and must be done if you have a church at all to build an edifice for, and done at once, or you will lose your contributors. Do not let M.A.M. prevent you carrying this out without any further orders from me.

M. B. G. Eddy

N.B. I never looked at your notice. There is no need of one. The meeting is informal in one sense.

These moves that Mrs. Eddy made and instructed her students to make, would easily be criticized by one who does not perceive that they were demands from God, and who fancies that they were the offshoot of Mrs. Eddy's own thought. Such a one would maintain that trained human minds could evolve ideas as constructive and helpful as these. So he would question why Mrs. Eddy sought so persistently and insistently to establish her own ideas, to the exclusion of wise and helpful suggestions from others. As a matter of fact, she was not arguing in behalf of her own ideas at all, but in behalf of God's.

When Mrs. Eddy added in the postscript that this meeting which was to take place was informal in one sense, she meant that it was one not necessarily governed by Robert's Rules of Order, which require that an advance notice be sent out stating the object of the meeting. Thus even in such a routine matter as a church meeting may be seen the thread of divine wisdom which alone comes from God, and which guided Mrs. Eddy all the way in the establishment of her Cause. There were students who did not question her ability to establish the Church spiritual, to heal the sick and to teach her doctrine, but who felt at times that the details of the material organization might have been as successfully established by others; that although she stood for the highest spiritual thought and revelation, yet that when it came to the material details of organization, trained human intelligence was needed. The Bible tells us that "all the steps of a good man are ordered by the Lord;" then one who claims to be following the leadings of God must demonstrate every step. Thus it required the same demonstration on Mrs. Eddy's part to found the organization as it did to heal the sick.

Our Leader was the pioneer in setting forth the breadth of demonstration -- the importance of using it in all of one's ways. She taught that it could be used scientifically only as one first cleared the ground of the error that would always attempt to prevent effective work from being done. In spite of the fact that through her teachings many thousands of students have learned to heal the sick, yet when it comes to the application of Christian Science in the minutiae of daily life, these students are but babes in their understanding. Demonstration must become the foundation of all thought and action, for nothing is right, nothing is truly successful, nothing conforms to God's demands unless it is the product of demonstration.

According to Eugene H. Greene, my first teacher, Mrs. Eddy once said, "If you seem ill, handle animal magnetism. If your joy is lost, handle animal magnetism. If your horse runs away, handle animal magnetism. If you stub your toe, if your house is on fire, handle animal magnetism." Edward A. Kimball reported this quotation further as follows: "If you lose something, handle animal magnetism; if your dog is ill, handle animal magnetism; if you hurt your finger or toe, or knock yourself in any way, handle animal magnetism. If you feel a pain, handle animal magnetism."

One deduction from this instruction is that Mrs. Eddy was endeavoring to accustom students to think in terms of mental causation, and to realize that nothing but harmony can result from a scientifically correct state of mind. Even minor evidences of a deflection in one's metaphysical thinking become important to one who is endeavoring to be a right thinker, indicating a mental falling-away that he might not otherwise recognize.

The metaphysician knows that a constant watch must be maintained, to see that his spiritual thought is not invaded by mortal mind suggestions. The entrance of such suggestions may be so stealthy that, were it not for some manifestation of the presence of this human thinking, he might not detect the error. The higher one advances spiritually, the more immediate and definite become the outward indications of a thought invaded by error of any sort. This enables one immediately to reverse and cast out that which otherwise might multiply, and cast his thought down from its spiritual altitude.

Mrs. Eddy's insistence on a broader use of demonstration was in part a process of teaching the students protection, as well as a fulfillment of the demands of God as they came to her. She urged upon the students that which is vital to success in Christian Science, namely, the attainment of spiritual alertness which considers nothing too insignificant to warrant attention, when it lies in the line of the establishment of the kingdom of heaven on earth — the entrance of spiritual cause and effect to replace mortal mind cause and effect.

At times Mrs. Eddy put forth recommendations tentatively; yet she showed no hesitancy in retracting her steps if further spiritual light enabled her better to foresee the need, or to detect that she was being influenced by the thoughts of others. When she was certain that God spoke through her, however, she never backed down. When she put forth directions which later had to be retracted, such times were usually when her opinion had been sought in such haste that she did not have time to give the matter proper consideration and demonstration, to be sure that the answer came from God. Yet her steadfast effort to reflect divine Mind prevented her from departing very far from its guidance. An analysis of the things she put forth and then retracted, shows that often such acts prepared thought for the acceptance of similar propositions at a later date, when thought was better prepared. Another possibility is that at times she made a start in one direction to throw the enemy off the trail, just as a commander may make a sally in one direction merely to distract his opponents, before he launches his main offensive.

The proper attitude from which to regard our Leader is to declare that in all her ways she was divinely led. She loved God and, therefore, all things worked together for good. This leaves one free to carry on a spiritual investigation of her motives and the results that followed her inspirational thought. From such a standpoint there is no danger that one may lose the spiritual development which accrues from such study.

No man will work very long on a problem if he doubts his ability to solve it. On the other hand, if he knows that it can be solved, and if he has any determination at all, he will continue until he has found the solution. If one starts with the premise that all of Mrs. Eddy's ways were ordered by the Lord, he will never give up seeking for the spiritual why and wherefore of any particular point in her life, until God reveals it to him, nor will he cast aside anything as being too trivial or worthless to merit his attention and study.

On November 26, 1918 it was proposed by a member of the Board of Directors that a portion of Mrs. Eddy's letters and papers be destroyed. Back of this suggestion was a mistaken desire to protect his Leader, on the basis that such items contained information which he feared might reflect

against her in time to come. While this desire to protect Mrs. Eddy sprang from human loyalty, greater insight would have revealed to this Director that such letters and papers were being preserved under a divine mandate, whereby such items would prove as valuable in the course of time to advanced students, as her authorized works are today. In fact, had they been destroyed, Mrs. Eddy's mission might not be understood in its fulness. The right thought is not to wish to have these papers destroyed because of the inability of dull eyes to comprehend the sacred higher footsteps of the spiritual pioneer, but to pray earnestly and fervently for divine guidance in handling such material, so that the divine purpose and meanings in them may be revealed.

Traditional theology has failed to discover the hidden meaning of the Bible largely because it has either refused to believe in the existence of such meaning, or because it has regarded its discovery to be impossible to us. Will students of Christian Science be any more successful in perceiving the hidden meanings of Science and Health, or of Mrs. Eddy's life, unless they believe that they do exist, and that it is possible to discover them?

One of the outstanding features regarding the war in 1917 was the persistency of the Intelligence Departments of all the nations involved, in seeking to read the enemy's code messages. Seldom did they give up in an effort to decipher the message that might lie hidden in an apparently commonplace letter.

Once the student is convinced that there are hidden truths contained in every Revelation from God, no matter to whom it may come, as well as in the life of the revelator, he will never cease in his effort to uncover them. The only way animal magnetism can prevent such an effort is to suggest either that no such message is present, or that it cannot be discovered. If either of these suggestions is accepted by man, he might as well destroy many papers and letters of Mrs. Eddy's in the effort to protect her good name.

In the twelfth chapter of Revelation we read of the woman clothed with the sun, with the moon under her feet, and upon her head a crown of twelve stars. The moon under her feet might symbolize the fact that Mrs. Eddy found herself with a measure of spiritual understanding and reflection naturally; but she attained a brighter reflection of divine Mind through Science, and thus clothed herself with the sun. The stars represent a composite of the twelve qualities of thought needed for complete reflection.

The twelve disciples symbolized the fact that Jesus had a complete reflection of God. Similarly Mrs. Eddy embodied these twelve qualities in her reflection of God, which she cast upon her students as a preliminary to their gaining divine reflection, each one for himself.

As long as it was necessary for her students to get their light from Mrs. Eddy's reflection, she called for blind obedience. As long as they represented the stars in her crown, they had to draw their light from her, since in her reflection of God were the complete qualities necessary to make any demonstration in its fulness, such as to establish a church, as well as to watch over its promulgation, continuation and growth.

This leads up to the point that we do not find Mrs. Eddy leaning very heavily on the demonstration of the twelve students chosen to start the

Church, since they had to draw most of their spiritual light from her. Planets shine by the light that they reflect from the sun. Mrs. Eddy was the sun, or source of light, for these twelve, although they knew, of course, that her light came from God. When the Church was started, the chief requirement was for them to be obedient to her reflection. At times they were directed to do things the reasonableness and purpose of which they could not comprehend; but they were obedient. Mrs. Eddy herself was told things by God which at the time she could not comprehend; but she obeyed the divine leading. The students bore a relationship to Mrs. Eddy that was similar to that which she bore to God. They became stars in her crown of rejoicing.

The woman in Revelation "prefigured no specialty or individuality," as Mrs. Eddy herself once declared. Speaking of the Revelator she wrote, "His vision foretold a type, and this type applied to man as well as to woman. Another application or identification of his vision of the woman spoken of in the 12th chapter of Revelation is chimerical; it has no more validity than to fancy a Statue of Liberty as represented by a woman resembling some individual form or face, then name it that individual. The application of this character or type to individuals is left to human conception."

We can assert that this woman in Revelation represents the highest demonstration of reflection. We have to reflect from this woman, just as she reflected from God, pending the time when we can make the demonstration of direct reflection. The moon is symbolic of indirect reflection, whereas clothing oneself with the sun symbolizes the demonstration of direct reflection.

On page 68 of the Church Manual Mrs. Eddy mentions the course in Divinity. Today we understand this to mean the course taught by Divinity, which means the act of reflecting one's instruction directly from God. Before students can take this course, they must prove themselves ready for it by their success in reflecting their light from Mrs. Eddy's reflection. One who cannot be obedient to one who correctly and rightfully represents God, surely could not be obedient to the direct commands of God. If one cannot understand the one who reflects God, he surely cannot understand God. If one questioned the correctness and justification of what another received from God, he would be criticizing God, since what one gains from Him is forever incomprehensible to material sense.

It was part of Mrs. Eddy's reflection to provide the demonstration for these twelve who were to form the Church, rather than for her to let them come together and organize under their own demonstration. These twelve were in a measure puppets in Mrs. Eddy's hands. One might accuse Mrs. Eddy of domination and popery, controlling students so that they had no more initiative than puppets, no more independence of thought. And popery it would be outside of Science; but in Science it is always legitimate to restrain any action of the human mind, until divine Mind is attained. The Bible declares that once there was silence in heaven for half an hour. This is symbolic of the fact that if you cannot voice truth when truth is called for, you should be silent.

If a man was drowning, it would be legitimate for you to hold your hand over his face to prevent him from taking in any water, until you get him out into the air. Mrs. Eddy's apparent domination was merely giving the students



no chance to voice human opinion or to introduce something which did not come from God, until His plan was executed. She demanded that they be quiet and say nothing of themselves, pending the time when they made the demonstration to voice God.

The twelve students who met that day had scant demonstrating power beyond their cultivated ability to heal the sick. They understood little of the application of demonstration to church organization. Today, fifty years later, students commonly have not yet attained such an understanding.

One might think that, as long as Mrs. Eddy was educating and training students, she would have permitted them to work out some things in connection with this reorganization of the church, in order to develop initiative; but in Science we are not striving to develop human initiative but to restrain it as much as possible, in order that students may develop spiritual initiative, and demonstrate their right to act because of their proven ability to voice God. If a dangerous gas was present in time of war, civilians would have to wear gas masks. They could take them off only as they rose high enough to be above the gas.

Mortal mind is poisonous gas to the Christian Scientist. It is this poison that we find at times brought into our business meetings. In a place that is dedicated and consecrated to pure Mind, or God, this erroneous sense of mind is brought in by those members who permit themselves to be used by animal magnetism. The gas mask of Spirit is essential, and should be put on by those who seek truly to be faithful to their Leader's example and demonstration. While she was active in the church, she helped the students all she could to keep this baneful influence from entering the Holiest of Holies.

Correctly analyzed, this letter of September 21, 1892 which, regarded historically, is the call from Mrs. Eddy that marked the actual beginning of THE FIRST CHURCH OF CHRIST, SCIENTIST (See Manual, page 18), is metaphysically and scientifically right. While one might ask if it was the student's part to be wholly subservient to Mrs. Eddy, let it be said that they had to be subservient to her until they had grown to the point where they could be subservient to God. They had to reflect the light from the twelve stars in her crown, pending the time when they could gain their wisdom from the divine source. Humanly this would have been domination and dictatorship. Spiritually it was the way to guard the church as well as the students against the adversary. No growth in grace follows when students are encouraged to voice mortal mind and human opinions. On page 399 of the textbook, Mrs. Eddy writes, "The one Mind, God, contains no mortal opinions." Sincere students are expected to fight against voicing mortal opinions. The Christian Science church is organized to teach its members how to rule out and keep out the human mind from any of the deliberations and activities of the church. It is the human mind with its human opinions which students have pledged themselves to fight. How consistent would it be for a student to fight the human mind as animal magnetism all day, and then the same night go to a business meeting of the church and use this mind, insisting that it is right and good to do so?

Mrs. Eddy acknowledged and admitted no intermediate point. Hence where it was necessary, she restrained human initiative in students, until she found them ready to follow her method, which was to demonstrate every part of

the activities of the church. Furthermore, when she dedicated her own home to this same proposition, she made it a part of the church. Hence, when Sunday morning came, her students in her home did not have to go to church, they were already in church. Logically, when the church members failed to use demonstration in the church, could it rightly continue to be called a church, since that which alone made it so in the eyes of God was absent? Mrs. Eddy made no idle statement to her students when she said, "Ill it is for us when we have failed to realize Truth's way of achieving all ends is altogether unlike man's."

The minutes of the meeting of September 23 which resulted from this letter, will always be of great historical interest, being the Clerk's record of the first meeting of the newly organized church. The minutes start by stating that eleven persons met at 133 Dartmouth St. at 12 o'clock; yet when one counts the names of those present, he finds twelve. Also on page 18 of the Manual, we find the statement that on this date, at the request of the Rev. Mary Baker G. Eddy, twelve of her students and church members met. The explanation for this is that Mrs. Ellen L. Clarke was absent, and that the second vote taken was to the effect that "the secretary shall add Mrs. Ellen L. Clarke's name to the list of names of those present, which was done."

The absence of Mrs. Clarke would indicate that error was striking at Mrs. Eddy's demonstration of completeness in founding the church, just as error attempted to break the Master's chain of completeness by striking at him through Judas. His disciples drew their spiritual light from his crown of twelve stars, and this group would have symbolized a complete reflection had it not been for Judas. Yet Revelation contains no record of incompleteness, since in the 21st chapter we read of the foundations of the great city, . . . "and in them the names of the twelve apostles of the Lamb."

This proves that in spite of Judas' betrayal, Jesus' demonstration was complete and was so recorded. Jesus filled in the vacancy left by Judas with his own demonstration.

In like manner, the effort of error to break up Mrs. Eddy's demonstration of completeness in founding her church was circumvented by including Mrs. Clarke's name in the list of those present. Her presence in person was not as important as to record for all time that the students which reorganized the church were the manifestation of the stars in Mrs. Eddy's crown, and since this contained twelve stars symbolizing completeness, it was fitting to record the meeting in the Manual as well as in the minutes, as having been attended by twelve students.

## INSTRUCTIONS

If you please, at your first church meeting for making By-laws, you can call for a vote of the church on having the church edifice of The First Church of Christ, Scientist, a Memorial Church for the Founder and Discoverer of Christian Science, the inscription to read as follows: Mary Baker G. Eddy Memorial, First Church of Christ, Scientist.

You can propose this vote if you are not in the chair -- but if you are -- get Capt. Eastaman or Edward Bates to do it. You can read the letter that I will give you relating to this, after the vote is called.

(Note) Add to your statement of this vote:

This vote shall not be changed or annulled except by a unanimous vote of the Charter Members of The First Church of Christ, Scientist, in Boston.

This must read, "unanimous vote of The First Church of Christ, Scientist," as the above would insure the inscription only while the Charter Members were living. This vote must be taken at a meeting after the Charter has been received.

A mortal who sought to have his name perpetuated as Mrs. Eddy does in this letter, could be rightly criticized as seeking personal aggrandizement, whereas Mrs. Eddy pleaded with her students to follow her only as she followed Christ. Then why was it necessary for her to have her name linked with the church as she demanded it?

She foresaw that posterity should never forget that she was not only the one through whom the revelation of Christian Science came, but that she was the best and most correct demonstrator of that revelation. She sought to have the highest demonstration of Christian Science associated with its central edifice, in order to avoid what happened to the Master, namely, a separation of his doctrine and his demonstration, so that those who accepted his teachings, but made no attempt to demonstrate them, were still called his followers.

It is not difficult to start a new religion in the name of Christ, and to get a certain number of followers who will attend church and worship God if no demonstration is required of them; but it takes spiritual understanding to outwit the claim of animal magnetism in order to found and to perpetuate the demonstration of God which spells the death of error; and one method Mrs. Eddy used was to link her name with her church and her teaching in such a way that they could never be separated.

It would appear that animal magnetism does not care how much mortals acknowledge God and worship Him, as long as this action does not result in the demonstration of God. Mrs. Eddy sought to perpetuate the demonstration of her doctrine, as well as its protection, when she sought to have the church a memorial to her.

The instruction contained in this letter was never carried out exactly as given. Perhaps she realized that it would not accomplish her purpose as successfully as the title later selected, but would merely cause animal magnetism to keep alive the suggestion that she desired the aggrandizement of her person, or of herself as a person.

The Master saw the great need of doing something that would assure his disciples continuing the demonstration of Truth after he was in the tomb, since only in that way could they see him after his resurrection. The method

he used was to associate in their minds eating together and instruction in the truth. Then after he had left them and they met at the table, his teaching being associated with their partaking of food, their thoughts would be elevated, and they would remember what he had taught them. In this simple way they would be reminded of the responsibility toward their Master.

An instance of how this law of association works is seen with students who lived with our Leader at Pleasant View, who go back to that sacred spot. When they do, they are reminded of many things concerning their Leader which perhaps they had not thought of in years.

It is legitimate to take advantage of this law of association in Christian Science in every way that will serve to remind students of spiritual matters and processes. Christmas and Easter are observances which should remind students of the Master's experience in a helpful way.

Doubtless the disciples were greatly disturbed over what seemed to be the failure of the Master when he was crucified; yet when they gathered to eat, they were reminded of what he had taught them, and they were elevated into that altitude of thought that made it possible for them to perceive the risen Christ.

By having her church the Mary Baker G. Eddy Memorial, Mrs. Eddy was using this law of association, hoping that the church would serve as a perpetual reminder of her demonstration and that in this way its animus would be kept alive for all time. A similar use of this law of association is seen in the By-law that requires that every lecturer shall bear testimony to the facts of her life. It becomes evident that the lecturer who fulfills this duty in a perfunctory way does not really perceive the significance of this By-law. With rebellion in his heart against fulfilling this demand, how could he express it helpfully? Yet how gladly would each one do it, if he perceived that our Leader was merely striving in this way to perpetuate the right demonstration of Christian Science! She knew that it would be impossible for anyone to demonstrate her teachings correctly and successfully, and leave her out of the picture, since she made the pattern demonstration.

Those lecturers who recognize their Leader as the greatest demonstrator of her revelation, as well as the Revelator, put into that portion of their lecture which is a tribute to her life, the greatest joy and inspiration, the greatest love and appreciation. Hence audiences looked forward to this part of their lecture, instead of feeling relieved when it was over.

A deeper understanding of Mrs. Eddy and of her mission grows out of the realization that today she stands at the head of the Cause, as the Pastor Emeritus, as truly as she did when she was the visible Leader, and that we will never be able to demonstrate successfully without a study of her life, which is as much a part of the curriculum of demonstration as Science and Health.

The Master did not hesitate to declare, "No man cometh unto the Father, but by me." He was saying in substance, "I have charted the way; more than that, I am the one who has walked in it. Therefore, you must follow me if you wish to walk in it." His insistence on being the Way, the Truth and the Life was as helpful to his followers, as Mrs. Eddy's requirement that her

name be associated with all the activities of the Christian Science Movement.

The disciples and apostles, in their endeavor to fulfill this demand of the Master, adopted a certain phraseology, and prefaced their demonstrations with the statement, "In the name of Jesus Christ of Nazareth." While there was a danger of this usage becoming a mere form, it was an effort to keep before their thought that the only way to demonstrate was the way he demonstrated; that if they departed one hair's breadth from his metaphysical method, they would forfeit deific power.

A symbol is always subject to misuse by mortals. Rightfully used it points to something, and reminds one of that which he should remember; but the moment a symbol is accredited with the slightest semblance of life, truth, intelligence or substance, it becomes error and idolatry. The visible church should always be regarded as a symbol. The Christian Science church is designed to point to God as well as to Mrs. Eddy, since she mapped out the way to God. Hence no student can ignore her effort to demonstrate and live up to her standard, nor depart from her example.

When she was present in the flesh, she looked over her students and rebuked them, if necessary, when they failed to measure up to the standard she set for them. Today we must take ourselves to task, and work to bring our endeavors up to what she demanded. We will never progress if we become satisfied with our present growth. We must use our Leader to rouse us from lethargy; use her to fix in thought that the only right way to demonstrate Christian Science is to maintain the standard that she maintained; use her to realize the importance of extending our demonstration to cover all the minutiae of human experience.

The first thought that Mrs. Eddy had was that a memorial church would symbolize a permanency of scientific effort by the law of association, causing students to recall her demonstration down through the years. Later she realized that this would not be appropriate, since it would also carry the constant reminder that she had passed from sight, and perhaps wanted to be remembered personally. So she was guided to make the church a testimonial, a living witness to a living Leader, and she trusted the love and understanding of her students to keep her continually functioning as the real Leader of Christian Science, after she had gone from our sight.

A memorial recalls something of the past, whereas a testimonial is a living influence, and appreciation of benefits received, and a determination to keep that appreciation alive. A memorial is something erected for the dead, which was what Mrs. Eddy wished to avoid, since she knew that after she left our sight, she would be far from dead. She wanted students to feel that in her relation to the Cause she was not dead, but alive. She knew she would be dead to us only if we accepted her as dead; whereas the future safety and success of her Cause rests on her followers holding her in thought as alive, as still the Leader of her Movement, and as the only one who laid down the pattern demonstration for all to follow.

When she left many By-laws in her Manual requiring the consent of the Pastor Emeritus before they could operate, she indicated that she desired us to keep her demonstration of divine guidance constantly in mind, so that we would feel through the passing of her personal selfhood -- which was unreal -- that there has been no change in our aspirations, our methods, or the high

standard which she demanded of the workers and students.

## MOTHER'S INSTRUCTIONS

Sept. 28, 1892

Get a book for church records. Paste the Tenets in it and the names of the members after it.

Have each member on becoming such subscribe to the Tenets. Put down a few items whereby to guide this church. State the Annual Meeting for the transaction of church business, choosing officers, etc. Also the form of admitting members. The applicant shall send through a letter his or her request to join the church to the Pastor of the church (if you have one); if not to the clerk. If to the Pastor he must hand the letter to the clerk and at the quarterly church meeting the members vote on admitting them. This is all requisite for receiving them into the church.

Every three months of each year hold a Saturday evening meeting for the above named purpose and the following Sunday read from the pulpit before Communion the names of those you have received. In your intercourse as brethren follow implicitly the teachings of Jesus laid down in the Bible. Give the members of the C. S. A. at your October meeting a loving invitation to unite with this church. Then proceed with all who give their names as applicants, as before-named. It is best to receive members as herein named instead of observing the ceremony of the old church. Jesus simply called his followers. Let Christ call them now through you and the brethren and see to it that you are ready to serve Christ in all His ways.

Reconsider your vote that members of this church must not be members of any other. Amend to vote that members of this church cannot be members of any other church unless it be the Church of Christ, Scientist. Whether they do or do not separate from this church shall be left optional with the persons applying for membership.

This will avoid all unpleasant feelings.

Yours fraternally,  
C. A. Frye

These instructions show the simple and orderly steps by which the Cause was established. Everything had to be done to ensure harmony and perpetuity, at the same time to avoid taking a single step that was not ordered by the Lord.

Mrs. Eddy was calling on the students in charge of reorganizing the church to apply their understanding to mundane matters. They had been thoroughly versed in the doctrine that matter is a human concept to be put

underfoot through the recognition of its unreality. Hence it must have been somewhat of a shock to find that Mrs. Eddy called upon them to apply what they had learned about Spirit, to the material details of an organization. Students love to soar in the realm of absolute Science, contemplating the majesty of Infinity, but they do not always find it agreeable to apply their understanding in the little things of human life. Yet Mrs. Eddy herself once declared, "I pray and watch in the little details; someone must, as good is expressed in the minutiae of things."

While the foundation of the organization was being laid, who could foresee the vast superstructure which later was to be erected upon it? During the pioneer days, Mrs. Eddy had to guide students in making the demonstration whereby the human becomes the humble servant of the divine. Often, when one is taking the necessary footsteps to bring about this result, he feels as though he was reverting to the belief in the reality of the human, and thus playing traitor to Christian Science. He has to learn that when Love guides, such steps become glorified, leading out of matter into Spirit, as he strives to promulgate and perpetuate the Cause in its adaptation to the needs of the world. If occasionally the Directors expressed immaturity in their application of Christian Science to the human details of the organization, let it be said that those who knew them at that time were impressed by the depth of their spiritual understanding. Mrs. Eddy, however, was calling upon them to do a new thing, which involved demonstrating the material processes of organization. When one has learned the grandeur of Mind, Spirit, he yearns to dwell in that consciousness continually. It appears as if he were forsaking this vision, when he is called upon to struggle to establish human modes and methods with the help of Spirit.

This argument would be tenable, were it not for the fact that all mankind must be saved, and the means for so doing established in a way that make them practical. Here in 1892, twenty-six years after her discovery of Christian Science, Mrs. Eddy's best students were infants when it came to establishing human procedure through demonstration. The reason for this was merely their inability to reconcile absolute Science with what seemed merely human demands. They were confronted with the problem of what to admit and what to deny, what to retain and what to eliminate, so that there might be a highway for our God. The mountains must be laid low and the valleys exalted, because the highway of our God must go right through the belief in a fleshly mind, to help and to save mortals.

Many of Mrs. Eddy's advanced students would fain have ignored the material entirely, in recognizing its fundamental unreality; but how would that have ensured the harmonious functioning of a great Cause, the purpose of which is to bear living waters to the thirsty, and food for the hungry ones? Mrs. Eddy was not unwilling to begin her instructions with the simple human statement, "Get a book for church records." Those who would wish that she had begun with some inspired and lofty statement about God, should open their eyes to the spiritual implications contained in that short sentence. The book was not merely for valueless records of routine business; it was to contain priceless data that would convey to future generations the demonstration of God's kingdom on earth, as well as the error which had to be overcome, which Mrs. Eddy alone detected and pointed out. She knew that it would be valuable and necessary for students in the future to know the

difficulties animal magnetism placed in her path, as well as how through her spiritualized thought, she was able to thwart all that error attempted to do.

Today, Mrs. Eddy herself is our book; her life represents the record of the founding of the Cause according to the fundamental teachings she laid down. It is my conviction that when I wrote the book, Mary Baker Eddy, Her Spiritual Footsteps, I was fulfilling the spirit of this first statement, "Get a book . . ." It is no misinterpretation to take this as authority for writing her life from the standpoint of her being not only the Revelator of Christian Science, but its best demonstrator. Her demonstration must be this book in which may be found all the records of the founding of the spiritual Church, of which the outward organization is the sign and symbol.

Mrs. Eddy had already written a book embodying the fundamental doctrines of her revelation, the underlying truth from which all demonstration is to be made; but now she directs that a book be started in which to set forth the application of her revelation. It was to record the results of practice for the sake of generations yet unborn. It should be considered a rare privilege to have access to that book, since it would lead to the realization that Mrs. Eddy's demonstration and application of her teachings in founding her Cause and living her daily life, was the real book of application, of which this book would be but the symbol. In the study of her life one is enabled to perceive the ways in which she applied metaphysical knowledge in the flesh — that is, to the human problem.

It is all joy for one to be able to study Christian Science, and to gain some realization that Mind is supreme and All, hence material belief is unreal and nothing. In this way a student grows away from, and gains a distaste for this mortal dream. He learns to live above it, so that it does not touch him. All this is very satisfactory and scientific. Yet man has a task in this dream which must be fulfilled, if he ever hopes to awaken from the dream. He must not only walk in the way himself, but he must help others to do so. He must do what he can to arouse an interest in others, by providing them with enough human harmony, so that they will desire to walk in the way just for the sake of human harmony. Yet a little human discord must appear at times for them to practice on and overthrow; but it must not be so much that they will be discouraged by it; until at last they walk the narrow way, not for the sake of human harmony, but for sheer love of good.

Mrs. Eddy found that, as students gained the joy of scaling metaphysical heights, they were apt to rebel at the need to come down from those heights, in order to demonstrate the minutiae of daily life, and to prove her words from page 427 of the textbook, "Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual." It was this latter task that was exemplified in "Mother's Instructions," and which was the least agreeable to her students. To them it seemed like drudgery brought into Christian Science.

These few, simple, foundational instructions might be called basic rules, since the success of our organization has resulted from the enlargement of these same simple rules. An enlargement in salaries paid to officials in our Movement, however, has not been as wholesome in its effect, since when a position becomes attractive because of the salary, it causes political wirepulling. If the small salaries Mrs. Eddy advocated were paid today, students would not struggle to obtain such positions, or to hold on to



them after getting them. She constantly stood guard, lest the salary of any position become so large, that it would tempt students to strive and even malpractice to get it. She knew that under such circumstances, students may be appointed, not because of their real merit, but through personal favor.

One way Mrs. Eddy guarded against encumbents holding on to desirable positions for too long a time, was to establish rotation in office. Furthermore, when she named small salaries, she knew that in that way faithful office holders were enabled to give service to God in excess of what they were paid for, and thus to lay up treasure in heaven. The right-minded worker says, "I know that I may not be amply paid from the human standpoint, but I am glad to give the balance of my effort to such holy work as my contribution. This enables me to be what I should be, namely, a giver, and to lay up money in God's bank. Then when the need comes to call upon Him, I will feel that I have a balance to draw on."

It is interesting to note in II Chronicles 29:7, that the wrath of the Lord came upon Judah and Jerusalem for four reasons, namely, because they shut up the doors of the porch, put out the lamps, and did not burn incense or offer burnt offerings in the holy place unto the God of Israel. Mrs. Eddy says in these instructions, "Jesus simply called his followers. Let Christ call them now through you and the brethren and see to it that you are ready to serve Christ in all His ways." It is evident that members who were ready to serve Christ in all His ways would never be guilty of these four derelictions from duty.

Students who support the Wednesday evening meetings must come with their lamps trimmed and burning. They must do their part to contribute to the general atmosphere of healing, which must be established if the meeting is going to deserve the name of Christian Science. Then they must open the doors, which is symbolic of sending forth a mental call, so that the stranger may see the light shining, and be guided to the place where he will find rest and healing in the spiritual atmosphere. Also in these meetings there must be audible testimony given in such a way that it combines the incense and burnt offering. The incense is the sweet hope given to the weary and suffering, the harassed and the poor, showing them the advantages which the demonstration of Truth will give them in the flesh. Such testimony should also include the burnt offering, setting forth the purely spiritual blessing awaiting the soul-hungry thought, when it has been put through the fire, and materiality has been removed. Such testimonies reach both those who can only be touched at present by the prospect of a physical blessing, and those who are hungry after righteousness.

A good testimony will supply this two-fold feeding. A mere recounting of physical healing will not feed every hungry heart; there will always be present those who need the burnt offering, that which nourishes the famished affections.

The wrath of God comes upon those who remain receivers, when the time comes for them to become givers, -- those who refrain from feeding the stranger, preferring to travel around from lecture to lecture, for instance, and to have the lecturer do their thinking for them, instead of making a sacrifice, by refusing to listen to the lecture, in order to do the mental work to carry the atmosphere on the side of God.

When the porch-door is shut and the lamp put out, the church may be holding services, but the weary traveler has nothing to guide him to the feast of Soul, and no open door through which to enter. Christian Scientists who fail to do this sacred work, are merely a great mass of receivers, who have forgotten that the public are the receivers of their benefactions, and Christian Scientists should be givers, in order to merit that name. Once Mrs. Eddy wrote to Irving Tomlinson this helpful benediction and prayer, "God bless you, prosper the seed you sow, make you a light that is set upon a hill that cannot be hid." This was on Feb. 14, 1898. Again in April of the next year she wrote to him, "More mental work for the field must be done."

Mortals wonder how a God that is of too pure eyes to behold iniquity, can send forth to man the instruction that is needed to quench iniquity. Electricity, according to physics, is an imponderable essence that fills all space and knows only itself. Yet man has learned to appropriate this power for his own uses. Jesus appropriated divine Mind to meet the human need, when he obtained money from the fish's mouth. Mrs. Eddy received an influx of inspiration from God that not only enabled her to heal the sick and to teach others the process of healing, but to set forth simple instructions such as these under consideration, to illustrate how divine Love meets every human need. Regardless of what anyone might say, these simple instructions were as inspired as the loftiest writings from the pen of our Leader, and must be so regarded.

Jesus received an abundant influx from infinite Mind, which he reflected to others, and which likewise blessed him. Yet we learn in metaphysics that he could not voice that which his audience was not ready to receive. When in the course of time, Mrs. Eddy came along, the thought of the world had been prepared through the influence of Jesus' teaching, for a larger influx of inspiration. It was ready for a more clarified and scientific statement of Truth. Mrs. Eddy was able to give the world Science and Health. But that did not mean that she knew more about the application of divine Principle than did the Master; it meant that she had a world before her that was ready to comprehend the deeper things of Spirit, so she was able to give what it could accept.

If a mother with a small baby who plans to be absent over a period of time, in some way could leave enough milk that would not spoil, to take care of the babe for a year or more, she would be wrong in thinking that that was enough to provide for the needs of the growing infant. The object of milk is to furnish growth that will carry the child beyond the milk stage. Mrs. Eddy had to do more than leave for her followers the milk of the Word. Advanced students require meat as well.

The marvel of Science and Health is that it **supplies the right** nutriment for every stage of growth, leading the student to the point where he is taught of God, and receives his food directly from the divine source. As he goes from rung to rung on the upward journey, however, Love provides him with many helps along the way, which include many statements by and concerning our Leader that will aid in his discernment of the deeper teachings contained in the textbook. The teaching is all there in its purity, to be sure, like a deep well of living water; but oftentimes priming water is necessary to start the flow.

Note the simple completeness with which Mrs. Eddy states the present and future requirements of our organization in these instructions. Any member would be helped by studying them, since they would help to resimplify his conception, that he might return to the primitive simplicity which was the divine concept of organization, as it first came to Mrs. Eddy through divine inspiration.

Organization is like a life preserver that saves a man's life when he cannot swim; but if he continues to wear it after he has learned to swim, it hinders and hampers him. It is like the iron guard that supports a young tree so that it will grow straight, but which will hinder the growth of the tree, if it is not removed at a certain point.

Does the correct usage of organization mean growing toward the simplicity set forth in these instructions, or away from them? Do we not find today superfluous activities which tend to keep members so busy humanly, that they have little time for individual spiritualization? Is it not true that the increasing ramifications of our Movement, which keep the nose of many officials forever to the grindstone, represent the subtle way the human mind takes to deplete spiritual thought?

Man's first obligation is to God. When one of the disciples wanted to bury his father, Jesus told him to follow him. What was this but the Master's call to turn away from the demands of organization? Mrs. Eddy's prophecy that the organization, being a temporary necessity, would not always be needed, was her effort to neutralize the temptation which with the passing of time would cause it to seem more and more of a necessity, instead of less and less, so that it would become more complicated instead of more simple. A man who has trained himself to live in the woods in stark simplicity, will gradually lose the knack, if he goes back to the luxuries of civilization.

It is said that the pelicans in Monterey, California, starved when, after having been fed by the fishermen for many years, they were left without such food because of the demands of the war. They had forgotten how to fish!

These instructions from Mother have a great value today, because they illustrate her concept of organization as having a few simple elements and needs which must be fulfilled; but we should make as little as possible of them, and think of the organization as the lattice we build to support our lovely rose bush. Our Cause should never become over-organized, so that we build the lattice and forget that its only purpose is to support the rose bush. Furthermore, the discipline meted out by the organization should never reach the point where it appears to be a scaffold to frighten naughty children.

On page 166 of the first edition of Science and Health Mrs. Eddy makes some very plain statements about organization. She writes, "We have no need of creeds and church organizations to sustain or explain a demonstrable platform, that defines itself in healing the sick, and casting out error. . . The mistake the disciples of Jesus made to found religious organizations and church rites, if indeed they did this, was one the Master did not make . . . No time was lost by our Master in organizations, rites, and ceremonies . . ."

While Mrs. Eddy softened these statements in later editions of the textbook, she never took back anything she wrote in the first edition. A great deal has been made of the letter she wrote to Irving Tomlinson, on December 12, 1904, "I have not this edition and want it because I need it for reference. Besides it was spoiled by the publisher and it should not be in the minds of the students." There have been those who have declared that in these words Mrs. Eddy does repudiate all she wrote in the first edition. But I prefer to believe that in this letter she does not refer to the text of the book so much as to the demonstration of it, which was not a perfect one. She did not want her students to keep in mind an imperfect demonstration, since the only way to bring out perfection is to hold perfection in thought.

It is a fact that our Leader desired students to study only the latest editions of her works; but at no time did she forbid them to use her earlier ones for purposes of reference, and that is the only use that is being made of them in these pages. No one can complain because we go back to the first edition and point out the fact that, in its pages, our Leader shows how little regard she had for forms of church worship, in comparison to the sure victory over matter, the caring less and less for earthly pleasures and pains, and being present with Spirit, present with Love and Truth, as she writes on page 167.

Will the time ever come when the beginner will not have to approach Christian Science through the orderly steps of the organization? If this be true, it were no argument for increasing the ramifications of the organization. One might liken the church to a pencil, where the wood is present wholly for the purpose of supporting the lead. But what would the pencil be worth, no matter how fine the wood, if it contained no lead? The tendency should always be toward simplicity in organization, in order to have more faith in God, with less attempts to steady the ark.

The Bible states that Uzza died when he attempted to do that which God alone should do. Man should not be a back seat driver, and attempt to do that which God alone should be doing. No practitioner should ever "steady the ark." He needs a clear sense of what his part in the healing work is, and what part belongs to God.

The sublime simplicity of these instructions by our Leader furnished the basis for our Church. First of all she required that the tenets and those who subscribed to them should never be separated, implying that members should never forget what they have subscribed to. The tenets should constantly be before thought, since each member has promised to live after them. They constitute a solemn and sacred agreement one makes with God. The Examining Committees in branch churches should say to each new member that he is taking a very serious step, and assuming a momentous obligation in signing the tenets.

The growth in members or prosperity should never cause the sanctity and seriousness of signing the tenets to be glossed over. When one signs them, he promises God that he will live up to a certain standard, which means that he will work daily to reflect to the world the spirit of God, and to protect this reflection from any encroachment of animal magnetism. He will allow nothing to take from him the recognition of the ever-present divine power, which is strong in him, because he has protected it against any suggestion of weakness; which is real to him, because he has protected it against any

suggestion that would make it seem unreal; which is effective to him, because he has protected his realization of its effectiveness against the effort of evil to make him doubt or question its efficacy in any direction.

All that any Christian Scientist ever accomplished, was the result of enthroning divine Mind in his consciousness, and permitting it to govern. Mortals are under a constant temptation to believe that they can run things as well as God, if not a little bit better. They are like the owner of a racing yacht who hires an expert skipper. When he sees how simple the task appears to be to steer it and to maintain a lead over the other boats in the race, he takes over. At once he begins to fall behind, and is glad once more to have the skipper take charge.

We are under the temptation to believe that we can do what God alone can do. When things go well, the temptation comes to believe that we have established ourselves so permanently in divine harmony, that it is no longer necessary to be so active in maintaining demonstration. Yet the moment we let go, the devil begins to catch up, and we see how impossible it is ever to succeed without God's help.

The real Christian Scientist is one who is so alert, that he does not need to be prodded, even in times of harmony. He is one who keeps the substance of the tenets always before his thought. This does not mean that he has memorized them like a parrot. It means that he has grasped the spirit of them, and is striving to live by that.

Mrs. Eddy writes, "Put down a few items whereby to guide this church." When my father changed from his horses to an automobile, he asked the company to furnish him with the finest chauffeur they could procure. They told him that in less than a month his own coachman could be trained to be as fine a driver as they could find. He protested that the man knew nothing about machinery. The company met his objections by saying that all he needed to know were a few simple things, such as keeping the car filled with gasoline and oil, washing it frequently, and watching the pressure in the tires. They declared that the trouble with many drivers was that they thought they knew something about machinery; so they tried to tinker with the engine, if something went wrong; whereas the company preferred to have the car brought in for repairs, if the slightest thing was out of adjustment.

If this admonition of our Leader, concerning the few items whereby to guide the organization, were heeded, we would not have the sad spectacle of members who, because they feel competent, try to tinker with it. Members require only a few simple instructions to run the church. If things do not go as they should, no one should try to tinker. God made the Church; let Him repair it. Trust Him to come in and adjust things. In Christian Science we have a God who is near -- not afar off. When things do not run smoothly in a branch church, why should members write frantically to the Board of Directors in Boston, as if the latter knew so much more about repairing things than anyone else? If the Directors are given a problem, the only thing they can do is to go to God with it; why cannot the branch church do that?

Mrs. Eddy states for all time that just a few items will enable the church to function. If anything more is required, the members must rely on demonstration, which is equivalent to sending the machine back to the factory that made it, and understands it. If the human mind attempts to tinker with

it, it will only make things worse.

The Christian Science Church was founded by demonstration, it was built for demonstration, it is designed to foster and inspire demonstration. In proportion as it does will its value be demonstrated. But if it is tinkered with by the human mind, no matter how experienced or expert it may claim to be, things will not be rectified. It is an organization that cannot be tinkered with. If anything appears to be wrong, God is the one to repair it.

Uzza, who steadied the ark (I Chron. 13:9) would not have died had he gone to God in order to sustain it. If one feels that death was an extreme penalty to pay for what he did, let him remember that to do things without God, is equivalent to being separated from God, Life. Mrs. Eddy's rebukes in her home were called forth because the students tinkered, or attempted to do things without God. Perhaps members of the Church of Christ, Scientist do not die when they tinker, or steady the ark of God, but their sense of Science and demonstration soon becomes dead.

If the Board of Directors with love in their hearts for the Field, feeling that they are the chosen protectors for all the churches, respond when they are appealed to, and tinker with the organization, who can blame them? It would seem hard-hearted on their part if they did not respond. Yet members must learn that it is as serious a breach in the eyes of God to let another tinker with their church as it is to do it themselves. The sooner the members realize that the Christian Science organization comes from God, and in proportion as He runs it, will it be successful, the sooner will they learn that God's requirement is that, instead of indulging in mental laziness and inviting the Directors to clean up their errors, they should make the demonstration to utilize the power of God to do it. Every discord and every mistake, every financial stringency, is a lack of demonstration on the members' part. If a working student came to a practitioner, with troubles which the latter knew were merely a lack of demonstration, would he attempt to straighten them out for him? Rather would he command him to wake up and demonstrate. Surely, if the student was one capable of demonstrating, the practitioner would not demonstrate for him. It is a sin in our responsibility toward our neighbor to do his work for him, when it is his salvation to do it for himself.

When the Directors take their stand and refuse to tinker with the branch churches, they need only quote from page 70 of the Church Manual, "The Mother Church of Christ, Scientist, shall assume no general official control of other churches, and it shall be controlled by none other." The Directors should point out to them that they are in trouble because of a lack of demonstration, and that their future growth depends upon their making their own right effort to straighten things out. They should be reminded of the Christian Science way to handle error, namely, to expose it and then turn away from it to God; when they do that rightly, if they look back, they will find that there is no error.

When Mrs. Eddy told the church to have a few items to guide it, she did not mean that in future years, these items were to be multiplied to such an extent that the church would become cluttered with red tape, restrictions and regulations. She wanted the church to be a help, not a hindrance; a support, not a crutch.

Pleasant View  
Concord, N. H.  
Sept. 29, 1892

W. B. Johnson

Dear Brother:

Mother recommends now that The First Church of Christ, Scientist, has been semi-organized, that you drop all further forms of church membership and do as you have been doing, simply having an Annual Meeting of the present members for choice of officers.

Yours fraternally,  
Calvin A. Frye

Each of these letters represents a thought-wire that traces back to Mrs. Eddy's thought and reveals some phase of her life and demonstration that is helpful and valuable to the student. Future generations will never know the extent of her watchful care over the flock, and her self-sacrifice in their behalf, if they are deprived of the privilege of studying them.

It is self-evident that it cost a Christian Scientist something, in the midst of confusion, in the midst of the clamor of mortal mind, to retire into the closet and to shut the door, in order to hear God's voice. Yet each time Mrs. Eddy was called upon to make a decision concerning some phase of the founding of the church, she had to do just that.

One person may ask another for his opinion, and it costs the latter nothing to give it. With the Christian Scientist, however, it involves the costly necessity and willingness to seek audience with Spirit, as well as the determination not to voice human opinion, in order to give a demonstrated answer to a question.

Mrs. Eddy was a specialist in her ability to go to God, in order to reflect wisdom and guidance. From this correspondence we gain some glimpse of her willingness to make the sacrifice to keep her thought spiritually balanced, in order that she might represent God to the Church, and be ready at all times to give divine instruction and guidance.

Future generations will be able to perceive the absolute wisdom that was employed in the founding of her Church. History records nothing like it -- a movement brought to maturity by its founder, with nothing to start with other than a revelation from God; yet within her lifetime spreading until that revelation covered the world. The phenomenon is all the more remarkable, since Christian Science is a doctrine far beyond the comprehension of the average mind, being an absolute reversal of sense testimony, reactionary in its teaching, and one that demands its followers to do that against which mortal man naturally protests, namely, to correct and protect his thinking.

This letter is notable, because it describes The First Church of Christ, Scientist, as being semi-organized. It is outwardly controlled by a self-perpetuating committee; the membership have no voice in its government. Adherents become members, pay an annual tax; and then sit by while this committee conducts the business of the church, unhampered by parliamentary law, or vote of the members.

On the other hand, the branches of this parent church function as do other organized churches, under democratic government. The value of such democracy is the demand that it makes on each member to take part in the activities. The one who takes advantage of such opportunities, finds that in so doing he enhances his own spiritual growth. The value of the organization as a training ground for the individual member might be compared to the sparring partners hired by a prizefighter. From them he gains experience in preparation for the big fight. Students require the organization as an artificial stimulus to growth, in preparation for the warfare with the world, the flesh and the devil, which awaits each soldier of the cross.

In constructing a foundation the builders pour cement into forms which hold it, until it has hardened. The Board of Directors is responsible for the form of our organization, and they never can be criticized for any effort they make to keep the form inviolate, exactly as Mrs. Eddy's revelation established it. Its purpose is to crystallize the thought of new members, so that when they outgrow the need of the form, they will still remain loyal and active, supporting the organization, even though they have outgrown dependence upon it.

If the forms designed to hold the cement are not exactly true, the symmetry of the entire building may be affected. No member should ever feel aggrieved because the Directors, in holding guard over the form, appear to hold a narrow view of things, and discourage many activities which might seem to be constructive and helpful, if they could only be introduced into the church. The Directors under such circumstances are not trying to exercise ecclesiastical tyranny, but merely to guard the form Mrs. Eddy established through God's wisdom, for the sake of the new members that are constantly being admitted.

Whatever does not promote spiritual development has no place in the organization. Furthermore, when one has taken full advantage of all the help that the organization has to give, he is expected to continue his spiritual growth with the aid of every help that God gives him along the way, and reckon himself as having outgrown the organization, only in the sense that he is no longer a receiver from it.

Mrs. Eddy's purpose for her church was not that members, after years of membership, should wander around without any spiritual initiative, constantly requiring some outside stimulus like services and lectures to keep them mentally and spiritually active. The purpose of a life preserver is not to restrict one who can swim without it, but to save his life, at a time when he cannot keep afloat. The organization is designed to help the member to keep afloat spiritually, until he learns to swim, but not to hamper him thereafter.

It is not too harsh to call a student a part-time Scientist in his early footsteps, since we all go through the stage where we only work at being such



at certain times. A full-time Scientist is the product of a development that only time and faithfulness can generate. The part-time student does not acknowledge God in all His ways. God may be his Sunday Mind, but the human mind is his week-day mind. He still needs the stimulus of the church to keep him demonstrating. He has yet to become a self-starter.

The church, which is a necessary help in the student's early experience, may become a remedy in his later experience. A material remedy is always an expression of laziness. If one was a member of a Methodist church, for instance, and always attended the church suppers and ate heartily, without ever contributing any food, he would be lazy and should be taken to task by the other members. Such suppers are not designed to give members, who are too lazy to cook, the chance to get an easy supper. They are part of an effort to attract strangers to the church and to raise money to support it. They call for hard work on the part of those who plan them.

The metaphysics back of Mrs. Eddy's semi-organized church is interesting, since it tells us that divine Mind operates in human affairs by means of a need existing or being created. In her reorganization of the church Mrs. Eddy created a need, which caused that need to be met by divine Mind. Even humanly this rule operates. When mortal man began to feel the need to fly, the airplane soon became a possibility; yet, as often happens, animal magnetism assumed control of this constructive invention, and used planes as a means of advanced warfare. Only Christian Science teaches how such things may be avoided, namely, by handling animal magnetism in its attempt to appropriate the blessings of God.

When a student is presented with a perplexing question, he thereby presents a need to divine Mind. Mind will answer the question if he refuses to toy with it himself, to try to answer it with human intelligence. When one tries to think out an answer for himself, he shuts himself off from God's answer. One cannot commune with God as one would talk with man, to pass the time of day or for entertainment. God answers our call when there is a need.

In putting forth a semi-organization, Mrs. Eddy created a need, with the result that the present form of church came as her answer from God.

#### LIST OF FIRST MEMBERS OF FIRST CHURCH OF CHRIST, SCIENTIST

##### Ladies:

Mrs. Josephine C. Otterson; Mrs. Augusta E. Stetson; Mrs. Annie V. C. Leavitt; Mrs. Caroline W. Frame; Mrs. Elizabeth P. Skinner; Mrs. Emily B. Hulin; Mrs. Henrietta E. Chanfrau; Mrs. Mary W. Monroe; Mrs. Ellen L. Clarke; Miss Julla S. Bartlett; Mrs. Janet T. Colman; Mrs. Flavia S. Knapp; Mrs. Laura E. Sargent; Mrs. Ann M. Otis; Mrs. Mary F. Berry; Miss Martha E. S. Morgan; Mrs. Grace A. Greene; Mrs. Caroline S. Bates; Mrs. Eldora O. Gragg; Mrs. Mary F. Eastaman; Mrs. Emily Meader; Mrs. B. H. Goodall.

Gents:

Dr. Ebenezer J. Foster Eddy; Mr. Edward P. Bates; William B. Johnson; Ira O. Knapp; Stephen A. Chase; Joseph S. Eastaman; Calvin A. Frye; Eugene H. Greene; David Anthony; Hanover P. Smith.

Pleasant View  
Concord, N. H.  
Oct. 2, 1892

W. B. Johnson

Dear Brother:

Mrs. Eddy requests that you add Mrs. Laura Lathrop and Mrs. P. J. Leonard to your list of First Members of "First Church of Christ, Scientist."

Yours fraternally,  
C. A. Frye

Pleasant View  
Concord, N. H.  
Oct. 3, 1892

W. B. Johnson

Dear Brother:

Mrs. Eddy says to not have Mrs. Lathrop and Mrs. Leonard taken into church as First Members. But have your book ready with Tenets pasted in it, and take it with you to the Association on Wednesday, and cordially invite all present to join The First Church of Christ, Scientist by signing their names in the book; there is to be no voting-in process except for those already sent you in previous letter who were to be called First Members.

Yours fraternally,  
C. A. Frye

As one studies Mrs. Eddy's communications and memoranda, such as this list of First Members, one is impressed with the fact that she used spiritual thought in such a way that everything necessary was recorded, remembered and noted, so that the history of the founding of our great Movement can be traced even to the smallest detail.

In this list there were thirty-two First Members. Mrs. Eddy added to this list from time to time, until, when I was elected to membership in 1901, there were over sixty. Not more than twenty more were added after that. Six or seven years later, the classification of First Members, or Executive Members, was abolished.

This group was unique. It did not necessarily contain those who had come into Christian Science first, but those who stood behind the Movement mentally as watchmen, to see that everything was done rightly.

It would be possible to say something complimentary about each name on this list, as I knew them all. My first teacher, Eugene H. Greene, considered Mrs. Frame, Mrs. Skinner, Mrs. Hulin and Mrs. Chanfrau to represent the highest ideal in the category of metaphysicians. When the honor of membership in this illustrious group was accorded to me, I realized that Mrs. Eddy sought to place the active students on this list.

It is novel to think of a committee composed of the best students, having no active duties to perform! At first these First Members did have some outward responsibilities, but these were taken away one by one. It would be a misnomer in any other organization to call such a group a committee, which had no duties to perform; but in Christian Science the real activity is mental. Thus in reality this group of members had great responsibilities. They were expected to support mentally the organization with all of its ramifications. It is possible that as time went on, and no definite demand was made on them for specific mental work, the need for such work was not appreciated by them as it should have been, and for this reason Mrs. Eddy disbanded them as a group.

In most organizations, the appointment of committees or boards for any special work creates ill-feeling and jealousy among those not asked to join. I believe that Mrs. Eddy conferred the title of First Member as an honor, indicating her faith in a student, and also as an impulse toward a greater activity and usefulness. It is fitting to have a system of rewards covering those who need such guerdons to spur them on to better and higher work. Here was an august body of students who represented the cream of the Cause, and any student might hope to be found worthy of the honor of being voted into membership at the recommendation of the Leader. Yet the time must come for each student when he begins to seek spiritual growth for its own sake, and that time does not come until he struggles to progress, not because of any human reward, but voluntarily, because of his love for God and man.

It is possible that rewards bestowed over too long a time may become deterrents to students. It is fitting and necessary to inspire effort by holding up possible rewards; but since true progress does not begin until effort becomes voluntary, a continuation of the reward system may become a hindrance. No dog trainer could assert that a dog was trained properly, unless the animal would perform its tricks without being rewarded each time. Yet during its training it is always rewarded, when it performs acceptably.

Sometimes the practice of healing the sick does not bring the spiritual growth to a practitioner over a period of time, that one would expect. One reason for this may be that, because such work carries with it recompense in the form of fees from patients, the practitioner falls into the way of working mechanically, largely because he or she needs the money. This does not mean that it is wrong for practitioners to charge for their work; but work done for others for the sake of the financial return is not motivated by the loftiest incentive, and so it does not result in the greatest spiritual growth. No marked spiritual growth can be attained until one's motivation becomes the love for God and man.

Mrs. Eddy suggests the names of Mrs. Lathrop and Mrs. Leonard for election to the group of First Members, and then withdraws her recommendation, and we do not find these two students made First Members until two years later. The reason for this may not be discernible at this date; but the notable point is Mrs. Eddy's sure touch in directing the steps and laying out the pattern for a unique organization for which there was no precedent.

One proof that something higher than Mrs. Eddy's human intelligence started the Cause is the fact that it included a pattern that was so flexible, that future growth, when it came, did not find it unprepared. Everything about it was so constructed and the foundation so laid, that when phenomenal growth came, it was found adequate to take care of it.

For instance, Mrs. Eddy's plan included no problem such as not having enough ministers to go around. When a group was ready to found a church, they had their pastors in the Bible and Science and Health. A church pattern and procedure was provided that was adequate for the need, and satisfactory for the type of people Mrs. Eddy knew would flock to it.

Mrs. Eddy saw the wisdom of not having students voted in by each other. She knew that animal magnetism in the form of jealousy had to be outwitted. By having the matter tended to by the Directors, the possibility of friction coming from business meetings of The Mother Church in voting in regular or First Members was obviated.

The element of animal magnetism that had to be considered in the building up of the Cause, is something no other church ever had to consider throughout all history. It was a unique provision that Mrs. Eddy had to make, so that this influence would be handled and not prove a deterrent.

She had to anticipate the possibility of one in high position being handled by animal magnetism, and betraying the Cause, by throwing it into the hands of mortal mind. It is plain that nothing would be left to chance in a God-directed organization. Wisdom that comes from God is intuitive and anticipatory, and thus prepares for every juncture.

It can be said that some of the members of our church are handled by animal magnetism all of the time, and all of the members are handled by it some of the time; but it will never be true that this deterrent can handle all of the members all of the time, or at the same time. If one starts with this more or less human conclusion, he can feel assured that those who are not handled by it at any given time will be privileged to care for the situation and save the Cause.

Concord, N. H.  
October 13, 1892

My dear Student:

Have read your letter. How thankful I am that the lesson you learned relative to giving up MSS. will never be lost. The Tenets and Church Rules

can be printed together and given to the members of The First Church of Christ, Scientist. But the six remaining rules must be private, not public, at present.

Give to our Editor, Judge Hanna, the Tenets and 7th rule as corrected, for publication in the Christian Science Journal of Oct. Read this letter and send it to the Editor with the above named copy.

With love,  
M. B. G. Eddy

One might gather from these letters that Mrs. Eddy did not trust her students to determine even minor matters to any great degree, without her help. The answer is that she trusted God alone. Yet at the same time she trusted anyone who was reflecting God. Likewise, she put no trust in one who was not reflecting God, no matter how high his status might be in her Cause or in the world.

Mrs. Eddy was a pioneer in church organization, yet having had no experience in such matters on which to base her actions; at the same time her letters sound as though she were a lawyer whose entire experience had been along the line of creating organizations. She shows no uncertainty in giving orders, and no one has ever been able to prove that the directing thought by which she founded the church, ever failed in its objective, or led the Cause into any form of error. Anyone who understands organization will be amazed at the correctness and legality of every move she made, and of every policy she inaugurated.

These letters carry evidence that is important in meeting the temptation and tendency to relegate our Leader to the place of being the Revelator of Christian Science, at the same time to take from her the honor of being the best demonstrator of that revelation. Through this correspondence one can learn of the breadth and practicality of her demonstration, and thus realize that today she stands as a living proof to refute the notion that in the building up of a great organization, man is required to do what woman cannot do.

Those individuals who write her life, as if she were a prodigy, giving that as the reason why she was able to reveal Christian Science, ignore her individual demonstration of Christian Science, and thus belittle it. There are those who knew her in her daily walk and conversation, who failed to appreciate the true inwardness of her motives and the wonder of her application of Science, and who believe that she was guilty of petty fault-finding and ill-humor. Often these persons give the impression that there were things in her life that should be hidden, a procedure that works ill to the memory of this great woman who was guided by God in all her ways.

In this letter Mrs. Eddy is thankful for the lesson Mr. Johnson has learned. One remarkable thing about Mrs. Eddy's experience was her ability to keep aware of the mental history of all her students. She was like a florist with many plants under his care, who keeps alert to their needs, and is able to meet them, so that they all flourish. Mrs. Eddy followed the

growth of her many students, discerning and meeting their needs. This was a stupendous task and one beyond the capacity of the human mind. Only her reflection of divine Mind with its limitless capabilities made it possible.

The rules that Mrs. Eddy gave her church, which finally formed her Manual, may be said to be her contribution to the students' effort to prepare the human mind for its final elimination. As a postage stamp sticks to an envelope, so the human mind seems to be stuck to man, and has to be softened before it can be removed. The By-laws help the one who obeys them to effect this result.

The discipline provided by the Manual differs from that of mortals, in that it relates to offenses against God. The only laws that mortals know, relate to offenses against man, since they do not really know what an offense against God is. When the rules covering such offenses were first evolved by our Leader, they had to remain private, because they were of such a revolutionary nature that mortals could not comprehend them.

It should never be thought that the Manual contains rules to punish members of The Mother Church. Its sole purpose is to reform. The Manual seeks to bring to the attention of members that their first obligation is to God, and that cognizance must be taken of any offense against Him, in order to help the offender out of his error, so that he may escape the final punishment that awaits those who persist in offending God.

Mrs. Eddy's greatest task with her students was to help them to dispose of the human will. Since one cannot obey both God and mammon, it is obvious that the one who is functioning under a human will, is minus that most important thing, namely, the divine will. Furthermore, the belief in a human will can be destroyed only by a radical reliance on God, a complete yielding to Him. If we are properly balanced in our faith in our Father, and in our realization of His care and ability to relieve us from whatever is assailing us, in accordance with His wisdom, we will never doubt the outcome. A child that has been properly brought up never forgets that its father will look out for it. Instinctively it runs to him in time of trouble. If it has to go to the dentist, it is not frightened if the father is present. We must learn to feel this same way about God.

A Christian Scientist does not consider that it is an indication of fear, when he turns to God in time of stress. Traditional theology believes that things must be bad and a mortal filled with fear before he will cry, "Save, Lord, or I perish." The follower of Mrs. Eddy feels that it is a matter of loyalty to God to trust in Him under all circumstances, and so he welcomes opportunities in order to draw nearer to Him and to establish an utter dependence upon Him.

This doctrine is offensive to the one who has developed a strong human will. To him it is an indication of weakness and softness to turn to God for help in all circumstances; but the wise man is doing that, so that when he gets into a position where his own human will fails him -- as it always does -- he knows how to go to God and receive the help he needs.

We can deduce that Mr. Johnson had a set opinion in regard to the manuscript in question. Perhaps it was a matter Mrs. Eddy sent to be inserted in the Christian Science Journal. Then when her higher wisdom

revealed to her that this should not be done he rebelled. So she taught him a lesson, namely, to give up what he considered his own will and opinion and have faith in her demonstration of divine wisdom. She declared that this lesson would never be lost. We can never lose the value of a lesson in which we have sincerely said, "Not my will, but Thine be done."

Evidently Mr. Johnson's strong conviction was an obstruction to the carrying out of Mrs. Eddy's orders. Now that it was removed, he could go ahead and carry out all the ramifications of the plan which in the beginning he had resisted.

It can be said that the Church Rules Mrs. Eddy mentions were intended to be used in disciplining the human mind and overthrowing the human will. The six remaining rules concerned the obligation of the members towards God. They had to remain private for a time, since the world cannot understand rules which have only to do with man's allegiance to God, and with the penalties for a failure to live up to that allegiance. It will chemicalize over such rules, until thought has been prepared to accept them.

There is nothing to be found in Mrs. Eddy's published Manual that would warrant taking away a man's family, money, friends and health for a failure to place God first in his thought and affections. Yet that was the penalty inflicted upon Job, when he had ceased to make God first; it was the wisdom of God made manifest in his life. One might hesitate to join or to be loyal to an organization or teaching, which would require him to go through the experience of Job, if he became disloyal to God. One would feel that that punishment was too severe.

We can assert that the above condition is in God's Manual, although it would not do to make this fact public. The advanced rules of God must remain hidden in the minds of advanced students of Christian Science, even though they are as imperative as any By-law that is published.

The time came when Mrs. Eddy thought that it would be safe to have the Church Rules mentioned in this letter, published. But when she left our sight there were still a few By-laws which had been passed by the Directors, which were kept private. One such By-law, which is still in force, was passed on August 31, 1901 and reads as follows: "As in state laws, one law supersedes another and virtually annuls it, so our present Church By-laws have annulled what has been published on page 47 of Retrospection and Introspection on the subject of teaching."

The moment a student has even a slight understanding of Christian Science that is correct, he begins to teach others, but that kind of teaching is legitimate and does not come under the head of class teaching. Every practitioner teaches his patients in a measure. But the above private By-law was necessary in order to give the Directors the authority to restrain one who used Mrs. Eddy's statement in regard to teaching in Retrospection and Introspection as authority for holding classes in Christian Science.

Mrs. Eddy's attitude toward Mr. Johnson was the same as that toward her other students, namely, an effort to help them to put out human opinion and human will, so that they would be willing and glad to be guided by her demonstration of divine wisdom. Yet this was but a first step in preparing them for the time when they would be called upon to demonstrate divine wisdom

for themselves. Nothing but divine wisdom can guide this great Cause aright, and everything Mrs. Eddy taught was to impress them with this fact, to improve their demonstrating ability, and to drive them to demonstration.

The organization has for its purpose the extending of the use of demonstration, and making it uniform all over the world; but it should never curtail nor limit demonstration.

October 14, 1892

My dear Student:

You are placed by me in a very conspicuous responsible attitude on this field of Christian Science. God grant that in one instance of my students, and in many a one, the pinnacle does not cause them to cast themselves down!

You, so far, have been modest and meek, prayerful and watchful, and when you have blundered by means of -- have generally heard from me as the mountain pioneer to call you back to the path.

May God keep you from straying and guide your footsteps.

In your book of church records, keep the name of each member, his P. O. Address, and the name of his teacher, and keep the book. I send you a list of such of my students as I at present know no reason for not becoming members themselves, and inviting their students (such as they know are fit) to become members of the Mother, and Mother's Church.

With love ever the same,  
(Signed) Mary B. G. Eddy

(Note written in pencil on first page in margin):

I specify these students because they are teachers and can be trusted to send their students. Others are also fit for membership.

In the class which Mrs. Eddy taught in 1888 she said, that she so hated the name "mesmerism" that she had taken the name "hypnotism." She hated it so, she did not like to call it at all, but she must meet the claim in order to destroy it, and it had been revealed to her that the term animal magnetism would make it nothing and keep it nothing. (Quoted from notes made by Martha Bogue)

In this letter we find Mrs. Eddy hating so to name the error, that she leaves it a blank. She was divinely skilled in naming error at any given time in a way that would bring forth from her students the maximum of scientific effort, without producing too great a fear.



In this instance Mrs. Eddy sets forth the error as a danger confronting those placed in high positions. Before Mr. Johnson came into Christian Science he had been a humble artisan. Hence there was nothing in his previous life and experience that would make him feel that he was humanly adequate to fill the important place Mrs. Eddy called him to. Therefore, it was not the temptation of human aggrandizement that tempted him in his position, but a feeling of spiritual superiority. Members are apt to look up to one in a high position, as if the very fact that he holds such a post is proof that he has attained a spirituality in which they may safely trust.

No doubt it is well that those who are placed in important positions in Christian Science are often subject to a pressure of animal magnetism that they might not have to meet otherwise, since in this way they are aroused to a more active demonstration, and at the same time kept humble. The Bible declares, "Whom the Lord loveth, He chasteneth." Perhaps God's love is shown in this chastening, since it helps to save one in high position from the temptation of feeling a spiritual superiority, which might cast him down from the pinnacle.

Mrs. Eddy says that she will be grateful if he is saved from this error, so that she will have at least one faithful emissary, through whom she can work to convey God's directions and wisdom to the Field. She prayed that none of those in high places would yield to this error, and in order to be saved from it they would have to be modest and meek, prayerful and watchful.

It is evident that this letter must have been a great help to Mr. Johnson, crystallizing his thought in a greater determination to be modest and meek, prayerful and watchful. She comforts him with the assurance that if he has yielded to error at any point and blundered, this "blank" error was responsible, this animal magnetism which at this point in Christian Science history was usually pointed out by Mrs. Eddy as a personal influence exerted by someone like Josephine Woodbury.

She also points out to him how important it was to have her there to call him back to the path. In this statement he could learn that she was practically the only one who was able to discern the deflections of students and to help them to overcome them. It is important for every student to learn that if he is placed on a pinnacle, the devil is always present to try to cast him down. The pinnacle is as much a testing point for a student as is human harmony. The price one pays for being healed of discord in Christian Science is that thereafter he is expected to work to overcome human harmony. He cannot expect his healing to stand, if he fails to fulfill his obligation to God.

Sickness should be regarded as a call to throw off materiality, just as one would throw away a cake that was nicely frosted, if at one point the frosting fell off and exposed the fact that the entire body of the cake was so moldy that it was unfit to eat. It would be a misinterpretation of the purpose of healing in Science, if one fancied that it was to replace the frosting that had fallen off, so that once more one could forget the veritable nature of the cake, and be like the nine lepers that the Master healed. They so rejoiced in the restoration of the frosting, that they failed to learn the lesson as to the true nature of the belief of the flesh, namely, that it is fit only to be cast off, in order that the true substance of man may appear. The test of every student is whether, when the frosting

is intact, he can still realize what the cake underneath is like, and so strive unceasingly to cast off all material belief.

The tenth leper caught a glimpse of what the experience was supposed to teach him, namely, not to be satisfied with the renewed frosting on his cake. He returned to Jesus to learn how to throw away the entire cake, or false material sense, and obtained a higher sense.

In a like manner the pinnacle is the testing point for students. The true pinnacle is the point where man reflects God. The footsteps leading to it are modesty, meekness, prayer and watchfulness. When one reaches this lofty height, marvelous wisdom, power and authority from God begin to flow to one. The student who passes the pinnacle test is one who remembers that of himself he is nothing, and that the wonder and glory that he has is all reflected from God.

It cannot be determined in advance whether a student will pass this test, any more than one can tell by watching a soldier in the training camp what he will do in actual combat. Therefore, this letter to Mr. Johnson is a warning to all students, to watch that the mental state that fits them for an exalted position and makes them worthy of it, remains with them when they reach the pinnacle. If one obtains a high position in the Cause, it is given him not because of what he is, but because of what he has fitted himself to reflect from God. Hence he must watch that he continues in well doing, and not yield to the temptation to believe that there is something required of him as an individual in his position apart from his reflection of God, and that he is expected to rise to the occasion humanly in some way.

The requirements for leadership in Christian Science are very different from those in mortal mind, since the former demands more humility instead of less, a realization that of yourself you can do nothing, but with God you can do all things.

Mr. Johnson had been placed on the pinnacle because of his meekness and modesty, his prayerfulness and watchfulness. If he carried these qualities with him and maintained them, he would be safe and satisfactory; but the moment he assumed the directing of other people's lives, or believed that, because of his position, his opinion was worth more than before, the moment he assumed watch and ward over the organization apart from demonstration, he would be handled by animal magnetism, — the pinnacle would be causing him to cast himself down. The remedy would lie in the Master's words, "But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

What does Mrs. Eddy mean in this letter, when she writes about inviting the students of her students to become members "of the Mother, and Mother's Church?" In this statement she links her life and demonstration with the Church so accurately and definitely, that she indicates that no one is really fitted to become a member of that Church unless he has gained a spiritual perception of Mrs. Eddy in her relation to the Church as the Mother, the present-day exponent of the motherhood of God.

Every child at some stage of its experience believes its mother to be infallible, and so turns to her for counsel and advice. Many children have more faith in their mothers than in their fathers. Mrs. Eddy set forth for

the first time in history that God is as dependable as our Mother, as He is as our Father.

No one has the right to join The Mother Church unless he has a right sense of Mrs. Eddy, which is that she reflected the highest sense of God as Mother, which entitled her to the name "Mother," a name which she permitted students to call her out of respect for her reflection of God, just as Jesus was called the Christ for this very same reason. In fact she included a By-law in the Manual to that effect, until she found that the world was misunderstanding the students' use of the term. That By-law read as follows: "In 1895 loyal Christian Scientists had given to the author of their text-book, the Founder of Christian Science, the individual, endearing term of Mother. Therefore if a student of Christian Science shall apply this title, either to herself or to others, except as the term for kinship according to the flesh, it shall be regarded by the Church as an indication of disrespect for their Pastor Emeritus and unfitness to be a member of The Mother Church."

If one desires to join The Mother Church, it is plain that he must think of Mrs. Eddy as Mother, since her Church is for those who appreciate her, understand her, and follow her teachings which set forth God as Mother. It is more important to find out how a candidate for membership in The Mother Church or a branch church feels about Mrs. Eddy, than to find out whether he smokes or drinks! Surely one must awaken to the importance of overcoming all bad habits through demonstration, before he is ready to join the Mother's Church; yet more important than this overcoming is his understanding and appreciation of the Mother who has made such demonstrations possible. He must learn what is expected of one who is invited to attend the great feast of Soul, as friends of the one who established it for all mankind. Only the loyal friends of its Founder are welcome as members.

October 15, 1892

My dear Student:

Erase from that communication for C. S. Jour. any reference to the 7th Church Rule and then have the article printed and published in Journal, but be sure and not publish the Rule. Reason — the aim is to prejudice the contributors against me and to make them believe it is all personality in our motives for building a Church, and so stop their contributions. Send proof of your article to me.

With love,  
M. B. G. E.

N. B. Be sure and publish the invitation to unite with our church.

Rule 7. To become a member of The First Church of Christ, Scientist, the applicant must be a believer in the doctrines of Christian Science according to the Platform and teaching contained in a book Science and Health, by Rev. Mary Baker G. Eddy. The Bible, and Science and Health with other works

by the same author, must be his only text-books for self-instruction in Christian Science, and for teaching and practicing metaphysical healing.

This letter prolongs the note of the letter of September 6, where Mrs. Eddy discourages the suggestion of a tablet. She understood the difficulties in the way of one understanding her relation to her Cause. Today, when we find young students who are vitally interested in Christian Science, but who do not like Mrs. Eddy, we know that this attitude traces back to teachers of Christian Science who have not held a right conception of their Leader before their pupils.

The Master did not hesitate to declare that he was the door, through which we might enter in. When he told his followers to do these things in his name, he meant for them to do them as he did them. Mrs. Eddy never would have left her life for us as an example, unless it had been her honest conviction that that life would teach us how to demonstrate her revelation. She was not deluding her followers, but stating a simple fact. She wrote as God directed her when she said, "When a student loses the true sense of me, and what I do, he is at the threshold of the plunge so many make into darkness, believing that darkness is a greater light."

By not publishing this 7th Church Rule Mrs. Eddy was seeking to remove any prejudice that might stand in the way of the students contributing to the building fund. She knew that the one who gives freely gets the greatest benefit. Therefore, she was helping to open the door for the blessing which they would not receive, if prejudice closed their pocketbooks. When it is seen that all these things in connection with the organization were ways and means of God's blessing the flock, it is plain why Mrs. Eddy did all she could to keep prejudice against herself and what she did away from them, so that they might receive the blessing which would come to them, if they were free to follow out their divine inclinations.

As a matter of history it is helpful to note that a meeting of the College Association was held on October 5, 1892, just twelve days after the final formation of The Mother Church, with forty students present. At this meeting Mrs. Eddy's article on page 273 of the October Journal was read, which gave the final Deed of Trust as well as the facts concerning the final settlement of the controversy over the land.

This meeting was reported on page 371 of the Journal. Among the remarks from the floor were the following: "The sentiment was very generally expressed that Principle had guided, and that material organization was not a necessity in Truth; that indeed, its observance was a hindrance to growth, and demonstration. . . . Another said, I see there is but one Baptism, and one church; there is no benefit in material organization. . . . Sometimes the Mother thought seems confused, but later we find that it was our thought that was confused. . . . A sister said it seemed to her that there never had been a meeting where the senses had been so hushed, as at this meeting. . . . Another remarked that on the battle field, the true soldier paid little attention to the personality of the general, but listened attentively to his commands."

Unquestionably at this meeting there was in a measure a repetition of the disciples' experience, when they had a Pentecost. Here were students who had made trouble for their Leader, who had had differences of opinion in regard to church matters, getting together, and under the influence of the demonstration of this meeting, feeling God's presence and the unity of His spirit, which caused them to voice truth. This means that the mist of materiality, prejudice and opposition were ruled out of the meeting, and the students had a chance to speak as they really felt, untouched by the animal magnetism which was aimed against the establishment of the Cause. It was this freedom of thought to reflect God that Mrs. Eddy was guarding in the students, when she was led to have the 7th Church Rule erased from the communication for the Journal, which was an account of the recent organization of the Church, including the Tenets and Rules.

One value of the account of this meeting is that it proves when students settle down to demonstrate the presence of one Mind, in order to rule out the belief in the presence of any other mind, that they find themselves in one Mind in one place. One can feel the beautiful atmosphere that must have pervaded this meeting, when he reads the account of it. Apparently there was not a dissenting voice.

In tracing Mrs. Eddy's footsteps and discovering her precepts, it is well to remember that she was not trying to get students to agree with her, but to come into agreement with God. She sought to impress upon them that the demands she made upon them were the demands God made upon them. When students perceived this fact, it brought them into accord, and they listened to the commands of their general attentively.

This meeting of the students shows how carefully Mrs. Eddy had drilled them in the proposition that the Cause was going on without being materially organized. The remarks to the effect that material organization was a hindrance to growth were spontaneous and inspirational. In like manner Mrs. Eddy saw that the use of argument would become a deterrent to healing by the Spirit if continued too long, when she said, "I sometimes think argument hinders the work by materializing the thought. Hold to the spiritual."

The question is what to do when one has not reached the point where he can carry on through spiritual organization, or where he can heal by the Spirit. The answer is that the human organization and argument have been provided as temporary helps, just as a scaffolding is provided for men who are building and need something for the time being to use in going up and down carrying materials.

Every advancing student, however, must hold in thought the goal of spiritual organization and healing, since Science and Health says, "Man walks in the direction towards which he looks. . . ." Man will never reach a goal he does not hold in thought. Those who heal the sick know that they must hold in thought what the Truth is going to accomplish; then it will be accomplished. They must constantly enlarge their recognition and expectation of the operation of divine Mind. One could work in a metaphysical thought all day, and if one expected nothing to happen as a result, nothing would happen.

A metaphysician must carry in thought the recognition that Truth works, that it operates through him to prevent accidents, to heal the sick, to bring

about justice and peace on the earth. He must know that through it he is protected from the claims of evil. He must open his thought to the realization that progress will bring him to the point where he no longer needs either material organization, or the argument in healing. If this proposition disturbs young students, let them trust God, with the knowledge that the right-minded student will never desert the organization nor cease to support it. His growth beyond it, is beyond a dependence on it, and a need for it, in order to keep in the right path. He is like a rocket that, when it leaves the trough that gives it direction, is able to continue in a straight line without any further help from the trough.

It might help young students to understand this point concerning organization if we used the term demonstrated organization as the goal, just as we speak of spiritual healing as the goal. This higher concept of organization does not mean doing away with meetings, church officers, etc.; it means that students stand ready to pour into every meeting and function the inspirational thought that enables everything to be done as God would have it done. Spiritual organization is not a transcendental idea; it is something very practical, that has to be worked for mentally; it means that we must support the church with a spiritual demonstration. Only in this way can the material sense of organization be outgrown and laid aside. It is similar to the demonstration the advanced student makes to rise above dependence on what is called the bodily organization. Young students use their understanding to heal their bodies; advanced students strive to rise above dependence on them, in order to reach the point where they can reflect God at all times, proving that this reflection is not at the mercy of any so-called material condition.

Mrs. Eddy expressed this higher demonstration when she said in her home, "We must come to see we do not depend upon eating, sleeping, etc., for life and health, but depend on Mind. . . . She (Mrs. Eddy) at first demonstrated health in the flesh; now she is demonstrating health outside of the flesh."

October 16, 1892

My dear Student:

Do you understand my last request? It is for you not to put into the Journal anything of the matter that I sent to you for publication. Since I sent it I have heard, and discovered things that make this change necessary. How plain it is that my work was done when I said so, and this invitation and By-law should be private, not public. You can keep the list of names if you wish to for a guide to show you the ones that I can vouch for as candidates, but some of them you have in the church. They are teachers generally and could invite their students to join the Boston Church when you are ready to request this, but let this movement rest for the present; there is enough else to be done.

With love,  
M. B. G. Eddy

Without doubt the "matter" which Mrs. Eddy sent for publication in the Journal was the Historical Sketch which appears today on page 17 of the Church Manual, together with the Tenets and Rules. In Mr. Johnson's diary under the date of Monday, October 17, 1892, is the following entry: "Went to see Judge Hanna, the Editor, to get proofs of Invitation article for Journal, but they had not come. Returned home. Letter came from Concord stopping the publication of all that had been sent. Went again to Judge Hanna and had all ordered out."

No matter how much had been done on any project, this fact never interfered with Mrs. Eddy's obedience. When the work on her book, Christ and Christmas, was well along, she ordered it stopped, saying, "I have a request from God; it is this: Stop thinking of, or working on my picture. . . ." Many times, because mortals have carried a thing so far, they want to carry it through to the end. This Mrs. Eddy never did. The demand from God to stop doing a thing was to her as important as the demand to do it.

In our progress in Science we all have to be freed from self-will, as well as mental habits and inhibitions of all sorts. Often in the midst of pressing work, the demand comes to drop it for the time being, in order that we may open our thought to God for further guidance. Hence it is part of the necessary attainment of the Christian Scientist to be flexible.

Mrs. Eddy was giving the students valuable training, when she had them carry her directions to a point where they were almost completed, and then made the students go to a lot of trouble to undo what had been done. She always ran the risk of being considered variable, notional and unreliable, since at the last moment she was liable to change her mind about anything; but it was always God who changed it.

Often the call seemed to be to reach the members with some important message or By-law through the periodicals, but she had to bear in mind that the literature was for public distribution. She sought to avoid putting in that which might chemicalize public thought, and produce a wrong impression, so she often ordered material out.

One might ask why she ordered this matter published in the first place. No doubt it seemed like a good idea to give the membership a little résumé of the founding of The Mother Church, which had just taken place. Mr. Johnson's diary contains this simple entry: "Friday, the 23rd of September is a day of great moment in the history of Christian Science, the date of the founding of The Mother Church." She probably felt that God had bidden her to give the students something she knew they would love, until a further demonstration gave her more light. Flexibility and obedience would be a lesson learned that would be of more value than the history. Historians record an incident where a famous general wished to impress a visitor with the obedience he had taught his soldiers. He ordered a detachment to march forward. The ocean lay in their path of march, and they continued until they were drowned, because he failed to give the command to halt!

If a nation has a right to expect such implicit obedience from her soldiers, how much more right has God to expect it, although His law is always loving. The business of a soldier is to be obedient. How much more

is this quality required in Christian Science, since the so-called human mind is by nature unruly, defiant, stubborn and unmanageable. If it were not for this fact, Mrs. Eddy would never have had to give her organization a Church Manual.

When the government calls for men to enlist in the Navy, she paints a picture that will attract, not repel. She appeals to the adventurous spirit by promising volunteers that they will see the world, which they do -- but often through a porthole! No mention is made of the hardships, the rigid discipline, the need of sleeping in hammocks, etc. Christian Science endeavors to paint an attractive picture to mortal mind, since, if mortal mind knew the rigid discipline and obedience demanded by God, it would rebel, and refuse to accept the truth. For this very reason Christian Scientists do not hold the Church Manual before the eyes of the public to any great extent; although, of course, it is on public sale.

The 7th Church Rule which Mrs. Eddy included in her communication for the Journal, and then ordered to be erased, in her letter of October 15th, is a hard pill for mortal mind to swallow. The mortal element in students wants to feel free to read anything it pleases. It does not fancy being restricted to the Bible and Mrs. Eddy's works. Yet, before long students reach a place where they perceive the value of these textbooks, and learn that they contain the only statements of truth that are workable, and that deviate not at all from divine absolute metaphysics; at that point they require no By-law to force them to use these mediums alone for self-instruction, and none others.

Mortal mind judges the correctness of what it reads by how it sounds. Students who require the above By-law are those who fancy that they can read something written on Christian Science, and determine its correctness by the letter alone. Yet the only right way to judge is by the Spirit that is back of it. One who wants to learn about God, should seek to study only that which has God back of it! How foolish to fancy that one can learn about God by reading that which has the human mind back of it, even though it is presented in the exact terminology of Christian Science! If one wanted to learn cookery and had his choice between two cook books, which would he select, one written by an expert cook, or one compiled by someone who had never actually done any cooking in her life? God is back of the Bible and Mrs. Eddy's writings. Once a student finds this out, he wants nothing else for self-instruction.

The human mind does not like to be told what it must do or what it must not do. It dislikes to be confined in any way. Hence it is plain why a further demonstration on Mrs. Eddy's part revealed the wisdom of not making public at that time this 7th Church Rule in the Journal, which was intended for distribution to the public.

When a dog is being trained, each command that he learns makes it easier to teach him the next one. A man who learns a foreign language will always say that, if he tries to learn another, he finds it easier. Once a long story was written depicting the difficulties a trainer had in breaking the will of a very fine and highbred dog. The trainer finally won out. God will finally win out, in the necessity to subdue and bind the stubborn will of mortals, so that mortality may be laid off. Furthermore, each lesson learned in this direction makes the next lesson easier. Students must attain that willingness to do whatever God demands of them, even when such demands come



through some fellow-student who is inspired, whether he be in an official position or not, no matter whether such demands upset their preconceived plans or not. Let us suppose that God's demands come to a student in such a way that he feels as if there were no stability or security anywhere on earth. Is that such a terrible thing, when this mortal conception of earth must finally be destroyed anyway?

There are teachers of Christian Science who chafe under the fact that they cannot change their field of teaching without permission from the Christian Science Board of Directors. Is that not a divine provision, and should not teachers submit to it willingly? If they chafe under it, then they are not rendering to God true obedience. The right attitude does not brood over what appears unjust to the carnal mind. A dog cannot be said to be properly trained, if it obeys only through fear of the whip. Enforced obedience is never true obedience, never the obedience that God requires.

Let us suppose that in Mrs. Eddy's thought was no valid reason for withdrawing the Historical Sketch from publication other than to train the students. Think of how the value of these early students to God was enhanced as they learned the lesson of being instantly obedient to whatever Mrs. Eddy directed them to do. In such obedience the material senses were being hushed and the human mind lessening in them, which meant that divine Mind was more and more coming to the front.

In our textbook Mrs. Eddy tells us that we must labor to dissolve with the universal solvent of Love, the adamant of error which she names as self-will, self-justification and self-love. Self-will is the determination one feels to follow out his own plans, irrespective of God. Habits indicate inflexibility, whether they be what the world would call good or bad. Mental habits -- and in reality there are no others -- must be broken down. Man must learn to be flexible with man, before he can be flexible with God.

Unless the students were ready to yield to Mrs. Eddy in all matters, she knew that they would never learn to yield to God, if His demand came to them to do something that they did not want to do, or something that was out of keeping with their habits of thought, or that would upset their human scheme of things.

One characteristic of Mrs. Eddy's letters to students was that often she couched her instructions in such a way, that the meaning of her words could not be comprehended without a demonstrating thought. It would seem unnecessary for her to write to Mr. Johnson, "Do you understand my last request?" Had she given the request in a humanly straight-forward manner, there would have been no necessity for this query on her part. She had given him a strong hint, that a demonstration on his part would have made plain, no doubt; but she saw that he did not fully grasp her meaning, and that obedience was necessary at once. Therefore, she had to come out in plain language and stage what should be done.

Mrs. Eddy had to learn about animal magnetism, just as students today have to learn about it, through experience. The revelations of Truth had come to her as in one powerful instantaneous light, but the knowledge of the operation of the lie came with experience. She learned that one of the subtle efforts of animal magnetism is to blind students to the demands of God upon them, either to shut them off from hearing them, or to confuse or

distract thought, so that they will not comprehend them. God speaks freely to His children, but they hear thickly. Hence it is necessary for them to keep demonstrating, in order to prevent animal magnetism from producing this thickness of hearing, so that what God has to tell them will not be heard or understood. God's voice comes through to man so clearly, that no one could fail to hear it, if there was no claim of animal magnetism in the picture.

Perhaps Mrs. Eddy herself did not receive the divine direction as to His purpose concerning the Historical Sketch, clearly at once. But as she continued to work on it, handling the possibility of error interfering with her ability to hear and to follow God's demands, the higher and clearer wisdom of God came to her. Whatever the situation was, it worked out for good, since the students involved learned a valuable lesson in obedience.

When soldiers are being drilled, they are required to march forward, to turn about, and to march backward. They are going nowhere, but they are being trained in instant obedience. They are learning to be instant in season, and to be perfectly flexible. This fits them for the demands of actual warfare.

Mrs. Eddy's demand to let "this movement rest for the present" reminds one of the early days of making ice cream. One churned it up to a certain point; then he packed it and left it to harden. It is reasonable that some of the demands of God to which we yield, after we have gone a certain way in executing them, have to mellow before they are ready to appear in completion. This point was true when Mrs. Eddy agitated the idea of a Christian Science Home. She withdrew her demand soon after she had put it forth. This was no evidence that she had made a mistake; but merely proof that she had carried the plan as far as God intended her to. Then it had to mellow until it came forth into execution as our Christian Science Benevolent Association.

As a child I yearned for a gun. I knew that my parents would refuse me this request. Therefore, I began to talk about it in a perfectly natural way, until I had prepared their thoughts for the suggestion. When the idea had mellowed sufficiently I broached it and was rewarded by getting the permission I desired.

Mrs. Eddy's statement, "There is enough else to be done," would be of great help to many members of the church today, who are tempted to believe that their great outward activity in our Movement exempts them from doing the mental work for it and giving it the spiritual support that it needs. It is a relic of scholastic theology that would estimate the outward organization as being more important than the mental activity of students. These members who are so active outwardly and rushing around smartly as Mrs. Eddy writes on page 230 of Miscellaneous Writings, should be told that it is not what one does, but the way he does it, that makes him a Christian Scientist. The finest activity possible that is not done from the standpoint of demonstration has scant value in our Movement.

October 19, 1892

My dear Student:

Tell Mr. Landy, and all who ask to join the church who are proper candidates, that you will hand their names in and they will be voted on at the quarterly church meeting and read from the pulpit the following Sunday. I wrote this out as a Church Rule. Do you not remember it?

Keep a little memorandum book in your pocket and when eligible candidates apply or you invite them, put their names on this book and then be sure to have them brought in and voted on by the First Members of the church as aforementioned.

I hope my last orders for invitations to join church sent by Miss B. will be understood and carried out correctly.

With love,  
M. B. G. E.

Part of Mrs. Eddy's demonstration regarding her Church was to keep alert to everything that was going on. Her demonstration of reflection enabled her to have a clear sense of everything humanly. A metaphysician knows that in Science this alertness is a necessary protection. One who is mentally alert cannot be hypnotized.

One cannot maintain this alertness without resisting the silent arguments of evil, and the mortal influence of belief that accompanies everything mortal. Every object cognized by the senses is a vehicle to carry mortal thinking, and this accounts for the mortality of the vehicle. A pipe that carries water is mortal, because the water causes rust. The same pipe will last indefinitely if it is used to convey oil. From this illustration we learn that our task is to turn everything in the universe back to being a channel for God, since this is the present truth about all things.

Mrs. Eddy could not help but impress one with her mental activity. She kept track of what was going on in The Mother Church, for instance, from the cellar to the pulpit. She was watchful to be sure that God's selection went into the pulpit. At the same time she saw to it that a demonstrating sense went into the cellar as well.

As evidence of her alertness, which obviously transcended the narrow limitations of the material senses, we have her experience when her house at Pleasant View was being painted, as told by her gardener, John Salchow. The painter was Mr. Frost, who was very skilled in matching colors. In those days this was a necessary attainment, since paint of uniform color in cans was unknown. Each batch of paint had to be mixed separately and matched as the work progressed.

On the day in question, Mrs. Eddy returned from her drive after the house had been painted, and work had begun on the barn. She hardly glanced at the barn as her carriage drove by, yet her first words to August Mann were, "Tell Mr. Frost to be more careful about matching his color." When Mr. Mann gave him Mrs. Eddy's message, he drew himself up as one whose skill has been challenged, as much as to say, "Who dares to suggest that I could

possibly make a mistake in that direction." But Mr. Mann said, "Remember, Mrs. Eddy said this, and you know how she is." At once Mr. Frost became deflated as it were, and went and got his matching board on which a sample of each mixing had been painted, and compared it with the color he was putting on the barn. At once he said, "By God, it is darker!"

How did Mrs. Eddy detect this discrepancy, especially since, when colors are perfectly matched, they may appear otherwise, under conditions of sunlight and shade? She relied on that which was beyond material sense in order to know things. Call it spiritual sense, Soul-sense, or what you will, it was a characteristic of her spirituality and a proof thereof, which her followers will manifest as they approximate her point of growth, in putting off the "old man," or mortal mind, with his limitations, and taking on the new man, part of whose equipment is alertness, and an ability to know at all times all that he needs to know. It was this fact about Mrs. Eddy that caused those who lived with her to declare with obvious sincerity, "You can't fool Mrs. Eddy."

Perhaps Mrs. Eddy's perceptive sense, which operated in ways that mystified mortal mind, probed Mr. Frost's thought and detected pride of attainment, a man with the highest confidence in his own skills; just as she was able to read John Salchow, just by seeing him working in her flower garden. She said to Mr. Mann, "Who is that working in my garden?" Mr. Mann said, "That is the new man you asked me to get for you." She said, "I admire his unspoilable integrity." The future proved that her judgment of him was correct. Later, when St. Paul's school attempted to hire him away from her, by offering him all kinds of inducements such as a thousand dollars in cash, a house to live in, a cow, and wages three times what she was paying him, he refused to leave her. Mrs. Eddy knew nothing of this offer, and yet very shortly she wrote him, offering him a thousand dollars, a cow, and a house to live in!

An attitude of supreme self-confidence is dangerous. The Bible tells us that no man should think of himself more highly than he ought. Students should have the highest appreciation of their ability with God, and the lowest estimate of their ability without God. The man who is inflated because of his faith in his own human mind, should be deflated, and he will be. On the other hand, the one with what is called an inferiority complex should realize that with God all things are possible, that he reflects the power of God, and so has an infinite capacity to accomplish all things, to make all corrections, and to eliminate all that is unlike good -- in short, to give the whole universe back to God, where it belongs.

Mr. Frost was an expert in his line, one who felt that his work was above criticism. We can believe that Mrs. Eddy perceived this sense of pride, that was out of place in her home which was dedicated to that humility which the Master defined when he said, "Of myself I can do nothing." So she dealt Mr. Frost's pride a solar plexus blow, which could only be beneficial to him, whether he was a Christian Scientist or not.

I have often declared that Mrs. Eddy's life and thought made it practically impossible for anything to be done rightly for her unless it was done through demonstration. It was as if she established this point as a law for herself. Thus a man who could match paint perfectly for anyone else in the world, might find himself unable to do it for her. Years of experience

had shown her that this was true concerning those who worked for her. The human mind that ordinarily would display skill and intelligence, based on experience and confidence, in her atmosphere would falter.

I believe that students should adopt this law for themselves and extend it to the world, that nothing can be done rightly except through demonstration. As this is done, there will be a call for a higher reflection of God than ever before. Those who understand how to demonstrate will be in great demand. Others will be forced to learn how to demonstrate in order to live. Then demonstration will be seen to be a gift of God that comes to a man who is worthy of it, so he will have to learn how to attain this worthiness. Synchronizing one's thought with God is what is required, and this must be learned through Christian Science.

One might claim that it was interference to attempt to enforce such a law upon the world, but if you are intent upon making the law of God popular as well as necessary, you have got to do all you can to belittle all efforts of mortal mind to prosper and succeed.

No doubt the whole family at Pleasant View soon heard about the incident in connection with Mr. Frost, and it was calculated to do them all good. It would be a word to the wise. They would rise up to give help to this man so that he might do that which otherwise he could not do. Of course, the deflating of his self-confidence would be a wholesome lesson for him and at the same time the students would awaken to supply that which would help him, and fulfill the rule of the home, namely that to be right everything must be done by demonstration.

There was another element that entered into the picture, and that was the fact that everything in connection with our Leader was supposed to manifest human perfection. She herself established the fact that when divine Mind functions, it results in what we call human perfection. Hence it would be a black mark against a demonstrating thought, if the color of Mrs. Eddy's barn did not match that of her house.

From this story one must not deduce that Mrs. Eddy possessed a remarkable human ability to detect variation in colors. What Mrs. Eddy detected was mental rather than physical, namely, that a human sense had crept into the work, and since a human sense is always wrong in the sight of God, she knew unerringly that the work could not possibly be right. God gave her the right to declare that results could not possibly be humanly right, when she felt a lack of spiritual sense. Surely it is correct to assert that when one takes on the privilege of demonstration, knowing that right results must always follow, he knows that when he comes down from that high position and goes back to mortal mind, he is more likely to make mistakes than other mortals. Mortal mind is better capable of being humanly right under mortal mind, than under divine Mind. Those who obey and worship mortal mind are the ones who get whatever seeming benefits mortal mind has to give. A Christian Scientist repudiates mortal mind. Thus he arrays it against himself, and cannot turn to it as a mortal can and get seeming benefits. Hence the rule for him becomes, demonstration or nothing.

Those who hire Christian Scientists should remember that, when the latter demonstrate, they are the best and most accurate workers; when they do not, they make more mistakes than mortal mind. Mrs. Eddy could detect the

mental sense in those who worked for her. When the mental sense was not right, she could declare unerringly that the results were wrong.

It is interesting to note that Mrs. Eddy instructs Mr. Johnson to keep a little memorandum book in his pocket, in which to jot down the names of eligible candidates for membership. If a church is started with the right members, it will not be a serious matter if some wrong ones are taken in later. But it is essential that the foundation be solid to begin with. A teacher of Christian Science must be very careful whom he selects as pupils. Teaching Christian Science is more than giving students a certain number of lessons, accepting payment and then letting them shift for themselves. One would never adopt a child thoughtlessly, since he knows that the child is to be a member of his household. Similarly a teacher takes on a pupil as a lifelong responsibility. For this reason he should use great care in selection, and not be too ready to take on thirty new children every year.

Might not one say that it was a remedy for Mr. Johnson to keep this little book? Should he not have made a demonstration of memory? Mrs. Eddy knew, that if he depended on memory, he would have a lot more to meet from error since it would try to make him forget; whereas if he had the names written down, he would not be subject to forgetfulness. The error he would have to guard against then would be a trick to cause him to lose the little book, or mislay it. When one is doing God's work, he must be alert to forestall every obstacle, since he cannot afford to be unfaithful in a single detail that God commands him to perform.

When our Leader sent a letter of importance -- and to her every letter was important -- she called upon the students to work mentally to protect it until it reached its destination, lest it be lost or stolen. This care was not based on fear, nor did she feel that her letters were more apt to be lost than those sent by the ordinary person. But as God's representative she must forestall any possibility of error interfering with her work, and such a possibility existed, in belief, because it was God's work that she was doing.

When she had portions of the harness of her carriage made doubly thick, she did not do this from fear, but because she realized that her life belonged to humanity. Hence, she could not be careless with it at any point. As far as her personal demonstration went, she could demonstrate, live and teach Christian Science wherever she was. Passing through the claim of death would in no way interfere with her progress. But she had started on a job for God on earth and He demanded that she finish it. She was not permitted to pass on until it was completed.

Elderly people are tempted to look forward to the experience which they believe will start them young again, and thus lift from them the infirmities of age, and the only thing that they believe will do this is death. Christian Science tells us, however, that this result can be gained by a demonstration and not until demonstration overcomes age, will the latter be laid aside permanently. When one throws off age through death, it creeps on one again, and will continue to do so, until one takes on the demonstrating way. That is why Mrs. Eddy encouraged this demonstration. On April 18, 1907 she said, "Old age is just as much of a claim to be overcome as cancer or any other belief. You have not come to it yet, but you will. Overcome the belief in it now; you have it to do sometime."

Mrs. Eddy had no fear of death, because she knew that one can never be robbed of a spiritual purpose and understanding. Wherever one goes, he takes this with him. It was the Cause that concerned our Leader. Hence when she appeared to be unduly fearful about a letter, for instance, it was because she would not trust a single one of God's letters to chance, even if nine hundred and ninety-nine would arrive safely without demonstration. Her business was God's business, and it was a sacred matter to her to do it as God wanted it done.

Mrs. Eddy, therefore, had her harness straps made doubly thick, not through fear, but through a desire and an alertness on her part to see that, as long as God demanded her to be here, she would take every human step, so that no unforeseen happening would rise up to prevent her from finishing God's work and fulfilling His demands upon her. Every one of her followers should realize that when God says to them, "Stay here and work in My vineyard," it is their business to stay. When they are ill, they should use Science to get well, not because they desire health but so that there will be no interruption in their work, and God will be assured of a continuous activity in behalf of Christian Science.

When Mrs. Eddy gave these careful instructions to Mr. Johnson about candidates for membership, she was protecting the situation from animal magnetism outwardly. Many students are aware of the need of protecting important matters inwardly, but Mrs. Eddy was not satisfied with that. She exercised a portion that was both inward and outward.

She knew perfectly well how to make advice and orders clear. She knew, however, that animal magnetism was always seeking and claiming to bring about a sense of mental confusion in the minds of students, so that they would not understand her orders. That is why she writes in this letter that she hopes her last orders will be understood. If you were trying to give a drunken man instruction how to get home, no matter how clear you made it he could not grasp it in his foggy state of thought. So often Mrs. Eddy found her students to be as drunken men, because they were made so by animal magnetism. It was possible that when Miss Bartlett delivered Mrs. Eddy's instruction to them, they would be drunken, but not with wine, as we read in Isaiah 29:9. This letter was designed to penetrate the mist to reach Mr. Johnson's intelligence, so that there would be no mistake in carrying out her orders. This was another instance similar to her making the harness doubly thick. Instead of merely relying on Miss Bartlett, she wrote this statement, to awaken him to the fact that in order to understand what she wanted, it would require a metaphysical thought. He would probably go to work at once to clear his thought, at a time when he himself did not know that his thinking needed clearing, which would be of great value to him.

Pleasant View,  
Concord, N. H.  
Nov. 27, 1892

Mr. Johnson and Miss Bartlett

My dear Students:

Your inquiry in your, Mr. Johnson's, last letter relative to students uniting with the church indicates a need that was not apparent on the basis of membership established in the seven simple Church Rules. You had better call at once a church meeting and vote on what shall be your discipline with a member who proves himself unworthy to belong to The First Church of Christ, Scientist in Boston. Then write this "Form of Discipline" in your Church Book (that each member signs) under the Rules already printed.

With love,  
Mary B. G. Eddy

P. S. It is not best to put this as above on the present circulars that you send out to merely inform the public how to unite with the church. But if you get a new print in the form of a little book, you could include this if you wanted to and any other matter found best.

One of the human concepts that is changed and corrected by Christian Science is discipline. One need not investigate mortal mind's modes of punishment very far before he finds that its basic purpose is revenge rather than reform. When a man commits a crime, public sentiment demands that he pay the penalty; there is hardly any thought of reforming him. The Christian spirit of giving the wrong-doer the chance to reform is almost lost sight of in this feeling of revenge.

In Christian Science discipline does not mean simply requiring that a wrong-doer should suffer; it offers the opportunity for reformation. The excommunication of one who proves himself unworthy to belong to The First Church of Christ, Scientist includes the hope that that act will help to protect the erring brother or sister from the malpractice of other unwatchful members. It is meting out a form of punishment that will satisfy the ones who desire to see the offender punished, so that they will stop malpracticing on him, and thus give him a fair opportunity to reform.

Excommunication in Christian Science, therefore, is not meted out in the spirit of revenge, but of compassion, to give the erring one the chance to begin again, to step out of the organization and thus be freed from the malpractice that is usually indulged in. Then if the offender is honest and sincere, he may reform and be taken back when he has proven his worthiness.

It would appear as if death itself was a form of excommunication whereby one is relieved of the universal malpractice, since the moment one passes on, he is set free, in the sense that his family and friends no longer believe that he is sick, or old, or feeble — or even a sinner. Therefore, of two evils, the lesser would appear to be death for one who cannot handle the malpractice that is causing him to suffer, or weighing him down with a sense



of sin that is heavier than he can carry. At this point he is free to make his own demonstration without interference.

When an honest student is tricked by animal magnetism so that he falls, he can rise again; but if his fellow students proceed to jump on him, can he be blamed if he is unable to rise. He is to be blamed for falling, but his fellow members are to be blamed for his failure to rise again.

Christian Scientists should ask themselves earnestly each day, "Am I malpracticing on anyone? Am I believing that certain students have natural characteristics and tendencies which will forever limit their usefulness in our Cause?" If they are guilty in this respect, then they are not seeing their brothers as God sees them, because He sees them as His only begotten, perfect and immortal. God sees man as he is; when man sees man as he is, that will be a great help to the latter in living up to that ideal of perfection.

Christian Scientists have pledged themselves to help others out of their difficulties in every way they can, and this pledge includes the necessity to watch lest they themselves be found malpracticing on an erring brother. They should never be too lazy to look beneath the veil of animal magnetism, to see the son of God waiting to be released from falsity.

The man who owns a diamond mine is never too lazy to make the effort to see the perfect stones beneath the external roughness. He knows that if he should judge what he has wholly by the outward appearance, he would soon be bankrupt. Although there is nothing valuable about the stones he gathers, according to their external appearance, by looking deeper, he sees the value. As a matter of fact, when you see a beautifully cut diamond, you know that the only reason you see it is because somewhere someone was alert enough to see the beauty and value that were not apparent to the untrained eye.

The average Christian believes that the beauty of the Master's character, his gentleness and goodness as the son of God were self-evident; but how many Christian Scientists today, if they had been face to face with Judas, would have seen his underlying perfection as God's child? Would they have seen the spiritual perfection of those who believed themselves to be Jesus' enemies? Mrs. Eddy tells us that Jesus beheld the perfect man, where sinning mortal man appeared to mortals, and that that was how Jesus was able to help and heal others. Students need to watch and pray lest they lay even a slight burden of malpractice on a brother, thus, perhaps, making it necessary for him to be excommunicated from such malpractice, before he can reform or be healed. In God's sight the adding of the slightest malpractice to the burden of another is a sin.

In passing it is of interest to note that this letter marks the evolution of a simple thought, since in the little book mentioned by Mrs. Eddy we find the birth of our Manual. It is instructive to know that it did not come to our Leader as a sudden blinding light, but as an evolution of thought, the growth of an idea.

The value of knowing this is that it proves the Bible statement, that if we are faithful over a few things, we shall be made rulers over many. Because Mrs. Eddy heeded the voice of wisdom and was faithful in taking each step as it presented itself in the development of the idea, we have the

Manual today, which is such a vital document to all Christian Scientists, and which is without precedent. It provides that discipline for the false and the finite mentality renders it ripe for destruction. It also furnishes rules which challenge thought, because their meaning seems obscure and hidden. Thus in seeking to understand and obey them, the student is required to use spiritual thought, and in this way he gains spiritual growth.

Launching the Manual represented a very important step in establishing the organization. Within its pages is a compendium of instruction, guidance and discipline. An intelligent obedience to the Manual places the student in line with divine power, so that eventually divine Mind becomes his Manual as well as his All.

One precept gleaned from this letter is, that of faithful adherence to an idea which at first may seem simple and even non-essential. Yet it may start one on a road leading to that which has world-wide importance. For this reason it is essential to be faithful over a few things, or over what may seem to be small leadings. Little did the servant in the Master's parable dream when he buried his talent in the ground, that, had he been faithful over this small thing, he would have been made ruler over a city!

This letter represents Mrs. Eddy's punctilious observance of the demands of God in minor and simple ways, which at the same time led to tremendous results. Her thought was not so set on receiving great revelations from God, that she was not ready to listen for and to pay attention to what seemed to be simple demands.

The very first call that came to her from God, said, "Mary" three times. Although that call appeared to tell her nothing, yet as a little girl she was faithful in answering it. Today we can see that that call was a sort of spiritual radio signal which, because she did not disregard it, resolved itself into a connection with God which remained with her throughout the rest of her experience and enabled her to receive and put forth the marvelous wisdom of God. Today if we are as faithful as she was over the simple demands of God, we will find that we have established a connection with God, and will become recipients of the inspirational thought that is so needed in the world.

Pleasant View,  
Concord, N. H.  
Dec. 4, 1892

My dear Student:

The discipline of the old Church is not practical for the new. I would make it simple and possible for dealing with absentees. Somthing after this manner:

If, through reliable testimony or proof, it be found that a member of this "The First Church of Christ, Scientist" is living or teaching far apart from the doctrines of Christian Science, a meeting of this church shall be notified from the pulpit, and the First Members thereof shall meet at the

appointed time, and after due deliberation and Christian consultation, if it be found necessary to deal with the offender, the clerk shall address him or her a letter stating the charges. If the same are not disapproved before the next quarterly meeting, the church shall quietly drop from its list of membership the name of this member.

A two-thirds vote of the First Members present shall decide the question.

With love,  
Mary B. G. Eddy

Judas' betrayal of the Master arose from an error in him that was uncondemned and hence nurtured, as Mrs. Eddy says on page 48 of the textbook, whereas Peter's denial resulted because he was ignorant of the trickery of animal magnetism, and so was unprotected. Peter was impulsive, and yet loyal and faithful. Jesus saw that his defenses needed strengthening, so he permitted him to be caught by error in order that he might learn the lesson.

When I was quite a boy I undertook to cure a group of painters, who were working for my father, of the habit of swearing. Amused by my earnestness they agreed to try to stop using profanity, and I checked their progress each day. Then one day when I became irritated at something my sister did, I used an oath such as I had heard the men use. I was shocked, since it was something so offensive to me that I had rebuked it in these painters; yet I had let it into my own thought by seeing it as real in them. In looking back I can see that I had not "shaken the dust off my feet," as the Master has taught.

On page 233 of Miscellany Mrs. Eddy writes that you cannot "demonstrate over the effects of other people's sins by indifference thereto." It requires an active and vigorous mental effort to cleanse our understanding from the dirt of materiality that is picked up through contact with the world. In my experience with profanity I was like Peter, in that I had no intention of manifesting the error that I was rebuking in others.

It is possible for one to be handled by an error that is foreign to one's natural inclinations, if one makes a reality of it or does not rebuke it. Peter needed the lesson, because of his impulsive nature. The Master warned him in a general way and then permitted him to learn from experience.

Mrs. Eddy did not consider the evil which obtains in the bodily senses, but which the heart condemns, in the same category with that which is uncondemned, and hence undenied, and nurtured. Yielding to this error would be "living or teaching far apart from the doctrines of Christian Science," and might cause the one manifesting it to have his name dropped from the list of membership.

Sin may be inadvertent. Under the pressure of animal magnetism one may say and do things not native to his thought or inclination. Such a one could not be said to be living and teaching far apart from the doctrines of Christian Science. Like Peter, his sin is in the superstructure, and can be

corrected, and not like Judas', in the foundation.

The Bible declares that Truth is a burning and a shining light. As it lights the traveler on his way, it also destroys the falsity of material sense. The honest student who formerly depended on material sense, rejoices to see this false sense beginning to disappear, because he knows that thus he will win his spiritual freedom. During this process he may at times make mistakes and yield to error, but he will continue to build up his recognition of spiritual reality, and thus will be sustained and protected during the destruction of error.

On page 151 of Miscellaneous Writings we read, "God is a consuming fire. He separates the dross from the gold, purifies the human character, through the furnace of affliction." In line with this statement, what will happen to those who profess to be Christian Scientists, and yet continue to place reliance on material sense? Does not the Master warn us that we cannot serve God and mammon, that we cannot augment the fire that is destroying the earthly house of this tabernacle, which in reality is only an illusion, and at the same time settle down to make it our eternal home?

Man's true heart is in reality always right with God; but there are two phases of animal magnetism that present themselves for acceptance. To use baseball as an illustration, one might be defined as the "pitcher" error and the other the "catcher." A mortal may believe that his heart is fundamentally right with God, but that he is subject to influences outside that send error to him which he accepts; or he may believe that fundamentally his heart is not right with God, and so the very foundation of his thinking is corrupt. While there is little choice between these two phases of belief, the "pitcher" error (the one where one believes that the error thrown at him is responsible for his deflections) is handled more readily than the "catcher" error, (the one where one regards his own mentality as depraved). Thus whatever comes to one, he distorts, and makes it appear sinful. It may be said that Mrs. Eddy sought to establish a discipline for her church that would take care of the Judases, at the same time giving the Peters a chance to reform.

If the offenders covered by Mrs. Eddy's classification were permitted to remain within the borders of the organization, it would not be injurious for the church. If this be true, why should not the church take a tolerant view, and refrain from excommunicating such individuals? The answer to this question may sound radical, but it cannot be disputed, if the initial premise is accepted, namely, that "God is a consuming fire," that is, a destroyer of falsity, having for its purpose the utter annihilation of every claim of existence, power and life apart from God.

If a band of campers were grouped around a brilliant but burning fire, they would be safe as long as they did not carry anything combustible; but if one was clinging to something highly inflammable, so that he might be severely burned, -- and he refused to drop it or let it go, -- the kindest thing would be to force him to leave the vicinity of the fire.

It was for the good and safety of the Judases in her church who believed that their errors were fundamental, so that either they could not get rid of them, or else they did not want to, -- that Mrs. Eddy made the provision of discipline and excommunication. She preferred to send members away from the

fire, than to have them remain nearby, and have the very light that was a blessing to the Peters, be a curse to them, so that they might even be self-destroyed, as Judas was.

When Mrs. Eddy criticized the editorial written by John B. Willis (see Miscellany, page 232), she did not state that this was the only questionable article that had appeared in the Christian Science periodicals. But she was guided by God to use this article as an example to teach students that the letter without the Spirit, or preaching without practice, has no place in Christian Science. A country may print beautifully engraved paper money, but unless it is supported by a gold or silver reserve, the money has no value. Our religion is founded on healing, and everything should heal, services, lectures, periodicals, as well as reading the Bible and Science and Health. Mr. Willis' editorial lacked the inspiration that heals, because it was not the fruit of demonstration; and, therefore, it had to be mightily rebuked. Thereby Mrs. Eddy set a standard for all time, namely, that the editors of the Publishing Society should never accept for publication an article that lacks inspiration and demonstration, no matter how correct or striking it may be from the intellectual and doctrinal standpoint.

Similarly, Judas was not the worst sinner the world produced in Jesus' time; but he served as an awful example of what will happen to one who continues in Christian Science, and who does not meet the belief that he is not fundamentally sound. It was necessary for someone to go through the Judas experience, in order that the world might know the awful consequences of one remaining a member of the Christian Science church, without seeking to cast out the belief that he has some irremediable flaw in his mentality or character, some phase of materiality or inclination that he cannot cast out with God's help.

Therefore the Judases in our Movement, those who believe that they have some streak of imperfection, some dishonesty, depravity or sensuality that it is incapable of being cast out (when Christian Science teaches that all sin is illusion and no more part of man than the rain that falls on him), must be excommunicated for their own sake, because of the danger they are in if they remain members and still cherish this belief regarding themselves. On page 81 of Retrospection and Introspection, Mrs. Eddy writes, "The letter of the law of God, separated from its spirit, tends to demoralize mortals. . . .The enlightened heart loathes error, and casts it aside; or else that heart is consciously untrue to the light, faithless to itself and to others, and so sinks into deeper darkness."

It was Mrs. Eddy's love for mankind that prompted her inauguration of discipline. A knowledge of this fact will help to perpetuate a right motive on the part of those who do the excommunicating, and to restrain all malpractice toward those who are found deserving of such a fate. It would appear as if it was an acknowledgment of the reality of error, to take one living far apart from the teachings of Christian Science, and to vote to dismiss him from church membership. Mrs. Eddy teaches that man is the perfect child of God, and whatever error a mortal manifests, is animal magnetism. One might assert that Mrs. Eddy should have instructed her church to go to work and demonstrate for the one manifesting some evident error, that he might be brought back into the right path, and that he should be expelled only when this effort failed. Would one not feel that it was the duty of the Directors and of all right-minded members to strive to see the

erring one rightly, and thus to help to free him from the mesmerism that was holding him?

These arguments are all true, but when a member reaches the point where he comes under the classification outlined by Mrs. Eddy in this letter, he is beyond being helped for the time being, because of his belief in the fixedness of his error, and he must be let alone until he awakens of his own accord.

When the English auto racer who raced in his car the "Bluebird" at Daytona Beach, Florida, wanted to start in a race, a group of men had to push the car, since it could not start under its own power. The ratio of the driving gears was so high, that the power of the engine could not overcome the inertia of the machine when it was motionless. Thus one pilgrim on the road from sense to Soul can give another a push that will help him to get started; but his actual growth is a matter of individual effort. Also if one does not take advantage of the friendly pushes he is given from time to time, the point comes at which it is the part of kindness to cease giving him such help, until he is ready to take advantage of that which is so freely given to him.

When one becomes a member of a Church of Christ, Scientist, he receives a spiritual impetus, similar to what was given the "Bluebird" at the start of a race. At the same time he is confronted with a certain amount of error which he must overcome if he desires to progress beyond a certain point. It is a mistake to believe that one can join the church, and thereafter be pushed into heaven, or find a perfectly smooth path upon which to progress. The organization as a concession to the needs of the age offers a limited measure of help. Once Mrs. Eddy wrote as follows: "You recall (Jesus') turning water into wine for the marriage feast, and even being baptized to meet the necessity of 'suffer it to be so now for thus it becometh us to fulfill all righteousness.' His age or the age in which he lived required what he did and his wisdom caused his concession to its requirements in some instances. Just as this age requires organization to maintain Christian Science." Page 311 of Lyman P. Powell's Mary Baker Eddy, A Life Size Portrait.

The error that follows in the wake of organization must be met by the member, if he desires to progress spiritually. If he does not meet it, he will stagnate. When that happens, it may be the act of kindness to free him from that error by taking his name off the books, with the hope that such a procedure may cause him to see how he has been misled.

The organization might say to a member, "If you cannot continue in your demonstration with the impetus I give you, it is because you are not alert to handle the error that accompanies church membership. Hence it is for your good that your connection with me be severed for the time being, so that you may recover yourself and wake up. If separated from the church error you make your demonstration, I will lovingly welcome you back."

The discipline of our organization is unlike that of other Christian churches, if it is correctly understood and constructively administered. It is rightly enforced only when those responsible for it, execute it solely for the good of the one disciplined. To Mrs. Eddy discipline was not a convenient means whereby the church might be purged of undesirable members,

since she knew that the only right way to purify the church was for members to purify themselves, and in so doing they would demonstrate over the impurity of the church. Demonstration is for the purpose of overcoming error, not persons; and the error found in the organization has a divine purpose, in that it provides the member something on which he can practice, and develop his ability.

Sometimes members feel depressed by the error that dogs their footsteps in the organization; but they should realize that the great Shepherd of the sheep loves them, and is guiding them into the sheepfold. Often the method of driving sheep is to unleash a dog that barks and nips the flanks of the sheep, when they stray from the path. Shepherds do this not because they hate the sheep, but because they have to keep the sheep on the right path.

Often the very circumstances which seem wrathful and afflictive in the organization, are made the angels of His presence, as Science and Health says, because they are seen to represent Love leading the sheep home. The way to overcome such circumstances, therefore, is not to remove the circumstances that are wrathful, but to remove the error in oneself that resists the leadings of Love and entices one to walk into forbidden paths.

Pleasant View,  
Jan. 8, 1893

My dear Student:

All is right in your research. I want to see you, and will whenever I can, send for the Board of Directors to come to Concord.

No special reason for seeing you only that it will be a pleasant New Year Greeting.

With much love,  
M. B. G. E.

When in 1905 Mrs. Eddy published in the Sentinel a strong criticism of an editorial by John B. Willis, many students were unable to find anything wrong with it. In view of the fact that there appears to be nothing incorrect about it as far as the letter of it is concerned, one is forced to conclude that Mrs. Eddy traced it back to Mr. Willis' thought, and failed to find that spirit of healing which must be present in any article, in order to have it worthy of the name Christian Science.

She knew that a healing thought accompanies everything that is written by one who is in touch with God. Since her thought was continually in touch with God, it follows that every letter she wrote, no matter how commonplace it may appear on the surface, traces back to an inspirational thought. Therefore, it is possible to take each letter and evolve the idea back of it, since each one was and is a road leading back into Mrs. Eddy's thought. One

who questioned this fact would be questioning the very basis of Christian Science, namely, that Mind is cause, and that one can trace back to Mind through its expression.

The spiritual good which can be gained through a study of Mrs. Eddy's letters in this way cannot be overestimated; it is abundant because of the wealth of spiritual thought which she daily reflected from God.

When we find a letter to the Board that contained specific instruction, as well as something the meaning of which was not plain, we know that such a letter was designed to bring forth two things on the part of the Directors, namely, obedience and development. In fulfilling her request they would learn obedience, and in seeking to understand her meaning, they would gain spiritual growth. In this way they would receive the training that would best fit them to carry on the Cause, when she was no longer with them personally.

She never knew when her destiny on earth would be fulfilled. Hence, she sought not only to found her Cause, but to train students as fast as possible to carry it on. It follows that she must have written many letters with the hope that they would tend to this result. When human sense could not catch her meaning, that condition would be a prod to force them to seek to understand the letter through demonstration. In so doing they would be establishing an access to God which would bring an influx of His wisdom, which was just what Mrs. Eddy hoped for, since she knew that that alone could guide the Cause.

In judging the value of Mr. Willis' editorial by the thought back of it, Mrs. Eddy established the precedent for evaluating everything that is written on Christian Science. Those who pass on the articles sent in to our periodicals must always bear this in mind. As a matter of fact it would be a wonderful training to help those at headquarters to learn how to detect whether an article sent in, had inspiration in it, or not, for them to take Mrs. Eddy's letters to the Directors, and endeavor to detect her thought back of each one.

One who aspires to be an art critic learns to appreciate art by first studying pictures that have true worth. After he has made some gains in this direction, he is confronted with an assortment, to see whether he can sort them according to their true value. Students of Christian Science must learn to do this with articles on Science, so that they can detect the genuine from the spurious, the latter being those which may be letter-perfect, — the best that mortal thought has to offer, but which trace back to no real inspirational or healing thought, and hence are merely someone's human opinion about Christian Science.

When articles come to hand which have been circulating among students over Mrs. Eddy's signature, we should be able to determine whether Mrs. Eddy actually wrote them, by tracing them back to the thought of the writer. No article that lacks an inspirational healing thought should ever be attributed to our Leader's pen!

The following may be said about the letter in question: When Mrs. Eddy summoned a student to her home for any reason, it is evident that he would arrive more or less under tension, because he desired to appear at his best.



He might be afraid, for instance, that he was going to be rebuked for some mistake. But when Mrs. Eddy wrote to the Board, as she does in this letter, saying that she is going to send for them with no special reason in mind other than a pleasant New Year's greeting, such an invitation would be designed to quiet their thought, and cause them to appear before her naturally and at ease.

Mrs. Eddy kept a careful check on the mental progress of those students to whom she entrusted the affairs of the Cause. In order to do this, she had to come face to face with them from time to time, to determine the quality of thinking they were indulging in, and to discover whether they were making spiritual progress. Her ability to analyze and to see deeply into a student's thought was notable and a great proof of the spiritual quality of her thought; but she often had to see a student in order to do it.

I frequently cite my own experience as an example, when one evening she asked me a question that I answered by quoting from the Bible. She was a little hard of hearing as is indicated by her letter of May 12, 1907 to General Frank S. Streeter, in which she wrote, ". . . my hearing with the ear is my weakest point." Although I believe that I quoted the Bible to her correctly, she rebuked me for quoting it incorrectly. I am grateful that I did not try to justify myself according to the human impulse, and say, "But, Mother, I did quote it correctly and you simply did not hear it right." At that moment God gave me the ability to see what the situation really was.

Mrs. Eddy's attention had not been called to me particularly; but when I quoted the Bible to her, as she thought, incorrectly, she was led to look deeply into my thought, in order to find what it was that caused me to make that incorrect quotation, since she knew that when one's thought is right, all that proceeds from it is right. In this way she found something that needed to be rebuked, and she proceeded to give me scientific advice which was of great value.

It would have been the humanly natural thing for me to try to justify myself in her eyes, when actually she was reprimanding me, not for having quoted the passage incorrectly, but for what she detected in my thought that should not be there.

This incident illustrates how, when it was necessary, Mrs. Eddy could look inside a student's thought and see what was going on. This ability was part of her great usefulness to her students and the Cause. Furthermore, when her attention was called to you, you could not fool her by pretending that your thought was otherwise than what it really was!

Without question Mrs. Eddy's thought in sending for the Directors at this time was to look them over in order to check on their mental state, and in order to do so, she wanted them to appear before her at ease and in a natural frame of mind. If she had wanted to look into a spring in order to see the bottom, she would have required that the surface be still, since if it was disturbed, she could not accomplish her purpose. She knew that if the Directors came to Concord questioning whether she was going to rebuke them, or place some new and difficult project before them, they would be in a more or less unnatural frame of mind. Hence by telling them in advance that it was merely a social visit, their minds would be put at ease, and she could accomplish her purpose.

It was not the thinking of the Directors when they were making a conscious effort to be scientific, that Mrs. Eddy was interested in, since she knew that that would be scientific according to her teachings; but she desired to find out the quality of their thought when they were off guard, rather than under pressure.

Because it is a practitioner's business to heal the sick and because he has sympathy for them, he seeks to attain a thought for that purpose that is more or less spiritual and scientific. If, however, you wish to learn the true moral and spiritual status of a practitioner -- if you wanted to know how far he had advanced spiritually -- you would have to learn what his ordinary thinking was. You would have to discover whether he was more and more making the effort to think scientifically about his patients when there was no need for it. The test of progress is not what a student does under pressure. The test of sincerity is whether a student is seeking to recognize the importance at all times of keeping his thought attuned to God. Is he ready to challenge the kind of thinking that seems natural and legitimate, when in reality such thinking is unnatural because it is material and human?

I repeat it was important for the Directors to bring to Mrs. Eddy their ordinary line of human thinking, because only by examining that could she tell where they stood spiritually. In order to accomplish this, she stated that their visit would be of a social nature. Yet from my own knowledge of our Leader I can attest that she took no time for social amenities. Hence I can state with a measure of authority that there was some such purpose behind this call to the Board, and perhaps the Directors knew it; although even Mrs. Eddy's best students were not aware of how she regarded what they might think was harmless human thinking.

Pleasant View,  
Concord, N. H.  
Jan. 25, 1893

Dear Student:

Mr. Johnson has sent to me your letter of acceptance to remain Pastor of The First Church of Christ, Scientist, in Boston.

Your allegations that you base your decision on a knowledge of my desire that you continue with this church are foundationless. You have never asked me for my views on this subject and have no moral right to assume that you know them to be what you declare they are! Since you have stated my mind and I have not expressed it to you, and your statement is incorrect, it becomes my duty to say that I do not consider you, in the present condition of the church in Boston, equal to the responsibility that rests on its pastor. Your sermons have in several instances convinced me of this fact, and that your mind has become sadly beclouded.

Your faithful loving Teacher,  
Mary B. G. Eddy

(Copy of letter to Rev. L. P. Norcross)

One error that at times tempted students -- and still does -- was to use Mrs. Eddy as a means of forwarding human desires. Mr. Norcross had a human desire to continue as Pastor of the church, but he knew that there was opposition to him. He knew the loyalty of the Directors to Mrs. Eddy, and that this loyalty would cause them to accept him, if she desired them to. He did not bargain on the fact that she would detect his stratagem. He did not count on her keen spiritual perception, which caused her to know or to find out all that she needed to know or to find out.

More than one of the students who had access to our Leader, attempted to abuse that fact in the endeavor to realize personal desires. When I left Pleasant View Mrs. Eddy told me plainly to go home and teach. I could have used this statement as authority to hold classes, and no one could have gainsaid my right, since I was the only witness to what she said to me. At the time, however, there was a By-law in the Manual, which was soon repealed, which forbade one to hold classes who had not taken a course of instruction in the Massachusetts Metaphysical College.

At the time I felt that my duty was loyalty to the Manual and to Mrs. Eddy's organization. I knew that if God wanted me to hold classes, He would open the way. Furthermore, Mrs. Eddy's instruction to me was not to hold classes, but to teach, which is a privilege given to all practitioners within a restricted scope (See page 358 of Miscellaneous Writings). I believe she would state that I have been teaching ever since she gave me this admonition, although I have not taught classes, nor received any tuition for teaching.

Mr. Norcross attempted to hide behind Mrs. Eddy's skirts, instead of working out the problem of his reappointment through demonstration. This in itself was sufficient evidence to prove his unfitness for the position of Pastor. Had he presented the problem to Mrs. Eddy honestly, she would have turned to God for her answer, which was a privilege Mr. Norcross had, too. Had he turned to God for his answer, Mrs. Eddy would have approved of it, since it makes no difference who makes a demonstration. It is the same wisdom of God shining through anyone who becomes a clear windowpane. It was not a question of what Mr. Norcross wanted, or what Mrs. Eddy wanted, but what God wanted, and His will may be learned by any receptive heart.

The Bible consists of that which came to man from God recorded down through the ages. Therefore, it would be permissible to call whatever came to man from God, the Bible. It is for this very reason that Mrs. Eddy was justified in linking Science and Health with the Bible, because the former is the present-day revelation of God to man. Science and Health is like a spade, which, when thrust into the garden of the Bible, breaks up the crust that has been formed down through the centuries, and enables it once more to put forth the rich spiritual fruitage that it is capable of growing.

The Bible has a background of centuries of human history, but its pith and essence is its spiritual teaching, apart from any history. It is the Science of God and man, which was revealed to man. Thus each student has his chance to continue the unbroken chain of the Bible and to contribute to it, since it is necessary to record that God is talking to His children in every age. There will always be those who are capable of hearing and voicing His messages. This ability was not confined to Mrs. Eddy.

Why was Mrs. Eddy justified in being sharp in her rebuke to Mr. Norcross? Was he not permitting the human mind to enter the situation? When any student does this, he deserves a sharp rebuke from God, and as His representative, Mrs. Eddy was called upon to administer it while she was with us. Had Mr. Norcross used demonstration in this matter, he would have had the key which unlocks the door to any position or problem. If one does not unlock the door to a position with God's key, he can never be said to be rightfully in that position, and he should stay out of it. Once Mrs. Eddy gave the rule for filling positions in these words, "He who supplies all good will fill all vacancies in His own way; and He will fill them with those who are spiritually equipped to take up the cross and follow whithersoever He leadeth."

Individuals may be called to different positions in our churches, but the appointing is not correctly made, unless the individual in question has himself demonstrated the position. If he has, then it is God who has called him, and the church who selects him simply represents the execution of God's will in naming him for the position.

Thus a precept growing out of this letter is that God does not rightly name anyone for a position, who has not demonstrated that position for himself, and if the position involves election by the church members, or the Directors, they merely represent the execution of God's plan which the candidate has brought into operation. Thus the ideal of election to office is the candidate making his own demonstration of the position, which means God setting His seal of approval on the selection; then the church or Board recognizing God's choice in the appointment of that one.

David was selected to go forth to meet Goliath, because he had made his demonstration and proved his faithfulness in caring for his flocks and protecting them at all times. This faithful effort constituted a preparation for the use of divine power, that made him eligible for the sacred task of meeting Goliath, who was a symbol of the consolidation of all error, and so of freeing the chosen people from the bondage to that which was a symbol of all falsity. If David had not made this preparation, it would have been foolhardy for him to have gone forth to face the foe, for he would have been overthrown.

Mrs. Eddy perceived that Mr. Norcross had not made the demonstration to have God send him forth to meet the foe; so it was kindness on her part to restrain him, since he was not spiritually ready for the work.

(Read this letter in your church next Sunday, tomorrow)

Pleasant View,  
Concord, N. H.  
Jan. 28, 1893

To the Board of Directors

Dear Students:

Your entire action on calling a pastor to The Church of Christ, Scientist in Boston was independent of me, as it should be. Afterwards in a letter to me you stated that you had given Mr. Norcross a call to this pastorate for one year, and enclosed in your letter his answer which was not favorable to accepting your call. In this letter Mr. Norcross declared in substance that he did not feel ready or capable to meet the increasing responsibilities of the situation. Immediately afterwards you enclosed his letter to me in which he wrote that he had accepted your call, not because he thought he was equal to the growing responsibilities of the Boston church, but because he knew that it was my desire that he should accept your call.

Your action previously had been taken without my knowledge or advice. And I immediately wrote to Mr. Norcross that I entertained no such desire, and as I had expressed no such desire, and as I had been unjustly called to this issue, it became my duty to tell him so, and that I agreed with him in his own opinion as to it not being best for him to accept your call and assume the present responsibilities of the situation.

The Board of Directors must know for themselves what are the qualifications of the pastor which they called to this church. I hereby refuse my consent to be called upon to answer these momentous questions, which in no manner pertain to my labors or duties.

Faithfully as affectionately yours,  
Mary B. G. Eddy

N. B. I refuse to read any further correspondence on this subject.

M. B. G. E.

Jan. 28, 1893

Dear Student:

Don't fail to read the enclosed from the platform in your church tomorrow. It is of great importance that you are honest in your great responsibilities and do me justice.

M. B. G. Eddy

N. B. Don't you let this enclosed letter that must be read tomorrow hinder you from sending to Norcross your letter, just as you have written without my knowledge, in reply to Mr. Norcross' last to you. But let him decide. You have no moral right to deceive him nor be unjust to me.

M. B. G. E.

(Telegram)

1/28/1893

Received at 386 W. Broadway, So. Boston  
Dated Concord, N. H.

To Wm. B. Johnson  
41 G. St.

Don't read letter just sent publicly. Don't give N. your answer.

M. B. Eddy

Only a faithful, courageous and flexible thought can issue its highest sense of God's commands; and then countermand them. No one would do this who feared either criticism, or being considered wavering and uncertain. Mortal mind will take a stand and even if it discovers that it is not correct, it will cling to it through pride.

Mrs. Eddy was flexible under the hand of God, and that is why He could use her in His service. An inflexible nature is of little value in the work of Christian Science, since God's leadings must constantly change to meet changing circumstances. A hunter must have a dog that is so nimble and flexible that it can follow the rabbit, no matter where it runs.

God's demands do not come to man so insistently that they are unmistakable, that is, in this dream of mortality. One must listen for them, and then work over them to make sure that they are genuine, and not the promptings of animal magnetism.

We know, therefore, that after Mrs. Eddy had written these letters and instructed the Directors exactly what to do, she continued to work over the situation until it became clear to her that a wiser way was not to make the issue public.

Perhaps it became clear to her that to project the matter into the church body for discussion, where Mr. Norcross had both friends and enemies, would cause the former to be cast down and the latter to feel bolstered up, which would make them all incapable of handling the situation scientifically. No member could work on the situation in God's way if he was prejudiced one way or the other, since the demands of God always require one to take the middle road, which means to have no desires but those of God's directing, — to work only to have His will done. One cannot work impersonally or scientifically if he has a strong bias in any direction, or starts with the notion that a certain thing would be unwise on the one hand, or desirable on the other. Such a modus makes scientific demonstration impossible, since the latter demands that one present to God a blackboard that is cleared of everything human, in order that Mind may inscribe its dictum upon it.

Once Mrs. Eddy was giving vital instruction as to correct mental work, and she said to Laura Sargent, "Go write it, go write it." When Laura returned with what she had written, Mrs. Eddy wrote upon the page, "Well done, Mother." What Laura wrote reads in part, "She said when we take up our Watch, we do not help her with our thought; we simply clear our own thought of the belief of evil, and this is getting rid of our thought and getting out

of God's way so the light can shine through, and this blessed light helps us and all in its shining. This is the blessed, blessed way from sense to Soul." One does not get rid of his thought so that God's light may shine through, if he clings to any biased sense whatsoever. One must turn to God with the prayer, "Not my will, but thine be done." He must cast out all desires or estimates, and also watch that a sense of prejudice either pro or con does not remain to shade God's light.

Mrs. Eddy was fitted to be the Leader of Christian Science because God could use her flexibility. The moment one permits human opinion to enter into a demonstration, even though that human opinion may coincide with what is right, that shuts out divine guidance. A demonstration might prompt you to vote "yes" to a question in a church business meeting, along with a large number of others who vote the same way; yet the affirmative of all the rest would be metaphysically wrong, if it was the expression of man's thought, rather than God's.

A member might feel convinced that his "yes" was the prompting of divine Mind; yet if he feels the impulse to persuade the entire membership to vote as he feels is best, he may know by that that the human mind is controlling him, since if he yielded to this impulse, he would be robbing the other members of the opportunity of making their individual demonstrations.

Part of Mrs. Eddy's fitness to be the Leader of Christian Science was the thoroughness with which she silenced all of error's claims. She manifested the ability to demonstrate in every direction that was necessary. The Bible records that Moses and Aaron worked together in the government of the people, as if Moses could make a demonstration in one direction, but not in another. Perhaps he could see the people right, but could not see himself right; he needed Aaron to complement this effort. Aaron showed no hesitancy in voicing truth, whereas Moses accepted the belief that he could not do it, because he was slow of speech. He listened to and entertained this sense of limitation, which thereby handled him because he accepted it.

Mrs. Eddy rejected every argument of limitation in connection with God's demands upon her. She therefore was able not only to be the Revelator for this age, but the best demonstrator of that revelation. She was so inspired with the determination to let God govern the Cause, that, when she gave out instruction which she felt came from God, she continued to work until she was sure that it did. Furthermore, she never let pride stand in the way of her countermanding orders, when it became evident to her that in so doing, she was reflecting Mind.

In Adam H. Dickey's Memoirs of Mary Baker Eddy we read, "People say I am changeable, — that I change my mind frequently. I do change my mind frequently, but when I do, it is always God that changes me. Sometimes I will be headed in one direction, like a weather vane, and will stay that way for several days. The next time you see me, I will have turned completely around and am going the other way, but in the meantime God has given me additional light and has led me to make the change. There have been times in working out a problem when I have not known just what step to take and finding it necessary to make a move of some sort, I have taken a step as nearly as I could in the right direction. Perhaps I would find out shortly that it was wrong, but this step gave me a new point of view that I would not have had, had I not taken it as I did. I would not condemn myself,

therefore, for what seemed to be a mistake, but would include it as part of the working out of the problem."

Mr. Dickey goes on to say, "Mrs. Eddy realized that what was disturbing the Directors was the fact that she had changed her mind about something that they had considered quite important, but it seems that the changing of her mind was a privilege that our Leader reserved for herself, and she exercised it without any regard whatever for what had gone before, or what had been said. She declared, 'Is a leader any less a leader because she changes her mind?'"

Mrs. Eddy was always seeking for a possible successor. I know this to be true, for she once named me as the one God had chosen to carry on, after she left us. Later God revealed to her that she was to have no successor other than man in the image and likeness of the Father-Mother God.

One difficulty she had with students who displayed qualities of leadership, was to inculcate in them humility and flexibility. Pride stands in the way of these two qualities, since it is pride that bolsters up a man's self-esteem, so that he feels competent to become a leader. When pride diminishes, a man may become humble and flexible, but at the same time the sense of leadership may wane. Thus humility, flexibility and courage are needed by the one God chooses to lead His people. He must have no fear to go where He directs, or to do what He commands.

I never heard our Leader apologize for changing her mind. Her attitude of doing a thing because God told her to, or suddenly not doing it for the same reason, even if the abrupt turnabout seemed to reflect upon her character as an intelligent Leader, proved that she was free from pride. In a letter to the Directors dated December 23, 1902, which will be considered in sequence, she wrote, "This is the cyclone hour with our cause, when my weather vane must steer with the wind in order to indicate the right course. What seems best today, tomorrow may make not best." Again on June 6, 1902 she wrote to Archibald McLellan, "For the sake of our cause I oftentimes change orders and veer like a weather vane. A direction that is right under existing circumstances may change the next hour, for circumstances alter cases, then I countermand my order and it works well."

On June 9, 1898 she wrote to Irving Tomlinson, "Many times I project and God changes my plan and executes His through me which is so much better." Also she wrote to him on Dec. 10, 1906, "I find the way by experience, hence I am a Christian Science weather vane, constantly veering with the winds of Truth." Finally we have her words written to William P. McKenzie, March 28, 1897, "I have no time of my own but like the weather vane change with the elements as perforce of the hand that invisibly is stretched out to point the way with a finger of light."

As was often the case in Mrs. Eddy's experience, a student's deflection, -- at this point that of Mr. Norcross, -- was instrumental in teaching a lesson which was essential for her and the church to learn. No doubt this experience caused her to perceive more than ever that the affairs of the organization should be handled by the Board of Directors, rather than by the membership as a whole. It can be said that the Directors hold a very honorable position, but that in the sight of God they do not rate higher than the mental workers in the Field, who make the demonstration to reflect the



spirit of God in all their ways. Part of the honor of the position of Directors is that this Board takes the responsibility for the proper discharge of the details of the Movement, which leaves the practitioners and mental workers free to do the higher mental work that is the life-blood of the Cause.

In like manner the students in Mrs. Eddy's home performed many and manifold tasks, in order that she might be left free to assimilate her thought to God. We should hold students like Calvin Frye in loving remembrance and gratitude for the help they were to their Leader, and hence to the Cause. Likewise we should hold a sense of profound gratitude towards the Directors for the labors they perform so efficiently and lovingly. The Field owes them great appreciation, since part of their loving sacrifice for the Movement is to take their precious time to carry on the business of The Mother Church, which gives them just that much less time in which to assimilate thought to God.

It cannot be said that our Leader ever feared the malpractice that her sudden moves at times brought forth. Yet in many things her experience was like that of Abraham. When he was found willing to sacrifice his son, it was accounted unto him for righteousness, and he did not have to do it. At this period we find Mrs. Eddy willing to take her stand against Mr. Norcross publicly, without regard for the extra burden that would be placed upon her shoulders, due to the chemicalization that was bound to follow. Then having proved her willingness to God, she did not have to do it.

Mrs. Eddy's purpose was to reserve her mental blackboard for God to write upon, and to guard it, lest animal magnetism write upon it. Her experience had taught her that at times error did write on it, which confused the issue and made extra work for her. Hence it required a great sense of humility and sacrifice for her to be willing to take a stand that would invite malpractice.

Much is said in Science about malpractice, but there is nothing very mysterious about it, when it is learned that it refers to the action of the human mind. At times, however, when it operates maliciously, it has the tendency to etch the mortal mind picture more deeply on consciousness, which causes the things of Spirit to seem less real. When it is malicious, it represents mortal mind freed somewhat from the universal limitations of belief, and working in a way to make its false impressions more aggressive. One mortal can reach the thought of another through malicious mental malpractice more readily than through what might be termed normal human thinking. Animal magnetism, or malpractice, claims to write with an engraver's tool, thus scoring the blackboard of thought deeply and making its errors more forcible and less easy to erase; and yet there is no such false action in reality. It is all mortal belief.

It was this action that Mrs. Eddy referred to in the sixteenth edition of Science and Health, when she wrote on page 428, "You will also learn that the transfer of mental pictures, from one mortal mind to another, tends to a speedy inoculation with the virus of error." One may conclude that this sentence was revised to read as it does in our present edition, in order that this mental bugbear may not seem so real to a student, that he becomes fearful of it, or believes that its mental pictures become so etched in thought, that they cannot be removed by the constant recognition of God's

power to dislodge them, as Mrs. Eddy once declared. Her words were, "Sometimes I seem to hear the voice of the Father like this -- My child, there is nothing in mortal mind to fear, not even the educated thought that knows what it is doing. But these different claims must needs remain until thou art not afraid. They are here only for thee to learn that they cannot harm. When that is learned their mission is accomplished and away they go. The way to learn their powerlessness is through the constant recognition of God's power to dislodge them." This statement is dated October 15, 1892.

Feb. 20, 1893

My dear Student:

The mistake was in saying the time was summer only. I can show you this By-law relative to reading S. & H. in pulpit in copy last summer, and again after our Deed was recorded. All is right about this. Now comes the effect of a so-called C. S.'s mind on my Directors, causing them to give Bro. Norcross a premature call. I have read his letter. I advise you to give him permission to leave, but not until his term expires, unless you have already done so. You ought to have a pastor engaged before he leaves. What if you write a call to Mr. Easton for a year only to begin with. He was educated in Theology at Andover, Mass. (Address D. A. Easton, Pittsfield, Mass., Box 1327).

The enclosed By-law must be voted upon at once, by First Members, and recorded as a By-law in your church records. I see the need of it.

With love,  
M. B. G. Eddy

Mrs. Eddy's experience with pastors deserves a whole volume. At the time when the editor of Zion's Herald, Prof. Townsend, was launching a series of nine attacks against her, and some of the leading ministers in Boston were conspiring to attack her, she was able to make the demonstration to have other prominent ministers preach from her pulpit, among whom was Rev. Peabody, Pastor Emeritus of Harvard University. Thus for a time she met fire with fire, even though these ministers gave her a great deal to meet.

Martha H. Bogue records that when she went through the Normal Class in November, 1888 she asked Mrs. Eddy why her child had not been healed. She replied, "You have to learn patience, child." Mrs. Bogue said, "But I have been patient, Mrs. Eddy. I have been waiting almost three years." The reply was, "You do not know what patience means. I have been waiting twenty years for an answer and I have not received it yet, but I will have it." Then Mrs. Eddy explained that she was waiting to find a pastor for her church that could stand against the wiles of the devil, animal magnetism, and preach clear Christian Science, unadulterated. Then Mrs. Bogue wrote in her record, "I knew, five years after this, when she ordained the Bible and Science and Health as the Pastor of this Movement, that she had found her answer -- not

in personality, but in Spirit."

The working out of this problem can be likened to my experience with my dogs, at the time when due to the war there was a scarcity of the food they had been used to. I was advised not to give them a straight diet of the new food immediately, but to mix a little of the new with the old until gradually they became accustomed to it. Then the old could be eliminated entirely, and the dogs would get along all right with the new.

When Mrs. Eddy started her church, it was not possible to go at once in her pulpit from traditional theology to pure metaphysics. Students practiced the new revelation in healing the sick, but its extension beyond that was slow in coming. The birth of healing was much faster than the birth of the organization. For that reason it became necessary for her to pass a By-law that insisted that in each service a measure of the new be mixed with the old. When a minister preached from her pulpit who perhaps knew little of metaphysics, she let him preach the Bible, but she insisted that he read a portion of Science and Health, so that he as well as the congregation would get a measure of Science. Then as time went on she was able to get ministers who were Christian Scientists, until finally she was able to discard ministers entirely, and have the impersonal pastors that would give forth unmixed Science.

When a prominent minister like the Rev. Peabody preached for her, reading a portion of Science and Health along with his sermon, he could not fail to get some good out of it, along with the congregation. So the evolution was carried out gently and scientifically, until the present status of ministry in the church was achieved. The twenty-five years that it took seemed a long time to Mrs. Eddy, but it taught her a valuable lesson in patience.

The importance of healing in Science should never be disregarded. If it is considered necessary to remind members once in a while of the importance of contributing money to the support of the church, it should likewise be thought essential to draw their attention to the need of working mentally for the services, lectures and other activities of the organization, so that a healing atmosphere may accompany them.

Men pay gladly for secular education. The contributions of members to the support of our organization represent a very small price to pay for the great knowledge that they receive in return. Therefore, members should constantly feel that they owe the church far more than they contribute, and that the only way they can pay this debt is by working spiritually for the congregation during the services and lectures. This work establishes a healing atmosphere, and gives the stranger the blessing of Christian Science healing for the first time, so that before he has come to appreciate the doctrine, he appreciates the healing. This prayerful work for the congregation also serves to open the pocketbooks of the strangers to contribute to the Cause and to interest more and more people in Christian Science. Therefore it becomes a means whereby a member can make up to the church what he owes, and in a measure return the blessings to the church that he has received from it.

When a young man begins the study of dentistry, as soon as possible he joins a free clinic, where he begins to practice what he knows without

receiving any compensation. In this way he benefits those who are too poor to pay for such service and also exercises his growing skill. Church members should be told that in God's sight it is as important, if not more so, to work for the congregation in order to give them a spiritual blessing, as it is to contribute money for the support of the running of the church. In this way they prove their fidelity and understanding, and also bless the stranger and encourage him to come again, in order to learn more of this blessed truth, so that eventually he may become a giver of the Word, and not a hearer only.

In this letter, when Mrs. Eddy says that the mistake made by the Directors was the effect of a so-called Christian Scientist's mind on them, she touched upon the subject of animal magnetism in her usual wise and enlightening way. She recognized it as a very delicate subject; yet she never failed to enlarge upon and discuss it with advancing students. Parents find it always difficult to instruct a child relative to the problem of sex. A child is naturally pure-minded, and is untouched by temptation. The parents know, however, that the time is going to come when such knowledge will be necessary, and therefore, ignorance may harm the child. So they force themselves to instruct the child how to defend itself against that of which the child knows nothing. They try to do it in a way that will not be too great a shock, by using wisdom and tact; but at best it is a difficult thing to do.

It was a difficult thing for Mrs. Eddy to instruct students that they would have to meet in their experience a deterrent coming from the educated human mind, when it turned into erroneous channels. If she did not do this thing wisely, the effect on some students would be to make them afraid of everyone else's mind, even that of their friends. Occasionally today one finds a student of Science who will run out of a restaurant, if he finds a Roman Catholic priest in it. This proves that he is afraid that such a one might exercise a power that might touch him adversely, in spite of anything that he might do. Yet such a misconception is as far from what Mrs. Eddy was seeking to expound, as it would be to conclude that their thought had no influence whatsoever on anyone.

There is an old adage which says that if ignorance is bliss, 'tis folly to be wise. But in Science it is ignorance that is folly, and wisdom means freedom and protection. Mrs. Eddy makes it plain that the moment one recognizes that there is such a claim of erroneous influence coming from the educated and liberated mortal thought, and one is watchful, he is the master of it. When one who is about to go into the woods is instructed as to the character and appearance of a skunk, he will not be frightened, but watch to be sure that when he sees a cunning striped animal that looks like a harmless kitten, he does not mistake it for one. A skunk is very limited in its power to do harm, and when one is instructed in this regard, he is not filled with fear, but merely armed with a knowledge that becomes his adequate protection.

Mrs. Eddy exposed the nature and methods of evil, not to make her students afraid of it, but to awaken them to its awful possibilities when it is ignored. Today people are not instructed in the fatal nature of the carbon monoxide gas contained in the fumes from the automobile engine, in order to make them fearful and feel that their machine is a potential murderer or assassin. They are given instruction in the fact in order that they may be protected. The simple instruction is, not to keep the engine

running when the car is in any garage with the doors closed. Armed with a knowledge of this rule, the alert man is never in danger.

According to Mrs. Eddy's teachings, it is as simple a matter as that, for one to protect himself from animal magnetism. Yet she found that it was possible for one who did not gain a right conception of it, either to be afraid of it or to frighten others over it. She no doubt shrank from taking a student who was filled with faith in the power of God and expose to that one the hidden workings of the lie, but she knew that it had to be done. Yet she did not do it to startle students and to create a fear in them which would darken their experience, and for instance cause them to run out of a restaurant because there was a priest present!

When a country is at war, sometimes the most serious problem arises from those within its own borders who are secretly in league with the enemy. When the identity of such individuals is known, it is not difficult to take action against them; but when the presence of such persons is undetected, there is danger. In Christian Science such hidden enemies are represented by those so-called Christian Scientists whose criticism and malpractice become dangerous only because one would not expect to have anything to meet from such seemingly loyal and faithful members. It was important, therefore, for Mrs. Eddy to point out to the Directors that a man's foes are they of his own household, and that they would have more to meet from such individuals in their own ranks than from anyone outside.

One should not judge such persons too harshly. Let it be remembered that they become students of our religion armed with a determination to live up to the highest ideal and standard of Christian Science. Then with the passing of time they lose a little of that keen determination, and perhaps get a little careless. Under such circumstances it becomes a temptation to fall into the error of using the human mind erroneously. In fact such students may do it almost unconsciously. My experience which I often relate illustrates this point, when I sought to cure the painters working for my father of the habit of swearing. Then in a careless moment I found myself swearing, a thing which I had never done before. I did the very thing I was sincerely striving to overcome in them.

In Christian Science we have to work against animal magnetism in order to handle the claim comprehensively; we have to learn the possibilities of what the human mind can do in the way of malpractice and erroneous influence, lest when our thought gets down, we find ourselves using animal magnetism or malpractice!

This point explains the deflection of Mrs. Augusta Stetson. When her thought began to deteriorate in her latter experience, she did great harm, because she began to use the human mind. When she was active and sound in thought, she did fine healing and church founding that was a great help to Mrs. Eddy. It was her splendid ability that caused her teacher to appreciate her so much. But to her applies the Biblical statement that to whom much is given, of him much shall be required. When one is given a deep insight into the workings of the human mind called animal magnetism, he must watch that in an unguarded moment he does not use it unwittingly. It would be like my experience, when I used profanity without the slightest intention of so doing. Because there is a claim of power in the human mind, as we begin to recognize this point, unless we strive constantly to keep our thought

balanced on the basis of divine Mind, we are liable to find ourselves malpracticing inadvertently, as Mrs. Stetson did.

Therefore, here in this letter to the Directors Mrs. Eddy is giving a hint of the fact that in the future, our foes will be those of our own household; that when the Directors follow out the dictates of God, if the quality of malpractice is latent in a student, he is liable to malpractice on them if he is off guard, since that which comes from God seems foolish, and even wrong to the human sense in man.

It is interesting to note that when the students in Mrs. Eddy's own home saw how obvious and dreadful Mrs. Stetson's error had become, they were eager that she should be exposed, and the situation be handled quickly. When Mrs. Eddy refused to do anything about it at all, or to permit anything to be done, they were quite upset. Finally she wrote to them the following stirring statement in order to quiet their thought, and to explain to them why she was taking the stand she did. Then John Lathrop went to her privately and said, "You mean, Mother, that if we are patient and let God work it out, He will do it in His own wise way at the right time, and in a better way than we could?" Mrs. Eddy said, "Yes that is what I mean."

Her message was, "Never notice publicly an error if it can be avoided. Never rejoice in victory over it nor lament. It gives power where it does not belong. Evil is not something. Then wherefore give it the honor of noticing it further than to remove it? Then let the dead bury their dead. Have no funeral knell or trumpet blast over nothing; otherwise you will make it something and consistency is especially desirable in dealing with nothingness. To talk of evil is as inconsistent as to talk of sickness, unless it be to untalk it and put it out of mind forever."

Here she gives the Christianly scientific policy that she wanted students to follow for all time to come. She made no specific explanation as to why she took the stand she did in Mrs. Stetson's case, since Stetson's error was not the important thing. But she used that error as an illustration of how such situations should be dealt with for all time.

When a member manifests a sense of error, there will be found other members who will "balloon" it, as Mrs. Eddy writes on page 129 of Miscellaneous Writings, and malpractice against the individual. But it may be declared that those who are found disobeying the very foundational teachings and example of their Leader in this way are not worthy to be called Christian Scientists. Yet it was because of these that Mrs. Eddy established excommunication. She discovered that, when a member like Mrs. Stetson indulged in error, she might eventually recover herself and continue to be a loyal member, were it not for the malpractice of other members holding her down. She found that at times the kindest thing was to excommunicate such a one, so that the desire for punishment on the part of the rest of the members might be satisfied, and they would drop the one in question from their thoughts and cease to talk about their evil. Then that one, if he or she was honest and desirous of straightening out, would reform, and Mrs. Eddy would take them back into her church without hesitation.

Death may be described in this same way, as being the excommunication provided by divine wisdom for those who are so malpracticed upon and held under universal disapproval because of sickness or sin, that only by being

set free from it, can they rise up and be free. The moment one dies, others stop malpracticing on them. The world no longer holds them as being sick, sinful or old. The deduction is that if a student can meet the claim of universal malpractice here and now, he will not have to be excommunicated by death from this present sense of things.

It is valuable to know that when we feel glad because an error is handled, or feel sorry because it is not, that is part of the effort of animal magnetism to cause us to resurrect and give life to an error that otherwise might remain dead. From Mrs. Eddy's statement we learn that an error may be dead to us, yet it may be resurrected if we continually rejoice in our victory over it, or lament because another has not handled it. We also learn that we should testify to what Science has done for us and others with the greatest care, since our anxiety to make the healing more convincing to the listeners might cause us to dramatize the case, with the result that we give power to error or illusion, where it does not belong. We give a trumpet blast over nothing, and we should not be surprised if in that way the error is resurrected!

The clear thinking Scientist regards it as a cross to have to give a testimony as to some error that has been overcome, since it requires him to come out of the secret place of the Most High, where he knows that error is nothing, in order to help humanity. It is almost an insult to the goodness of God to declare that we were sick and through Science we were healed, since we know that we never were sick, and so we never were healed! The whole experience was a mental illusion, a case of sheer insanity, in which something that was not, appeared to be. All that happened was the correction of that mental falsity. We must, therefore, watch lest, in giving testimony, we fall into the error of rejoicing so in the victory, that we resurrect the lie, because it seemed important to dramatize the healing in order to help humanity, by declaring that the error was quite real, but Truth was powerful to overcome it. Actually the condition was not real, and Truth was not powerful in bringing the understanding that set us free from illusion. When we realize that we were never sick, we know that it took no power to heal us, since all that was required was to have our thought freed from the mesmerism that caused us to believe in the reality and presence of that which had no existence.

When you know that there are no such things as ghosts, the recognition of that fact frees you from the superstitious fear of them. But you would not rejoice that you had had a victory over a ghost, nor would you lament because you believed that a ghost had conquered you! You would arrange for no funeral service for a ghost that had been killed! You do not even give it the honor of noticing it or talking about it, unless it be to help another out of his fear of nothingness. So, as Mrs. Eddy says, there is a "talk" about sickness that "untalks" it, where you give the explanation that helps one to rise out of a mental state in which he fancied the disease to be something, into that consciousness where he sees clearly that he was merely deceived by an illusion.

I can recall that Mrs. Stetson's errors formed the chief topic of conversation among many careless students. The gossip about her was equal to that in an old peoples' home! Yet she was a brilliant woman with a recognized ability and understanding of leadership far greater than any other student I ever knew outside of our Leader. The latter knew about the envy

and jealousy aimed at Mrs. Stetson and perceived that the whole thing was animal magnetism; and animal magnetism is something we must be freed from, instead of having it fastened upon us, when it is no more we who carry the stigma of animal magnetism, than the white dress of a dancer carries the color, when a colored light is focused upon her.

Mrs. Eddy never had a fair chance nor an open field in her efforts to save Mrs. Stetson, and many of the students and members were to blame for it. Mrs. Eddy continued to hope that Mrs. Stetson might be saved from the error that she yielded to, and to strive to save her, because God told her it was possible. Mrs. Stetson had the finest church in the Field, she had the wealthiest and most socially prominent students in New York among her congregation and association. These students would give her anything she wanted, and they did give her much. Her students who were businessmen advised her in her investments so that she might be prosperous and live in elegance. All this served to inflame the envy of others, who were not as wealthy or prominent as she was. It is a sad commentary on the human heart to say that when error overtook Mrs. Stetson to the point that she had to be removed, there were many who were not exactly sorry; and lest the Field forget about it, they continued to toss her error and reputation about like a rubber ball, in order to be certain that forever afterwards both she and her students would be anathema.

Jesus admonished us to forgive our brother seventy times seven. No matter how often Mrs. Stetson departed from the rules of Christian Science, Mrs. Eddy forgave her and tried to help her, because she was worth being helped. The admonition she wrote for her students was one that she wanted them to follow, not only for the good of Mrs. Stetson, but for their own sakes as well, since no student should be found making a reality of that which he has pledged to reduce to nothingness.

The practice of Christian Science is a highly dangerous profession, since the practitioner is daily confronted by sick folks who have such a conviction of the seriousness of their afflictions, which are supported by the evidence of the senses, that, if the healer becomes careless or too mentally lazy to reject and challenge every illusion that attempts to fasten itself upon him, so that he acknowledges its existence, he may find himself partaking of the same error! It is plain, therefore, why Mrs. Eddy did not want the students to fall a victim to the error Mrs. Stetson was manifesting, by looking at it, "talking about it, thinking it over, and how to meet it," as we read on page 130 of Miscellaneous Writings, since she says that this "has the same power to make you a sinner that acting thus regarding disease has to make a man sick."



Pleasant View,  
Concord, N. H.  
Feb. 28, 1893

To the Board of Christian Science Directors

My dear Students:

The great sin of fearing to repeat history as it is you will have to attend to, as you are in a position which enables you to do this and demands this most important duty of you.

Our last C. S. Journal has in the Editor's table an historical sketch of the progress of Christian Science as quoted from Mr. Norcross' sermon, that would destroy all landmarks of Truth and leave the ages to conjecture and their own hypotheses as to the appearing of Truth in the 19th century!

Please call a meeting of the Directors of Christian Science and adopt by vote if you agree on this subject, the By-law that was prepared to be adopted by The First Church of Christ, Scientist, but afterwards omitted because it was deemed safer to place in the power of this Board all the government relative to the Pastor of this Church. Let this be the By-law:

It shall be the duty of the Pastor of The First Church of Christ, Scientist, to read from the pulpit each Sunday a portion of Science and Health and before reading it, to say to his hearers, "We will read from Science and Health with Key to the Scriptures by Reverend Mary B. G. Eddy." The Pastor who refuses or fails to do this as herein required shall be removed from the pastorate of this Church.

With great love,  
Your Teacher,  
Mary B. G. Eddy

N.B. Please inform me by mail when this is done, but do not repeat it; only say in your letter, "We met and it was adopted," if it is.

M. B. G. E.

As far as advanced students are concerned, it makes little difference whether Mrs. Eddy's name is linked with Christian Science, since they know that it is an inspiration from God; that it is demonstrable; that it has been given to the world in a form that can be understood by any sincere student, and can be demonstrated by him so that remarkable results follow.

In passing it is of interest to note that in the early days, Mrs. Eddy's critics did all they could to prove that her system was wholly fallacious and illogical; then they bent every energy to prove that she was not the author of the textbook. The question is, if her discovery was so faulty and worthless, why were they unwilling to admit her to have been the author of it? One can interpret this to be a tacit admission that in their hearts they did perceive the value of Christian Science, even if they did not acknowledge it.

What difference would it make to an advanced Christian Scientist whether Mr. Quimby or anyone else was the channel for the revelation of Christian Science, so long as he was convinced that it came from God? Similarly with the Bible, would it be harmful, or retard the stately progress of

Christianity, if it should suddenly be discovered that Hezekiah wrote the book commonly attributed to Ezekiel?

Yet here we find Mrs. Eddy greatly disturbed, because Mr. Norcross preached a sermon in which he outlined the footsteps of progress beginning with the first edition of *Science and Health* down to the new hymnal, which had just appeared, without mentioning Mrs. Eddy in any way. What was the cause of her disturbance?

On page 143 of *Miscellany* she writes, "Above all this fustian of either denying or asserting the personality and presence of Mary Baker Eddy, stands the eternal fact of Christian Science and the honest history of its Discoverer and Founder. It is self-evident that the discoverer of an eternal truth cannot be a temporal fraud."

Mrs. Eddy's great value and importance to all students beyond her being the Revelator, lies in the fact that she correctly demonstrated her revelation. Even if she had been the Discoverer of Christian Science, yet if it could be proved that in her own life she was a liar and a fraud, this would prove that she did not demonstrate what she taught, or was not fitted to do so. Hence her life would not be the right one to follow.

Such is the nature of Truth, that if Mrs. Eddy revealed it without demonstrating it, what she taught would never enable anyone to work out his salvation. One's spiritual progress does not consist in learning more and more metaphysics through study. Demonstration is the only word that covers progress. If error could rob Mrs. Eddy of her claim of being the author of Science and Health, or the one through whom God wrote it, the great revelation of Christian Science would be rendered inoperative, separated from Mrs. Eddy's demonstration of it. It is true that God reveals Himself through the one who fits himself to reflect God, but it is through demonstration alone that one becomes fitted, through living the life that approaches the supreme good.

As a matter of fact, Mrs. Eddy's authorship is seldom questioned these days, and when it is, it does not provoke much discussion. If this indifference has resulted from an indifference to Mrs. Eddy's demonstration, then it becomes necessary to reassert that by every act of her life she was demonstrating Christian Science in its highest sense -- the truth of her own revelation -- as well as proving her own fitness to be both the Revelator and the demonstrator. It must be shown that Mrs. Eddy departed neither from the spirit nor from the letter of Christian Science in her life, not even in the few instances when in extreme pain she resorted to morphine, as is plainly stated on page 313 of Mr. Powell's book about Mrs. Eddy.

It is as important to establish the fact that she was justified in the sight of God when she had a hypodermic injection in extreme pain, as to prove that she was the author of her textbook, and that it was not Quimby or somebody else who wrote or discovered some of the propositions which she incorporated in her discovery. Students must learn that she was the consistent and correct demonstrator of Science, and that, when she took morphine in extreme pain, she was at a point in her spiritual growth where, should another reach the same place, -- one animated by her life-purpose -- and find that his own demonstration and that of others failed to relieve him of extreme suffering, a resort to morphine in order to regain the ability to think scientifically would be less of a concession to error, than a return to

the human will in order to be able to endure. The rule is that whatever leads us to God is good.

Mrs. Eddy, when she took a hypodermic injection, was showing her nothingness without God, just as when she wrote Science and Health and demonstrated its scientific propositions, she showed her somethingness with God. She might have forced herself to endure the pain through human will, but morphine harmed her nothingness without God far less than would have a resurrection of the human mind. The so-called human mind is the very essence of falsity, whereas morphine is one of its simpler derivatives. Had Mrs. Eddy attempted to be something when God seemed to be withdrawn from her, that would have seriously impaired her ability to reflect Him, since reflection demands that man be nothing without it or apart from it.

Although the importance of proving Mrs. Eddy's authorship relates to her consistency, honesty and integrity, the most vital point before advancing students is her successful demonstration. She was the Leader in demonstration as well as in revelation. Of what value is her revelation, if she did not, or could not demonstrate it correctly? If Mrs. Eddy needs any defense, it is to set forth that the things for which she was criticized by those who learned of them either first hand or through those who lived with her, were all evidences of her higher demonstration of Christian Science, that were beyond the comprehension of those who knew about them. Mrs. Eddy gives a hint of this fact in Miscellany, page 180, where she indicates that the disguised or self-satisfied mind would misconstrue her best motives and call them unkind. Many a student in his heart never forgave Mrs. Eddy, because the truth she reflected penetrated to the very depth of his thought and stung him to the quick. Often such ones tried to turn the lie back on her, rather than to admit the error she uncovered.

Many students have taken the middle ground, where on one side they would have to repudiate certain things about our Leader and not believe them, in order to retain their faith in her, or on the other hand accept them and criticize her in their hearts, all the while endeavoring to be grateful because she gave them Christian Science; being willing to overlook her human frailties, because of her great gift to the world.

As the years go on, more and more of Mrs. Eddy's life will come to light and be known by the world. If with this uncovering, which cannot be prevented, the right explanation is not set forth, a growing element of criticism toward her will spring up, and awaken a doubt as to her integrity and honesty which will, at the same time, tend to shake people's faith in her demonstration as being correct from start to finish.

When Mrs. Eddy was with us, she discovered that one effort of animal magnetism in picking off her students was to make a law that they would turn away from her, as the result of misunderstanding her motives and acts. Therefore, one way by which she could know that they were handled by animal magnetism was when they did turn away from her, even though apparently they remained loyal to her teachings. Thus by requiring herself to be linked with her revelation, she left the means and method by which students' freedom from animal magnetism could be gauged. Today if a student appears to be loyal, right and sound in every way except in his attitude toward the Leader, that is proof that he is not sound. On the other hand, the student who strives to maintain and retain a right sense of Mrs. Eddy and her life, will find that this will be of great help to him in keeping his thought free from the

baneful effect of animal magnetism.

It follows that when Mrs. Eddy found Mr. Norcross delivering a sermon that appeared to be a fine exposition of gratitude and an accurate recapitulation of history, and yet leaving her out of the picture, she knew he was handled by animal magnetism. She needed no other proof.

Students should always remember that Christian Science means demonstration, and that it always takes two elements to make demonstration, a proper vehicle and spiritual thought. Two elements are needed in a bullet, a cartridge that fits the gun and gunpowder. The letter of Christian Science, which is to be found in Science and Health, is important, and in that book it is to be found in all sizes to fit every gun. But it was Mrs. Eddy who supplied the spiritual thought which even today makes the cartridges of the Word effective. This spiritual gunpowder is the animus which cannot be written down, which even defies description, and which only Mrs. Eddy supplied. Hence, if she is taken away from her revelation, the revelation becomes inoperative.

There have been many intelligent students of Christian Science who have given evidence of possessing an intellectual understanding of the subject and an ability to demonstrate; yet when they departed from Mrs. Eddy, they lost the right method of demonstration. Sometimes such students appeared to love everything about Christian Science, and merely felt aggrieved with the organization for some reason. But it always turned out that before they got through, they turned against her, and lost their power to demonstrate correctly.

Today we might say to a student that, although perhaps we cannot make it plain to him at present why it is so, yet it has been proved many times, that when one turns away from Mrs. Eddy, he gradually loses his ability to demonstrate, — even though he continues, as he believes, loyal to Christian Science in every other way.

The reason for this is that she was the best and only correct demonstrator of Christian Science, and so she supplied its entire impulsion. If a student begins to fancy that he has such a clear understanding of metaphysics that he can apply it better than she did, instead of endeavoring in humility to follow her life as well as her teachings, he proves by this arrogance that he is unfitted to demonstrate.

From this we see the serious error involved in a misunderstanding of Mrs. Eddy's life and demonstration. Because the human mind could not comprehend many things in her life, it tried to produce a prejudice against her. Based on what they heard about her, many students fancied that they were living a more consistent Christian life than she was, and that they were more capable of taking what she had written and taught, and demonstrating it.

When Mrs. Eddy, therefore, required Pastors and then Readers to read from Science and Health, and to announce her name as author, she was helping them as well as the church members to keep out of the toils of animal magnetism. A human mother when walking through the woods, tells her children to stay close to her, that they may be safe from harm. How much more should the spiritual Mother in this age strive to keep her children close to her, when her experience had shown her repeatedly the danger that lay in straying

from her! Did she not once say, "When a student loses the true sense of me, and what I do, he is at the threshold of the plunge so many make into darkness, believing that darkness is a greater light."

Mrs. Eddy knew that she was reflecting God in what she said and did, as well as in what she wrote. Therefore, it could only be the effect of animal magnetism, or sin, in a student that would cause him to criticize or misjudge her. It was as simple for her to gauge a student's thought by his attitude toward her, as it is for an optometrist to determine one's visual powers by the latter's description of what he sees, when he looks at the chart designed for such a purpose.

Once a very brilliant man edited a magazine designed to do good. Yet the stories that circulated about this man's private life were of such a nature as to make what he wrote less impressive than it would have been, had the public felt that he lived up to his lofty sentiments. Such stories might have been the work of the evil one, but in his experience we find an illustration of what happened when some of Mrs. Eddy's students felt that she did not live consistently with her teachings, that although through an early reflection and demonstration of Truth she was able to discover Christian Science, yet when it came to her daily life, she was so set in her old ways, that she could not change. These old habits of thought were fancied to consist of domination, irritation, miserliness and an exaggerated sense of the importance of material things as well as an over-emphasis on order and cleanliness. They felt that this inconsistency was illustrated by the fact that when a modern bathroom was installed at Chestnut Hill, she made the students restore her washbowl and pitcher that she had used all her life. They failed to discern the rebuke to sensuality that was implied in this simple act.

Many students who believed in her doctrine, felt superior to Mrs. Eddy, because when they looked themselves over, their human lives appeared to exemplify goodness to a greater degree than did hers. So they were willing to take her teachings in an impersonal way, by leaving her out of them. Mrs. Eddy was aware of this condition and perceived the error involved in it.

Mrs. Eddy knew that she had given out in her writings all she could regarding animal magnetism and its operation, but that it required her own experience, teaching and demonstration to uncover it in its subtlety, a thing which she could not fully set forth in her works, lest it chemicalized beginners.

Therefore we can say that it required Mrs. Eddy to demonstrate her revelation correctly; it required her to uncover the secret methods of evil, and also it required her to show us how to gain the inspiration, without which the letter is of no avail. When she was with us, it was as if she was the helmsman of the Cause, without which it would soon run aground. She was the only one who reflected the divine wisdom which could guide it aright; so to let go of her was to lose God's guidance. Today this same fact is true. There is no one who can steer the Cause successfully without her. Hence we must still regard her as the helmsman. Today this effort consists of the endeavor to understand her life and demonstration, and to study all that she has left behind by way of teaching and admonition, which will be found sufficient to guide the Cause.

At one time my youngest daughter was at the brink of death. The greatest burden I had to bear was the suggestion of the harm it might do the Cause to have one of my children pass on without medical care. I fancied people saying, "There is a situation that came to a family, who gave up all for their religion and leaned upon God in every direction; yet He failed them in the greatest emergency! If they had had a doctor, the child would have lived."

It is a devilish thought to believe that one who is striving consistently to apply his understanding of Christian Science in every direction and to trust God, can be left bereft -- that it is possible for God to fail him. Therefore, when my little one recovered, it was a point of victory which involved more than just myself.

If you look deeply into Mrs. Eddy's daily intimate life as it is recalled by many who lived with her, or who have heard authenticated incidents, if you do so without spiritual understanding, you may get the impression that at times either she failed to live up to her teachings, or that God failed her. Knowing through my own experience that this was never true, I have a responsibility of going on record with this knowledge, and my reasons for it, which I believe are God-given and God-inspired.

I thank God that in the case of my daughter He did not fail me. I say this from the standpoint of the Cause as well as of my own faith. I found that even though one may go down into the valley of the shadow of death, one need fear no evil, for God is with him. In the last extremity, if one does not permit fear to control him, if he does not let doubt creep in, error can never penetrate that solid foundation.

God never failed to give Mrs. Eddy the divine guidance needed for the Cause. The definite connection between her and her Cause was, therefore, guidance. She must be constantly kept in thought not only as the real and only Discoverer of Christian Science, but as the only correct demonstrator of it. When animal magnetism causes one to doubt her in this connection, he stands in danger of losing God's guidance in his own life as well as in the Cause. If there is ever any failure in following the teachings of Science and Health, it is a lack of demonstration, and the pattern demonstration can be found in no other place than in Mrs. Eddy's life.

In this letter we read, "The great sin of fearing to repeat history as it is you will have to attend to, as you are in a position which enables you to do this and demands this most important duty of you." She knew that it was sin in Mr. Norcross that made him afraid to cite her history in its correct and proper statement. His attitude toward her made him afraid to touch many things concerning her which he did not understand, lest they become deterrents to the stately progress of the Cause. Mrs. Eddy classified that as a sin. She knew he was handled by animal magnetism; otherwise he would recognize the fact that God had guided her footsteps all the way, and that when those were rightly understood, they could only redound to her credit and God's glory. She knew that only animal magnetism would cause a student to accept her revelation, claim to believe in it and live after it, and yet desire to leave her out of the picture. It was not a question of giving her human credit for her unrequited labors, but of having the spiritual vision of her as God's anointed.

She knew that history repeats itself. Think of what the Master had to endure at the hands of mortals, misunderstanding his purpose and not caring to be shaken out of their lethargy and profitless inactivity!

On page 224 of Science and Health we read, "Cold disdain, stubborn resistance, opposition from church, state laws, and the press, are still the harbingers of truth's full-orbed appearing." Can one believe that this appearing is nigh, unless one sees the harbingers mentioned? Mrs. Eddy named it a sin to fear to repeat these harbingers as listed in her textbook, because students try to be at peace with the world. There is an innate tendency in some mortals that wants to be at peace with everyone. They dread conflict. If they are arrested for a traffic violation, they will do all possible to have it "fixed" up, rather than be hailed into court.

The temptation to make friends with mortal mind assails the Board of Directors. It is natural that they would want peace and try to avoid unnecessary trouble. After having the experience of costly lawsuits, they would naturally retain a corps of lawyers, in order to avoid the repetition of such sad happenings. Yet true religion never shrinks from conflict with material law, when it becomes necessary. In demonstrating over sickness, Christian Science must oppose and put down so-called medical law. It follows that there is nothing strange or sad about being brought before the courts of the land for truth's sake, as one of the harbingers of "truth's full-orbed appearing."

No one can calculate the blessing it was to the Cause of Christian Science, when the law arrested a practitioner in Rhode Island for healing without a license. The winning of this case not only gave practitioners the right thereafter to practice in Rhode Island without interference from the medical monopoly, but it established a precedent that gave a basis for many such suits in the future in other states to be decided in our favor.

Even today the same fear tempts students that Mrs. Eddy refers to in this letter, namely, to fear to repeat history as it is, whether it be in the form of phases of Mrs. Eddy's life that might be misunderstood, or some of the trials of the early pioneer days. Such a fear is based on doubt, and such a doubt arises from one's own lack of spiritual growth and discernment. If one could see the hand of divine Love operating in all of our Leader's ways, he would never fear to repeat such history.

The historical sketch to which Mrs. Eddy referred in this letter may be found on page 423 of the Journal for December, 1892. It was a portion of Mr. Norcross' sermon hailing the new hymnal. While what he states was humanly correct, yet the "landmarks" it would destroy were to be found in her own experience, and Mr. Norcross carefully omitted all mention of her. In reality, however, she was so linked with the church, that her history constituted the only true report of those landmarks. His sketch merely recorded effect, and left out all mention of cause. Hence what he said had no value, and gave a wrong impression, since the whole teaching of Science is to turn thought from effect to cause; and Mrs. Eddy's demonstration was cause as far as the church was concerned.

Mental progress cannot be traced without noting its manifestation, but Mr. Norcross mistook effect for cause, and recounted effect as if it were cause, or an effect without a cause. Underground rivers are traced by an

electrical device which gives accurate testimony of the direction of the flow of the water; but the device is not what interests people. It is the river. Mrs. Eddy's demonstration was the important thing, and the items to which Mr. Norcross alluded were important only because they pointed to that demonstration.

The true history of Christian Science is a mental one. Its platform is that everything external follows the advance of thought, as a shadow follows its object. Thus progress has an external indication; but to portray effect without any relation to cause, as if effect stood alone, unsupported by cause, would be to destroy all the landmarks of Truth, and, as Mrs. Eddy writes in this letter, "leave the ages to conjecture and their own hypotheses as to the appearing of Truth in the 19th century!"

The great history of Christian Science is Mrs. Eddy's own life! Hence the admonition in this letter about fearing to repeat history as it is, applied emphatically to her history. Students must watch today, lest they still fear to give an accurate and correct transcript of her whole life, as if it might reflect on her Christianity and more or less detract from pure Christian Science. The true history of our Leader must set forth her motivation, or the thoughts that prompted what she did. Students must hold in thought what she wrote on page 298 of Miscellany, ". . . nothing has occurred in my life's experience which, if correctly narrated and understood, could injure me; and not a little is already reported of the good accomplished therein, the self-sacrifice, etc., that has distinguished all my working years." She might have added, "When you write my history, fear not that it will put Christian Science in disrepute, or include anything to be ashamed of."

When Mrs. Eddy safeguarded the reply to this letter by directing that the Board write back and say that the By-law was adopted, without repeating the gist of it, she was circumventing a very real danger. She knew that if this correspondence should go astray and become public, it would be possible to accuse her of seeking personal aggrandizement. One of her outstanding characteristics was modesty. She never desired to become prominent. She knew full well the envy, jealousy and malice that is aimed at those who take conspicuous places in the world. It was a great sacrifice for our Leader to take the prominent place God required her to. As far as she was concerned, she would have been only too glad to sink out of sight, with a chance to work out her own problem. But God compelled her to demand the recognition of herself as the author of Science and Health, since for all time this book was to be used as the textbook furnishing the underlying understanding from which all scientific demonstration has to be made.

Mr. Norcross had been a minister, and part of the old theology that ministers are trained in, is to expound doctrine as theory which is not susceptible of proof. A man might write a book on the operation of railroad engines without ever having been near an engine. Such a treatise would be mere theory in contrast to one written as the result of practical experience. Christian Science is demonstrable truth, and not an intellectual theory. The great point about Mrs. Eddy's setting forth of truth was that she did it from her own practical experience and demonstration. Yet when he described the new hymnal in his sermon Mr. Norcross said, "It expresses very faithfully, the earnest effort and pious care of the Committee, who for nearly two years have devoted so much time to its preparation." It is obvious that in



omitting Mrs. Eddy's part and in not showing the slightest appreciation of her labors, he exposed his old theological bias, in which pious labors are supposed to please God and win salvation, without regard for man's thinking. Had he recognized Christian Science to be a religion of scientific thought and demonstration, he would have noted the demonstration of Mrs. Eddy as being the mainspring and impulsion of the Cause, and would have given it due accord and gratitude.

It is always an easy thing in the orthodox church, and even in the Christian Science organization, to find plenty of members who are willing to engage in any amount of material labor, providing they can be made to feel that it is going to benefit the church and help them to win their salvation. It is not so easy to find students in Science who will do an equivalent amount of mental work in demonstration. One reason for this is because no obstacles are placed in the way of human effort by animal magnetism, whereas the moment one tries to work, watch and pray in demonstration, one has the deterrent of animal magnetism to meet.

The Master taught us how to pray, and Mrs. Eddy taught us how to watch. Prayer that reaches the divine ear, is always answered, but few prayers do, because animal magnetism places obstacles in the path.

Every railroad has track guards to watch out for two things, obstructions that may land on the tracks through natural means, and those that may be put there maliciously. People either do not know how to pray aright, or they do not know how to remove the obstructions which stand between them and God. It requires a Christian to know how to pray, and a Scientist to know how to watch, -- to keep the way to God open.

When Mrs. Eddy sent out a letter of importance, -- and all the letters she wrote were important, -- she followed it mentally and had the students do the same, lest animal magnetism prevent its safe arrival. A prayer is addressed to Deity, but a letter is sent to an individual. Yet if the letter contained a message from God, it would be subject to the same claim of interference as the prayer. Therefore, Mrs. Eddy watched her letters mentally as carefully as she did her prayers.

In concluding the analysis of this letter, I wish to reiterate its importance, since it emphasizes the sin of separating Mrs. Eddy from Christian Science. It can be said that when she had her fall in 1866 and was healed by reading from one of the Gospels, she was really healed by the Master, since it was his demonstration that put healing into that part of the Bible. Mrs. Eddy made the demonstration to add healing to everything she gave the organization. If one reads Science and Health and is healed in so doing, he can very properly say, even today, that he has been healed by Mary Baker Eddy. This is because she made the demonstration to add healing to her book. That was her gift to the world. The textbook provides us with both understanding and healing.

Mrs. Eddy knew that as time went on, animal magnetism would seek to cause the healing in Science to diminish, just as it did three hundred years after the founding of Christianity; but she foresaw that as long as she was not separated from her book or her Cause, and the students cooperated to keep the recognition alive that Science and Health heals, the healing would remain and increase. Hence it can be asserted that Mrs. Eddy's effort to unite

herself to her book and her Cause, was her endeavor to keep the healing from ever being lost. A balsam pillow is treasured solely because of its sweet odor. If these two could be separated the pillow would become valueless. Mrs. Eddy's demonstration of healing is the sweet odor of healing that accompanies all that she left us as a rich heritage, and it is our obligation today to keep the recognition of this fact before thought.

Those who sell Science and Health in our Reading Rooms should point out to purchasers that in obtaining that book, they are getting two things: that the book contains the entire revelation of Christian Science as revealed to Mrs. Eddy, and also carries healing in its wings. In reading it, therefore, one should receive enlightenment and healing.

Those who are connected with publishing the Christian Science Monitor, as well as all students of Science, should recognize the paper as the mental antenna through which healing is sent out to the world to reach everyone that reads it. Mrs. Eddy started this demonstration, and it is the obligation of her followers to continue it.

Nothing can be called Christian Science, or a part of it, unless it carries healing, since Mrs. Eddy founded her organization by healing, to promote healing. When healing is extended through all its ramifications, even to the sample provided by the Monitor, then the Cause is fulfilling its divine objective.

Concord, N. H.  
March 13, 1894

My dear Student:

The first thing that I recommend you to do is this: Give Mr. Hanna a call for one year to fill your pulpit in Boston. He can carry on the magazine all the same and each month publish one of his own sermons. That will help him to [have] matter for the Journal. Dr. Talmage with his immense labors edits a weekly paper. Call a meeting of the Board of Directors and give the Judge a call this week. Do not let the absence of a regular pastor diminish your audience.

Please keep what I write to you to yourself, and if they must hear from me, write and I will reply.

Lovingly,  
Mother

N.B. I want you to have the Com. on preparing the S.S. Quarterly, stop the lessons in the Old Testament and begin at the 18th. verse of the last chap. of Matt. for your Scripture studies. I see your minds need this change to spiritualize thought, — greatly need it. Prepare your Quarterly on the same plan that you have adopted, simply change from the O.T. to the New.

Also I find the pulpit is making an unwise use of Science and Health by reading too much from it. The speaker should never select a portion of my book which treats one topic especially, and then turn and read other portions which include still more topics. This is confusing and they are not able to

select more than one to advantage. Therefore I strictly forbid reading my book Science and Health in such a manner. Allow not over one page of the book to be read before the sermon that includes a new subject and whatever on this page is continued from, or to another page is to be left out of this service. Let the selection illustrate the sermon.

In haste,  
Lovingly,  
Mother

Up to 1894 Mrs. Eddy relied on putting into her pulpit those who had formerly been ministers but, having become interested in Christian Science, had stepped down from their pulpits. Now for the first time she took the stand that it was possible for one who had not been trained for the ministry, to take up this work. In so doing she eliminated much of the error of old theology which ministers were prone to bring in with them. She took a definite step away from a personal pastor, and toward having the Bible and Science and Health take that place.

Mrs. Eddy instructed Mr. Johnson to keep this matter to himself, and if the congregation insisted upon hearing from her, she would write to them. It was a radical step to put a judge in the pulpit to deliver a sermon, but it helped to prepare the minds of the students for the final step. It was an intermediate move that God provided in the transition, so that the shock would not be too great for the human mind when the denouement came. Mrs. Eddy was accustomed in working in this way. Once when she felt that Alfred Farlow as Committee on Publication was trying to accomplish too much by one bound, she said to Adam Dickey, "Did you ever take such a long step that you fell to the ground? Would it not have been better if you had taken two steps and retained your equilibrium?"

Inspiration comes clearly to spiritual sense; its voice is loud and strong. In this human sense, however, it seems small and still. One often has to wait on the logic of events to put it forth. The preparation and flexibility of thought for following revelation and divine direction is as much of the demonstration as it is to gain it from God in the first place. In these letters we see how God was gently leading the members to accept readers in place of personal pastors in all our churches for all time to come.

In studying Mrs. Eddy's letters one must bear in mind that she had to watch constantly lest animal magnetism turn thought against her for some apparently legitimate reason. So here she mentions the enormous labors of Dr. Talmage, as an ideal, lest the members convict her of demanding too much from them.

She herself was a tremendous worker. Mortal mind does not believe that it is possible for any individual to work as hard as she did, and to avoid having some serious consequence. When she went to Washington D.C. in 1882, she wrote to Clara Choate, "God bless you; I press you to my heart; and can encourage you with the fact that I am making the way for students in this city of fashion and pride. I have worked harder here than ever, 14 consecutive evenings I have lectured three hours every night, besides what else I am about. Get to bed at 12, rise at 6, and work. I have a goodly

number already enlisted in the work. 'I need Thee, O! I need Thee; every hour I need Thee.'

It is plain why, when Mrs. Eddy was such a hard worker, protest might be made that she had no right to expect others to measure up to her capacity. For that reason, when she made large demands on Judge Hanna, she mentioned Dr. Talmage. He was a mortal mind thinker who did not have the resuscitating and resting power of Truth to depend on; yet with his immense labors he was able to edit a weekly paper. If mortal mind could do it, how much more should a Christian Scientist. In this way she sought to avoid the criticism that might be directed at her, if it was thought that she was overworking her students.

It seems odd to have Mrs. Eddy at this point direct the Committee on preparing the Sunday School Quarterly to omit the Old Testament, and confine themselves to the New, especially since these lessons were patterned after the International Bible Lesson Series. Furthermore, she had established her Science by proving it to be based on the Bible as a whole.

Today the Old Testament can be fully understood in the light of Christian Science; yet for centuries its meaning was hidden. There have been those who have argued, that with Science and Health they no longer need the Old Testament, or possibly even the New. The alert student, however, knows that the Bible is the Word of God which has been provided in its entirety for his use and growth.

The Old Testament sets forth a simple method of interpreting the history of mankind. The history of the "Jews," the "chosen people," was chosen as a sample of what human history becomes under the searchlight of Truth. Sacred history is merely profane history with a spiritual interpretation attached to it, so that causes and effects are clearly seen.

In the Old Testament we find events taken out of the realm of the fortuitous, and shown to be the result of thought. Harmonious results are set forth as following right thinking, whereas war, pestilence, earthquakes and other discords are recorded as the effects of thinking which has departed from God's standard and is displeasing to Him.

Students might conclude that the Old Testament had no present-day application. The Children of Israel, however, were living the same kind of lives as mortals are living today; but we have their history to study with a mental and spiritual explanation, which makes it invaluable. Through it we can understand why war comes to a peaceful world. It teaches us that when a man lets go of God as his ally, he becomes vulnerable. The only hope a nation has is to adhere to faith in God. It is a travesty for a Christian nation to spend billions of dollars arming itself, thereby trying to cover up a vulnerability which has resulted from turning away from God! While it may be necessary to build up human defences, these should never take the place of a renewal of faith in God.

Those who are trying to understand present-day world conditions, should study the history of the Jews and see how they were successful when they leaned upon God, even against nations that were much larger and stronger; whereas when they leaned upon an arm of flesh -- their own material strength -- they were conquered. If there ever is a time when a knowledge of the Old

Testament is needed, it is when a Christian nation is threatened with war and wonders why. Thinkers in such nations should be able to go to the Bible and say, "Here is our history, here we can learn how and where we have been failing in God's sight."

The Old Testament cannot be interpreted without the teachings of the Master, and in turn the teachings of Christian Science are needed to make the words and deeds plain. At the time Mrs. Eddy wrote this letter in regard to the Quarterly, she perceived that the students were not holding a right attitude toward the Old Testament. They needed more spiritualization through studying the New. The deduction is that spiritualization of thought is an essential attainment, in order to understand and to find the deep spiritual treasures in the Old. A sense of human wisdom will never cause it to yield up its rich lessons. A study of the New in the light of Christian Science, however, will cause thought to be spiritualized. When that spiritualized thought is cast upon the pages of the Old, the lessons it contains will become plain.

When we recall that it was Mrs. Eddy's custom to turn to her Bible at random for inspiration and guidance, we can believe that she prayed for light on the matter of the Quarterly Lessons and opened to Matt. 28:18. Thus she was led to advise the Committee to begin their Scripture studies here, since in verses 18, 19, and 20 we find the spiritual basis for the Lesson-Sermons that go forth with omnipotence to teach all nations, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you." Then comes the metaphysical declaration of the permanency of the Christ as the indwelling selfhood of man, which is the basis for the entire activities of Christian Science, ". . . and lo, I am with you always, even unto the end of the world."

The Father is God, the divine source of all good, of all understanding and of all wisdom. The Son is the expression of that infinite Mind, and the Holy Ghost is the divine Science through which is established that expectancy that brings forth the spiritual reality of all things.

It is possible when Mrs. Eddy opened to these verses, that she interpreted them as instruction from God that the lessons in the Quarterly were no longer to be used merely in the Sunday School, but that He intended them to be used to teach the nations. Perhaps it was at this point that she began to perceive that her Church was to inaugurate a new Bible teaching which was to spread over the world, and that these Bible lessons were henceforth to constitute the entire preaching.

Up to this time the Quarterly Lessons had been used in the Sunday School to which adults were admitted. When I first attended services in Providence, R. I. in 1894, they consisted wholly of an informal discussion on the lesson in the Quarterly led by Eugene H. Greene. When the time came that Mrs. Eddy applied these lessons as the sermon, one might say that she made a Sunday School out of the entire service, the difference being that no comments or explanations are given at any time. The children need such comments, since they would not understand the lesson otherwise; whereas with adults it is part of their growth to work out the meaning for themselves.

Mrs. Eddy's statement that the pulpit was making an unwise use of Science and Health deserves comment, since today students are confronted with two dangers in regard to their textbook, namely, either leaning on it too much or too little. When one writes an article on Christian Science for the periodicals, if he leans too much on his textbook, he tries to sprinkle the article with profuse quotations from it, or to express its contents in his own words, hoping in this way to have it accepted for publication. If he leans too little on the textbook in writing an article, he will omit quotations from it, which would show that he felt such confidence in his own understanding, that he did not find it necessary to tie the article up with the book. This would not be wise or right, since those who read the periodicals must always have their thought turned to the textbook.

Mrs. Eddy established her Science by showing it to be from the Bible, and she quoted freely from it, in proof of the correctness of her interpretation. Her followers must do this with the textbook up to a certain point, since they must never deviate from its teachings, no matter how far they advance in understanding.

Science and Health might be likened to a great aqueduct coming down from the mountains to convey water to the thirsty land. Each farmer is required to dig cross ditches which extend from the aqueduct to the extremities of his land, so that every part of his fields will be irrigated. If a farmer made the mistake of merely accepting the main stream, without digging the cross ditches, he could only plant that portion of his land that bordered it, and the rest of his land would be unproductive.

Mrs. Eddy discovered students that were talking so much about the aqueduct that they were giving the impression that nothing more was required of them than to possess it. It is true that people must be told that every bit of good we gain in Science comes from this great aqueduct, Science and Health; but students must be encouraged to build their cross ditches, so that the water from the aqueduct may spread its healing effect to cover every phase of human experience.

Our periodicals should set forth both the value of the aqueduct, and how the cross ditches are to be built. Every article must indicate that the cross ditches obtain their water from but one source, and never refer to the cross ditches without indicating their relation to the aqueduct. Neither should an article be written which relates to the aqueduct, without naming the need of digging the cross ditches.

Mrs. Eddy's insistence in this letter, that portions of Science and Health which illustrate the sermon be read, and no unrelated topics be introduced, shows that gradually thought was being led toward the new order, where the sermon would be the lesson from the Quarterly which treated of one subject each week. A capable minister sticks to his subject, and never forgets the point he wants to drive home. He does not take half a dozen topics, since then no one topic would make any impression on the congregation. One does not use a shot gun when he wants to kill a lion. An alert minister does not pepper his congregation with a lot of unrelated topics. He takes one point and drives it home. Mrs. Eddy wanted the speaker in The Mother Church to select one subject for his sermon, and illustrate it by reading one page from Science and Health which treated of the same topic.

Pleasant View  
Concord, N.H.  
July 12, 1894

(To Joseph Armstrong)  
My dear Student:

I cannot say whether the big sum of 1,000 dollars will build the platform and pulpit and buy the chairs for it. You had better find this out and if it will, then I would have it thus appropriated. Have you got enough windows engaged to be made? And if not, tell Mrs. Baird about how the chairs are provided and offer the window to her. I wish you would tell the Scientists not to say there are already sufficient funds to build the church and furnish it. Who knows this? Let the contributions go on. The money will be safe for God's dear use. The 5 dollars was for you.

With love,  
Mary Baker Eddy

N.B. Before the tablet is engraved let Mr. Wilson of Cambridge punctuate it. The Dr. my son can attend to this.

One cannot help but marvel at our Leader's tact, and at the way she taught and directed students by inference, which we know to be God's way. Often when you attempt to pull a puppy in the direction you want him to go, he will resist. If you release the pressure on the leash so that he does not feel any pull, he will trot along willingly.

Mrs. Eddy was able to handle the human mind so as to bring out the best there was in it, in preparation for its elimination. If she was leading the Directors in the way she wanted them to go, let it be said that she did it so lovingly and tactfully, that most of the time they were unaware of it.

How tactfully this letter placed a thousand dollar limit on the platform and pulpit for the new edifice by the use of the word "big;" at the same time its wording would cause the Board to feel that they were being given entire freedom in making their own decision!

Mrs. Eddy was the head of the Movement, and the Directors were subservient to her. Yet she did not want them to feel that way. Such was her innate love and gentleness, that she gave them all the leeway possible. She knew the mortal argument which rises up, when men feel that they are being bossed by a woman. In reality they were servants of God, since their Leader was His representative on earth.

There is no unity possible under the human mind. Mrs. Eddy's effort to have the Board work in unity was wholly from a spiritual standpoint. She loved each member and took pains to show it. At the same time, when it was necessary she did not hesitate to deflate the human ego. Mortals are impressed by the appearance of dignity and age; not so our Leader.

Regardless of human appearance, she searched the heart to detect the quality of thought. If it was human, she rebuked it.

In this letter Mrs. Eddy instructs the Directors to give Mrs. Baird the opportunity to donate a window to The Mother Church, if this is necessary. Mrs. Eddy's attitude toward the project was that its purpose was right; hence it was a privilege for anyone to contribute to it. In this way she helped to increase the contributions. Had she doubted the purpose of the undertaking, or the ability of students to give, she would have thereby closed the door on their generosity. When she asked forty of them to contribute a thousand dollars each, she knew that she was bestowing a privilege upon them, which in turn would become a blessing to each one. Not one of them would have refused this request. Many of them borrowed this amount, and paid it up afterwards.

Oftentimes mortals will give to charity generously, if in some way they receive personal recognition. Mrs. Eddy tried to lift the standard of giving above this desire for human aggrandizement, by placing the name of each of these forty students in the cornerstone of the edifice. This carried the implication that, although future generations might never know these names, they were known to God, since every self-sacrifice is noted by Him.

Mrs. Eddy detected that it was animal magnetism that was attempting to spread the rumor that there were already sufficient funds on hand. She saw that it would be a sad thing to cut off any students or interested friends from the privilege of contributing, and the consequent blessing that would accrue to them. So she met the error before it had a chance to spread.

In the Bible we read of the great wisdom of Solomon; yet we have no evidence that he was wise in every decision he made. With Mrs. Eddy, however, we have the proof that she was governed by God in all her ways. Her demonstration of God's wisdom was consistent and continuous.

Concord, N. H.  
July 15, 1894

To the Christian Science Board of Directors

My dear Students:

I know you realize that if one instance occurs in an example of mathematics, where you should have added instead of subtracted, you must go over that example and do it rightly or you cannot finish your sum in math. As in mathematics so in Metaphysics you cannot obey the Principle through mistakes and so must correct your mistake. Therefore take back your gift from God, your task of contracting for building His temple and never more put it out of your hands. See yourself, dear Mr. Johnson, to the making of the iron, and to you all I again say build rapidly, suffer no delay. Remember this.

Your teacher in Christ,  
Mary Baker Eddy



Mr. William B. Johnson had already been to Pottsville, Penn., in May to hasten the forwarding of the steel for the edifice, since Mrs. Eddy sent a message that it might be best to send one of the Directors for this purpose. This information is contained in Mr. Johnson's diary under the date of May 19. Then as a result of this letter from Mrs. Eddy dated July 16, he went again to Pottsville. On August 8 he wrote in his diary that he found "that nothing had been done on our work."

It seems logical that Mrs. Eddy should have thought of Mr. Johnson in connection with the iron work, since it was something he could understand, he having been a machinist and iron worker before coming into Science. At the same time when she wrote, "See yourself, dear Mr. Johnson, to the making of the iron . . ." that was symbolic of a call to make a demonstration that would have the qualities of iron. He surely could comprehend this symbolism, knowing that iron has to be tempered so that it will stand whatever strain is put upon it. He also knew that beams and girders are designed to carry the weight of a building. So it is not far-fetched to state that Mrs. Eddy wanted him to make himself so trustworthy and reliable, that he would hew to his demonstration of divine Mind, rather than allow anything from outside to influence him.

In this letter Mrs. Eddy says, ". . . you cannot obey the Principle through mistakes and so must correct your mistake." Does this mean that if you have gained money through material labor and activity -- your own effort -- when you come into Science you must lose or give away that money, in order to make the demonstration to see God as the one and only source of all good? Here she says that if you have added instead of subtracted in an example of mathematics, you must do over that example and do it rightly, or you cannot finish your sum. In Science, all problems are mental. Therefore, whatever one has when he comes into Science needs not be gotten rid of but resolved into Spirit, in accordance with Mrs. Eddy's own words, "If you do not control your possessions through understanding that they are spiritual, they will control you through the belief that they are material."

When one comes into Science, he can take food which he has always believed to be a product of the ground, and realize that in reality it is spiritual and comes from divine Mind in accordance with Deut. 8:16-18. If he is well-to-do, he does not have to lose his wealth, if he is willing to demonstrate that it is not material, and that it was not his own hands that accumulated it, but that it was God that gave him the "power to get wealth;" so it belongs to God, since it came from Him, and, being God's, it must be used rightly. Then he is scientific and has corrected his mistake.

It would be as foolish to believe that when one came into Science he had to lose his wealth, as it would be to conclude that he had to lose his health, merely because he had always considered it to be material -- a condition of matter. It is true that one must lose his sense of wealth and health as being material; but this is not the losing of them, but the finding of them, since when we put wealth and health into matter, we surely lose them. We find health and wealth when we realize that they are never material, but mental and spiritual.

The mistake the Directors had made was, that in their zeal to hurry the work, they had made subcontracts. Instead of aiding in the work, these proved to be a hindrance, because when a contract is made, those involved must be permitted to do the work according to their conception of the contract. Thus the immediate control of things went out of the hands of the Directors. Therefore, they had to correct this error and once more assume the direct control of the work.

Mrs. Eddy saw that it was human judgment and perhaps human advice given to them, that caused the Directors to make this mistake. One might have said, "You know nothing about building, so you had better leave that work to those who have had experience." So Mrs. Eddy writes, "Therefore take back your gift from God . . . and never more put it out of your hands." In Science we cannot compass tomorrow. We have to march with God today, and be ready to add and subtract as He directs. Hence our affairs must be flexible at all times, and not bound by contracts that make changes impossible. Mrs. Eddy knew that at times students would permit self-will to come in, so they would misunderstand God's direction; that often they might believe a thing to be right and plan to execute it; then further insight and guidance might make a change necessary. So they must be flexible in order to be able to change at a moment's notice.

Pleasant View  
Concord, N. H.  
July 19, 1894

To the "Directors"  
Dear Students:

God is speaking to you and these words are prophetic. Make your contracts in writing, stipulate the time allowed for the fulfillment of contract, -- the quality of the iron and the work to be done on it, and whatever else is requisite. Then name the forfeiture that if it is not strictly kept, nothing will be paid thereon and no third attempt to do the job will be allowed them, and the contract will be rendered void.

Your wasting the money entrusted to you and God's time given you is a sin that God will punish. The disobedience to Him first, and second breaking a moral law is not doing to others as you would have others do by you. Oh! may this open your eyes before it is too late.

Mary Baker G. Eddy

It is a grave responsibility to interpret letters written privately, especially letters that appear to impugn the honesty and wisdom of those who were known to have been faithful. Yet it is right to assume, now that our Leader has left our midst, that valuable lessons can be learned from her every written or spoken word.

Someone may complain that we are reading new meanings into Mr. Eddy's letters. Yet the task she left us is to use inspiration to understand that which came forth through inspiration. She was governed by God in what she wrote; but it takes inspiration to detect inspiration. Hence in working to understand these letters through inspiration, we are following out her teachings consistently.

The Master's instruction was universal, and adapted to every age. The letters written by St. Paul are generally considered to have a universal application, and to be equally valuable to all Christians. Even though they were written to individuals or groups, it was not considered amiss to take them out of their narrow use, and give them to all to study. Therefore, they are included in the Bible.

The same reasoning applies to Mrs. Eddy's letters. Each one can be shown to be of timeless value, when interpreted spiritually. Hence they should be available to those who are ready for them. Then students will cease to regard them as personal.

When general precepts and their application are being established, personal deflections, as well as individual needs, are required to occasion letters of instruction. Such deflections and needs will continue as long as mortal mind continues. The way Mrs. Eddy handles such conditions in one instance, furnishes the precedent for all time.

Today each letter of our Leader is precious; but each one requires inspirational unfoldment. Each one has its value and design which can be extended universally; even as a designer in textiles will create one pattern, which is then multiplied and printed on millions of yards of cloth.

It is the impersonalization of Mrs. Eddy's letters that frees them for general use. If the need which called forth the letter is impersonalized, the antidote which Mrs. Eddy gave can be likewise impersonalized, and seen in its universal application. Years ago a doctor might compound a prescription for a patient, and find it to be so efficacious (from his viewpoint) that he would put it on the market as a patent medicine.

What error was assailing the Directors to call forth this stirring rebuke, words spoken to them by God which were prophetic? Why did Mrs. Eddy neglect her usual loving conclusion? It would appear to be a letter where the usual social amenities had to be excluded, lest anything soften the rebuke or detract from the importance of the message. Was there a touch of sarcasm in putting the word, Directors, in quotation marks, as if to show that she was questioning their ability to direct the thought of the Field, because they had been found in an egregious error?

One can always demonstrate; but he will not find everyone he deals with amenable to demonstration. Some qualities of thought are inflamed by it and manifest opposition and even hatred. If demonstration had a uniform effect on all mortals, the problem of universal salvation would be simple; but in one's attempt to demonstrate, one never knows when mortal mind will revolt. For this reason Mrs. Eddy found it necessary to advise the Directors to deal with those who were hired to build the church, by means of contracts, in order to bind them in every way. At this time contracts containing forfeiture clauses were not in general use; hence Mrs. Eddy's demand for such

was proof that she was governed by divine Mind even in such a mundane matter as the making of contracts.

Jesus said that the children of this world are wiser in their generation than the children of light. In this letter Mrs. Eddy is stating the same, namely, that when those who have repudiated the wisdom of this world fail to use God's wisdom, they are not as wise as those who rely on the wisdom of the human mind. The children of this world do not trust each other, they bind each other with legal contracts. The children of light have learned that all men are truly the children of God; hence it is part of their religion to trust all men. Because their word is honorable and because they would not break a verbal contract, they feel obligated to consider that mortal mind is just as honorable, -- a foolish and blind attitude. Experience shows that mortal mind is not honorable. Mrs. Eddy never disregarded error in her effort to see the perfection of man. She once declared, "Mortals are mutable; you cannot trust them because they cannot trust themselves."

The wisdom of this world is not to be disregarded, especially when one is dealing with the money of others. Students should use contracts which force mortal mind, and even brother Christian Scientists, to be honest. When Mrs. Eddy called Irving C. Tomlinson to come to her home, she had her lawyer, Frank S. Streeter, draw up a contract which bound him in the minutest details. It stated exactly what she agreed to furnish him, and what he was expected to furnish her in return. Had he lost his desire to serve his Leader at any time and wanted to leave, he would still have been bound to remain with her until the contract was fulfilled. She did not doubt his faithfulness; but she had seen animal magnetism's attempt to demoralize her best students, especially after they had come to live with her.

Mrs. Eddy's instruction to use mortal mind's best methods was wise and necessary. Many students who have been too trusting with mortal mind, have found themselves betrayed. Once my father and I lost over thirty thousand dollars because we trusted a man who claimed to be a Christian Scientist. He thought he was; but the moment he was in a position where he had money to spend, he became unreliable. He had not learned of the subtlety of animal magnetism.

The faithful students who constituted the Board of Directors in 1894 had not been men of large affairs before they were elected to that committee. Why did Mrs. Eddy arraign them for not knowing that which they had not learned by practical experience? She taught that when students are called upon to perform certain duties, if they are faithful in their study and demonstration, God will supply them with the needed wisdom and ability.

Mrs. Eddy had had no chance to gain business experience. Yet Science made her a clever lawyer and a splendid business woman. Her insight into modes of investment brought her great respect from mortal mind. She had a guidance that was more reliable than anything mortal mind knows about.

The Board of Directors had had no opportunities to train themselves in building, or in business efficiency; yet Mrs. Eddy had a right to expect them to be efficient because she had given them that which would make them so, provided they used it. They were rebuked by God not for a human lack, but for a spiritual one.

God never rebukes students for a lack of human knowledge. Divine Mind enables man to develop human skill, and to cope with every situation more intelligently and in a more efficient and businesslike way, than the human mind.

Criticism, in order to be just, must relate wholly to a lack of demonstration. Mrs. Eddy was justified in chiding those who were supposed to be the leaders in demonstration, those who, although they had not had much experience in business ways, were the best Christian Scientists. Mrs. Eddy entrusted the building of the church to the Directors because they were good students of Christian Science, and for no other reason.

If Mrs. Eddy should visit our branch churches today, and observe the way the business is conducted, she would reprove the members as she does in this letter. She would chide any members of committees who might assume that they were competent to do the business of the church because they had had practical experience.

The Directors were not dishonest; they were not disloyal; they were not unfaithful. But God had called them to a responsibility that could be fulfilled only through demonstration. They were found neglecting to use it in directions where the average student would not even know that there was any demand for it. They had to be rebuked, since the Bible says that to whom much is given, of him shall much be required.

No one should feel, however, that this letter impugns the Directors, or their loving faithfulness, apart from the fact that they needed to be aroused to demonstrate. It was the old story of lethargy -- forgetting and neglecting. Today advanced students need this same arousing when they neglect to broaden their use of demonstration.

If an animal is being trained to do something that requires intelligence, after he has given it a preliminary instruction, the trainer may make a demand on the animal without showing it what he wants. The reason for this is that if he showed the animal what was wanted each time, part of the training would be lacking. The time may come when the trainer will not be present. If the animal has not learned to do the trick when the call comes without being shown each time, he is of no use.

Mrs. Eddy had taught her students the rudiments of demonstration, setting it forth in her textbook which her students studied daily. She trained her students by making demands on them, rebuking, exhorting, but often she left to them the task of working out the metaphysics involved.

If we do not deal with mortal mind strictly, mortal mind may take advantage of us. Furthermore, a Christian Scientist might overlook abuses, make exceptions, and be too lenient in his personal dealings with mortal mind, but when it comes to church matters, where he is dealing with money that does not belong to him, he must use his highest understanding.

Mrs. Eddy's sharp rebukes were not aimed against students personally or against what they were doing, but against mental lethargy and spiritual apathy. A man may be active physically and alert mentally from a human standpoint, and still need to be chided for a lack of demonstration. Mrs. Eddy also knew the value of a shock, in dealing with error. It often shocked

students to receive a vigorous rebuke from this gentle woman whose natural inclinations were to be loving and forgiving with all. Her experience had taught her that when one's thought becomes pinioned on error, it must be quickly moved off, and sometimes the best way to do this is through a shock, speaking sharply, commanding with authority, -- at times moving to laughter or to tears.

Once I called on a patient who was in great suffering and almost in a coma. I looked at her and apparently in all seriousness I said, "The greatest enjoyment I get out of being a practitioner is to see people suffer!" She was shocked to hear me say such a thing, so that her thought was loosed from its bodily attachment, with the result that she was immediately relieved of her suffering, and sat right up in bed.

This letter was designed to shock the Directors out of a feeling of complacency, out of a tendency to fulfil the letter of the law, but to omit the spirit. They were doing their human best, but omitting the vital part, and something was necessary to bring this lack forcibly to their attention. This lesson will always be the most vital one that the Field needs to learn. Members of branch churches still bring to bear their best human thought in doing the business of the church, believing that the building of churches and the spending of money for their upkeep, is material business that has to be done in the most efficient and intelligent way. They know that demonstration must be used in healing the sick, but they assume that good human methods will satisfy the demands of the situation, when it comes to the business of the church.

Mrs. Eddy could have found enough skilled business men among her students to have formed a Board of Directors who could have done the church business with efficiency and despatch, but she selected men from humble walks of life, knowing that demonstration would equip them for any emergency. The most difficult task in her home and her organization was to develop students to the point where they would see the need of demonstration in mundane matters.

One of the members of her household writes as follows: "Mrs. Eddy showed forth to an unusual degree the exactness and divine order of God -- her Mind -- and she required perfection of thought and action from those of her household. She herself never made a false movement. Even the different lengths of pins had their respective corners in her pin cushion, and she took out the pin she needed without taking out and putting back the different lengths. She believed that if one's thought was not orderly and exact in the things that make up present consciousness, that same thought would not be exact enough to give a treatment or to use an exact Science.

"These qualities in her mind were very pronounced -- far beyond what my so-called human mind could comprehend and sense. She taught me that the Mind I then had was God, and that I was to show forth God -- my own Mind -- in order and exactness and perfection. We were to express man's dominion over all things. She knew that Mind's work and mind always fit -- they were one and the same. The sense of anything being too large or too small was not found in Mind. Excuses and alibis were of no avail with Mrs. Eddy.

"At one time she called me to be her personal maid, and as I knew nothing about the requirements of such a position, she gave me seven finely

written pages stating the things that were to be done. These necessitated continuity of action without false moves or forgetting.

"When night came and I had tucked her in bed, I said, 'Mother, I did not forget once nor make a mistake, did I?' She smiled up at me and replied, 'No, you didn't. Nighty night.' About midnight she rang my bell. I went to her and she said, 'Martha, do you ever forget?' I replied, 'Mother, Mind never forgets.' She said, 'Go back to bed.'

"The next morning she said, 'Martha, if you had admitted last night that anyone can forget, you would have made yourself liable to forgetting. Whatever error you admit in yourself or another, you make yourself liable to that error. Admitting error is real produces error and is all there is to it.'"

A machine built by demonstration requires demonstration to run it. No one expects a blacksmith to be able to keep a watch in repair. The Mother Church was built by demonstration; hence the use of demonstration is imperative to run it, not because the business transacted at any given time is of too great importance, but because students need to be trained to use what they have been taught. Much of the church business could be done by the human mind, and no one would know the difference; just as a student might take a material remedy for some slight ailment, instead of bothering to apply his mental remedy. The reason for a consistent use of demonstration is that the alert student does not intend to permit the human mind to wedge itself in, in the slightest degree.

When a member feels the right obligation towards the organization, he seeks to meet all its needs by demonstration. He does not feel that he is following Mrs. Eddy's example, when he uses the human mind where it is adequate, and reserves the divine Mind for emergencies.

The problem of the human mind is such that unless one is putting it off consistently, it will claim to make inroads that will finally rob one of his power to demonstrate. Mrs. Eddy once said, "If you do not control your possessions through the understanding that they are spiritual, they will control you through the belief that they are material." She might also have said, "If you do not broaden your use of demonstration and put the human mind under foot, it will claim more and more to rule God out."

When Mrs. Eddy accused the Directors of wasting God's time and money, she brought to their attention the fact that the only remedy for this condition was divine Mind. In mortal mind no one could have blamed the Directors for wasting some time and money, since they were called to do that for which they had had no human training, namely, to build a church. Everyone expects a man, when he is learning a new job, to make some mistakes and to waste a certain amount of time. But in Christian Science there is no reason to expect men to waste time and money on a new line of endeavor, since they are not expected to learn from experience. God knows all things. Hence as we trust God we will be able to use both time and money wisely, economically and successfully.

Sometimes students have the impression that to declare themselves Christian Scientists, means that all they do should prove wise and successful. They have to learn, however, that their study is merely learning

how to use the tools of Christian Science. When tasks confront them, they are expected to use those tools. If they do not, they must expect to do a job no better than mortal mind would do it.

Mrs. Eddy once described the temptation to accept Christian Science theoretically as follows: "When Truth first comes to the consciousness of a mortal, it usually heals him physically. Then comes the demand to commence giving up material idols and to digest, assimilate, and demonstrate Truth for himself. At this period the conscious and unconscious efforts of evil strive to obstruct, to continue the bondage, and to cause the individual to simply handle his new-found treasure, talk about it perhaps with fervor or emotion, but to go no further."

Students must learn that as they develop their ability to demonstrate, and then neglect to use it in all their ways, they are not only apt to make mistakes, but to make more than mortal mind. A man who learns to use a tractor and then tries to go back to a horse and plough, will do a poorer job then, as though he never used a tractor.

Students learn to demonstrate. They must then extend this ability in an ever-widening circle, if they would fulfill Mrs. Eddy's hopes for her followers and merit the description she voiced in her article, "Material Church Activity," "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 businessman -- 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?"

Concord, N. H.  
July 19, 1894

To the Directors  
Dear Students:

God is speaking to you and these words are prophetic. Your wasting the money entrusted to you and God's time given you is a sin that God will punish. The disobedience to Him first, and second breaking a moral law in not doing to others as you would have others do by you. Oh, may this open your eyes before it is too late.

I have no fear 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 better remedy than material means for error.

M. B. Eddy

"Be sure you do not lose your peace. 'Shake off the dust of your feet.' Let none of their material thought disturb your understanding. Let nothing retard your steady advancement."



While Mrs. Eddy wrote the above, there is doubt as to its genuineness as a letter, since the first paragraph is found in the previous letter, the second paragraph is similar to one in a letter written to Mrs. Stetson, and the postscript traces to a Bible lesson given in the College in 1887, recorded by Mrs. Keeley.

Whether the above was an actual letter, or a compilation of some student, no harm can come from a contemplation and analysis of Mrs. Eddy's words.

If the Christian Science Publishing Society should be operating under a loss, could it be said that the students were wasting God's money? A lack of support by the Field might be held up as the reason for this. If the Trustees were doing their human best, could they be blamed? All the same there should be no loss, and under demonstration there would be none. It is not God's plan that our Cause be financially embarrassed in the effort to establish Christ's kingdom. The only answer to Mrs. Eddy's accusation of wasting God's money and God's time is a lack of demonstration.

Mrs. Eddy was not implying that the Directors were wasting God's money in the effort to bless the world through Christian Science. Strict human economy does not fulfill God's requirements. Time and money wasted through a lack of demonstration is the sin that God punishes.

On August 18, 1895 Mrs. Eddy wrote to the Directors, "Note this -- and let it save you. The mesmerists carry their points more or less every time and with all the students and Mother has to go over the ground and patch up the fissures as best she can. 'These things ought not to be.' Their purpose is to disgrace us and squander the Church funds. Note this every time you take one dollar out of this fund."

Mrs. Eddy wrote this letter partly because the Directors had given her some very costly Persian rugs. Because there was a surplus of money on hand, the Board felt the impulse to spend it on a gift to show their gratitude to the Leader. But she was never fond of material gifts. Furthermore when a humble member made a sacrifice to save five dollars to give to the Church, he had a right to feel that that money was to be used for a higher purpose than to buy expensive rugs for Mrs. Eddy which she did not need or want!

Edward P. Bates, who had been made president of The Mother church in May of 1895, was the instigator of the gift. She wrote him, "I refuse to receive another dollar's worth from the church. There are great offices of goodness for our church to perform which are of more importance to the world as a channel for the church fund, than these gifts to be continued to me. M.A.M. is trying to drain the church fund and I am prepared to look out for this end."

Mrs. Eddy wanted the Board to feel as she did, namely, that the church fund belonged to God. Then they would dispense it rightly. She told more than one student that that was the way she regarded her own money. She said that it belonged to the Cause, since it came from God, and that she regarded herself as merely custodian of it.

One of the conditions imposed on every student is a correct demonstration in the use of what is entrusted to him. If he believes that, because he has ample funds, he can indulge himself in selfish or extravagant expenditures, he must handle such suggestions as being animal magnetism enticing him to waste God's money. If he does not, he need not be surprised if he loses what he has!

The higher one goes in Science, the more he learns that he possesses nothing of himself, and that what ever he has is his only by reflection. Then the loss of reflection would mean the loss of possession. One must act from the basis of reflection, and not as though one had a separate mind or existence from God. According to God's law we are all given talents, with the obligation to use them to bring forth fruitage, and then to offer that fruitage to God. We must demand of ourselves to know that whatever we have belongs to God, and determine that we will listen for His voice and use what we have only as He directs.

No doubt, the Directors felt sad that Mrs. Eddy had to take her valuable time to chide them in this way. She knew, however, that no one likes the spectacle of the clergy living in luxury on the savings and contributions of the poor of the church, and she desired never to give occasion for such criticism against herself or any student.

The Directors would never have used church funds to buy such costly rugs for themselves, but it seemed all right to buy them for Mr. Eddy. At the same time they knew her well enough to know that she had no desire for costly things.

More light is thrown on the incident of the rugs, when it is known that Mrs. Eddy had written the First Members a letter on May 14, 1895 that carried a most searching and sharp rebuke. It is plain that a superficial estimate of this chiding letter would be, that Mrs. Eddy was lacking in the love that should characterize the Leader of the Science of Love. Such thought would be inclined to say, "Now I will send her a gift to show that I love her, a gift of such proportions, that it will make up for all that she fancies I have done, that did not suit her, and show her that I can turn the other cheek." A husband is very apt to try to appease his wife with some extravagant gift, after she has rebuked him severely. He feels that the more costly the gift, the greater appeasement it will carry.

The second paragraph of this letter of July 19 indicates that Mrs. Eddy never wanted lawyers to do the business of The Mother Church and its branches. Legal means, even though executed by those who call themselves Christian Scientists, are still legal means. When the Church retains a lawyer, it is because it values his understanding of law. For this reason he is apt to emphasize legal or material means at the expense of spiritual.

It is always arresting to find Mrs. Eddy fearlessly rebuking the Directors, men that the Field looked up to with awe as executives of this great Movement. When she saw something in them that needed correction, she corrected it. At the same time we find the statement in this letter, "Be sure you do not lose your peace." When we permit a rebuke to rob us of our peace, we not only bear the blame for having done wrong, but we permit ourselves to be robbed of our demonstrating thought. When one has yielded to an error and been rebuked for it, he needs his peace in order to right

himself; he needs his spiritual balance of thought, his recognition of his relation to God. Mrs. Eddy might have written, "You have yielded to an error so that you have become a witness for it. This must be brought to your attention, so I name it to you as a sin. At the same time, if you do not lose your peace because of having it exposed to you, you will have the understanding that will enable you to free yourself from it."

One needs as much Science in receiving a rebuke as he does in giving it. There was no reason for the Directors to lose their peace over this letter, since they knew Mrs. Eddy always rebuked in love, and from the standpoint that the error was impersonal.

Concord, N. H.  
September 12, 1894

Beloved Students:

I hear of the costly finish you are giving the inside of our Temple. That is a good type and not pharisaical. But allow me to suggest that if you have the money to use, you give some additional touches to the outside of our church, which you would put inside for the above purpose. Advice is cheap. I shall not charge you a dollar for it; at least that would be more than it is worth.

With love,  
Mary Baker Eddy

Did Mrs. Eddy mean to imply that it would be pharisaical to spend too much money in decorating the inside of the church? Does the pronoun, that, in the second sentence, refer to the word finish, or the word, Temple? Evidently she meant that the Temple was a good type, solid, substantial and dignified, representing the place Christian Science has attained and its present success in the world. She does not declare that the costly finish inside is pharisaical, although she advises using any surplus funds to give additional touches to the outside, rather than to do more to the inside.

The literalist might complain at our effort to interpret this letter inspirationally, declaring that it meant just what it said and no more; but the teachings of Christian Science declare that whatever was written through inspiration, needs inspiration in order to be understood. In the class of 1898 Mrs. Eddy said, "You should translate every day, not only from the Bible, but from everything around you. Keep looking towards the things of Spirit, and translate every object of sense into an idea of Soul." Therefore, even if we did not assert that everything Mrs. Eddy put forth was written from inspiration, and hence can be analyzed for an inspirational meaning, we would still have her authority in the above statement to translate her letters as objects of sense, into the ideas of Soul.

She writes, "Advice is cheap. I shall not charge you a dollar for it; at least that would be more than it is worth." Advice is worth nothing if it is not followed. So even Mrs. Eddy's would not be worth a dollar if it fell on deaf ears or dull minds. She was the Leader and a leader is supposed to have influence and power, and to be obeyed. Hence she had to be careful in giving orders, lest the students believe that obedience was more important than judgment, when these two should always go hand in hand. So she gives advice in this letter, rather than an order. When one's judgment does not accord with obedience, and yet through loyalty he obeys, he has assented to something which is contrary to what he thinks is right; so his obedience accomplishes nothing.

When Mrs. Eddy listed tea and coffee with alcohol, tobacco and opium in Science and Health, many students gave these up through blind and loyal obedience, although they did not really see the significance of what they did. No doubt they had been drinking tea and coffee for years without noticeable harm. Why should one give up that which is harmless? Thousands of students, however, felt that they were being obedient to Mrs. Eddy, even though what they did, did not accord with their judgment. Yet wisdom would enable a student to see the rightness of Mrs. Eddy's statement in regard to tea and coffee. It was as if she were saying, "Watch lest mortal mind increase it hold upon you through the argument of harmless pleasure. Watch against habits."

In order for us to take on God's Mind, the human mind must be put off. The activity of our great Movement is designed to help its members to effect this change in minds. Christian Science is failing in its purpose, if it is not doing this. It may offer activity to many people, and so maintain peoples' interest, since one way to arouse interest in any movement is to give members something tangible to do. Yet unless that activity is crystallizing into the individual, scientific, daily effort to change minds, the object of Christian Science is lost sight of.

One cannot make the demonstration of reflecting divine Mind unless he strives to eliminate the belief in a human mind. If one has a habit of any kind, no matter how harmless it may seem, unless it be a habit of obedience to spiritual law, it indicates that he is controlled by the human mind, and so he cannot put it off. Since the entire purpose of Christian Science is to put off the false mind and to take on divine Mind, and since the hold of the false mind has on mortals is largely through custom, habit, and education, Mrs. Eddy was divinely guided to awaken students to this fact. The human mind must be put in subjection at every point. Students must be aroused, therefore, to see the need of making mortal mind plastic and obedient, in preparation for its elimination.

A famous prizefighter once adopted the philosophy, as part of his rigid discipline, never to do a thing that he wanted to do very much. He trained himself to bring resistance to bear on any aggressive inclination of his lower nature. This would have benefited him greatly, had he had Christian Science to help him fill the vacuum with divine Mind.

In reality Mrs. Eddy is not decrying tea and coffee as much as she is warning students against habits. Once this is understood, reason and obedience will coincide, and growth will follow.

Mrs. Eddy wanted the Directors to realize that the finest interior ornamentation that could be given the church was a healing atmosphere that comes through demonstration. She hoped to awaken them to this fact by suggesting that they do no more to the inside materially. The scientific deduction would be that the healing thought that was established would constitute the real drawing and holding power, not the attractiveness of matter.

It is certain that Mrs. Eddy would consider that it was pharisaical to neglect the outside as far as ornamentation is concerned, and to put it all on the inside, since that would indicate that the students expected matter to hold and interest attendants, rather than Spirit.

Christian Science practitioners try to dress so as not to offend; yet after a patient has felt the Spirit of God they reflect, he would not care what they wore. But it would be silly for a practitioner to say, "I am going to strive to impress my patients by my intellect, culture and education, and by my knowledge of current affairs, etc." That would be like attracting people to a Christian Science church by making the interior beautiful. The wise practitioner seeks to impress the one who comes to him with the fact that he reflects God and that this reflection carries power and healing.

Mrs. Eddy would call it pharisaical to think to hold the interest of attendants by a costly finish inside the church, because that would indicate a lessening realization on the part of the working members of the need of giving everyone a taste of spiritual healing. The exterior of a building is noted by the public, so it is not pharisaical to make the outside attractive and impressive enough to attract people to come in; but once they are in, they should be fed with the bread of heaven and the water of Life, rather than with too much in the way of decorations, and beautiful windows.

Readers in our churches are confronted with the temptation to believe that, when they have taken lessons in elocution and have learned how to read beautifully, they are meeting the demands of the position, even though they are not sending forth the Spirit of healing with what they read. Yet students are judged in God's sight by the spirit they send forth with their efforts. That was what concerned Mrs. Eddy in her home and out of it. To read in the pulpit without the Spirit of God would certainly bring forth a rebuke from our Leader. When students in her home patiently and intelligently did what she asked them to, and yet did it without the Spirit of God, she rebuked them. In so doing she laid down the basis for all effort in Science.

Thus the letter of Sept. 12 shows that to feed the hungry in our churches in anyway other than by the demonstration of the presence of God is pharisaical, that is, placing effect ahead of cause and thinking that the stranger will be satisfied with a costly interior finish, with the excellence of the reading, or with the music.

I can well recall a day at Pleasant View when Mrs. Eddy said to me, "I go a fishing." Her church in Boston had sent her the Easter flowers that had been used in the service, and she invited the notable men of Concord, the mayor and selectmen, to come to her home to see them. Her statement that she was going fishing indicates that she regarded the flowers as bait, but that her real purpose was to give these men a taste of God's atmosphere. There is

no finer way to break down prejudice against Christian Science and its followers, than to let people feel the atmosphere of God -- an experience so new and so vital, that after one has had it, one will never again be satisfied with anything else.

It follows that the outside, rather than the inside, of the church edifice corresponds to bait. The inside atmosphere is the hook. If the bait is attractive, the fish will come, and the sweet presence of God will catch them. Mrs. Eddy attracted the fish with the lovely flowers, but she caught them on the hook of God's atmosphere.

It is a right goal to want everything connected with our services, that would be covered by the word, external, to be of high quality, but it becomes pharisaical, when the members depend on the external to feed and satisfy the congregation. The hook that catches the fish must be present, namely, the Spirit of God, the Spirit of healing.

It was not pharisaical for the Directors to make the outside of the edifice as solid and substantial as possible, and to add touches that would make it imposing, since that would be a good symbol of the solidity and beauty of the doctrine on which the Church is founded. It was not pharisaical to make the interior rich and decorative; it would be so only if the ornamentation of the inside was so costly that it indicated an effort to satisfy the stranger within our gates through effect rather than cause, since the Bible declares that the error of the Pharisees was making clean merely the outside of the platter.

#### MEMORANDUM OF SEPT. 18, 1894

I herewith send a bit of Bible history to be illustrated on your church walls in the auditorium, according as they are numbered on successive windows. Mary the mother of Jesus, Mary anointing the head of Jesus, Mary first at the resurrection, Woman God crowned, (Rev. 12th chap.). Have these pictures arranged on windows that follow one after the other as above numbered.

On Dec. 18, 1894 Mrs. Eddy supplemented this memorandum with another to the Directors as follows: "Pictures for windows. Order of arrangement. To be printed on the picture. 1st. Mary the mother of Jesus. 2nd. Mary anointing the head of Jesus. 3rd. Woman God crowned. Rev. 12th chap. On the windows in Mother's room according to number. The star of Bethlehem, Suffer the little children to come unto me, Seeking and finding."

The following letters to Dr. Foster-Eddy must be considered with the above. The first one dated Sept. 12, 1894, after she had considered having the "Woman God Crowned," in the "Mother's Room," instead of in the main auditorium: "I see that it is not wisdom to tell so big a history in 'Mother's Room,' window. Leave out the woman picture as portrayed in Rev. 12, and put in its place the painting of my vignette on the first music sheet of 'Christ My Refuge' which Mrs. Stetson appropriated, and with a slight

change, put in Carol's poem which is published. The students, Mrs. Erma Silvester MacDonald and Mrs. Laura E. Sargent and their students, want to give this window for 'Mother's Room' and will have it in the design aforementioned. There is a sweet pathetic incident in connection with this which we will tell you when you come home. . . The picture is of a woman clinging to a rock midst the foaming waves and underneath the picture is to be this verse from my poem: -- 'Thus Truth engrounds me on the Rock etc.'"

On Oct. 7, 1894 she wrote to the Dr.: "Stop at once Mrs. Stetson's getting up the figure in marble. I have written to her that she must not do it. When I see you I will tell you why and you will see the great importance of what I say. See for Mother that this is stopped. There is too much personality getting into the Church. God allows nothing of this in C.S. Let us obey Him and be consistent with our doctrine teaching His revelation. I hear from a true source this word.

"Don't have 'Seeking and Finding' in any window of The Mother Church. Have only the 'Star of Bethlehem' and 'Suffer little Children,' etc., and the Bible and Science and Health with the star shining over them in 'Mother's Room'! Remember this is important to be done this way."

The latter directions were changed by her on the same day as follows: "I should like a picture such as I named of a woman, but without the serpent if you can make the artist do justice to the subject." True to this word, the Directors put in the window without the serpent. At the same time she put forth her book, Christ and Christmas, with the serpent omitted from this picture. After about eighty copies had been sold, she sent word to have it put back since she "guessed that the old serpent wasn't dead yet!"

It is a heartening example for us all, to see Mrs. Eddy going ahead and working up to her highest understanding, without fearing that she might make fatal mistakes. Her only fear was lest she let the human will rule rather than God's will. Many shipwrecks by students can be traced to the fact that they have not recognized the error of the improved human mind and have not made a consistent effort to get rid of it. When a student is able to function efficiently with his educated human mind, he is under the temptation to retain it.

No one would claim that Mrs. Eddy was able to live so perfectly under the inspiration of God, that His voice was all she heard, since she intimates that when it was necessary, she could hear the arguments of animal magnetism; but she recognized them for what they were. She knew the error in source, and knew how to work against it. She did not make the mistake, however, of functioning under the improved human mind, believing it to be divine Mind! To her a mistake in hearing God's voice was an evil that was less than adhering fixedly to a mortal mind opinion.

In studying the history of the church windows we find that Mrs. Eddy went ahead according to the light God gave her. She knew that her desire to be governed by Him would cause His plan to appear in its fullness, although it was revealed to her a step at a time. Abraham went ahead according to his highest light, even to the point where he was willing to kill his son, and it was accounted unto him for righteousness. His effort and desire to be obedient to Mind eventually caused him to hear God's voice more plainly.

Mrs. Eddy practiced fearless following of one's highest light, and encouraged it in others. She wrote to Clara Louise Burnham, "I count your 'Jewel' among my favorite books, but I am not sure that this is the way of Christian Science. Nevertheless, you write as God guides you, and never fear the consequences."

Mrs. Eddy had learned by experience that the mistakes one makes when he is striving to be guided by God are never serious, and are accounted unto him for righteousness. There is no justification in criticizing our Leader for her experience in planning the windows for the church, merely because God did not reveal His final plan all at once. She went ahead as she felt led, and whatever was not God's final plan was revealed to her in time so that she could make the change. Often pride will cause one in a high place to adhere to his own idea, even after they have been proved to be faulty, rather than admit to having made a mistake. Part of Mrs. Eddy's greatness was her willingness, when she realized that she had been led in a way that was not God's plan, or been influenced by the wrong mind, to turn around and correct whatever was wrong at whatever cost. A notable instance of this was when she discarded the entire first edition of No and Yes, (Mis. 285:3). Now we find her discarding an entire edition of Christ and Christmas after only eighty copies had been sold, because the serpent had been taken out of the picture, "Seeking and Finding."

No doubt she received many complaints from students in regard to the serpent in this picture, that made her wonder whether she had made a mistake in putting something so repulsive as a snake into a book which children would read. When the opposition quieted, and the atmosphere cleared, she perceived that it was not divine Mind, but the students' dislike of the serpent, that had influenced her.

Her experience with animal magnetism had shown her that people must be roused through fear to resist the error they do not recognize. If a house has been vacant for years because of the rumor that it is haunted, intelligent people know that such a rumor is foolishness. Yet that does not cause the house to be rented. You must do more than just know that it is an illusion. You must expose the illusion and show people that it is not haunted.

Mrs. Eddy knew that it was not enough to know that error in any form was an illusion. It must be exposed, the mask removed, and both the cause and effect proved to be nothing. Thus Mrs. Eddy knew that in reality there was no serpent in the room in the picture, "Seeking and Finding." It was merely a symbol of animal magnetism, or the human subtlety of belief which hides in the darkness. It is nothing; but unless it is scientifically reduced to nothing, it still has the effect of something. Here is the subtlety of animal magnetism, namely, that until we have made nothing of it, it continues to have an effect as though it were something. Hence the scientific recognition of its nothingness is the only way to dispose of it. Ignoring it will not suffice. The recognition of its nothingness is the metaphysical process that Mrs. Eddy has given us, whereby we may eliminate that which, although not of God, claims to have reality and power.

Animal magnetism makes mortals want to worship something less than God, a propensity that is due to mental laziness. In Jesus' day the people wanted



to worship him, but he discouraged this in every possible way. When Mrs. Eddy found students attempting to worship her, she rebuked them for it.

People desired to worship the Master because they were too lazy to follow him in the way he taught them. The inability of the human mind to conceive of God aright has caused it to fashion substitutes which, instead of being used as symbols to help to turn man to God, have been worshipped as God. Scholastic theology cannot escape the classification of fostering idolatry, merely because it does not teach the worship of images of wood and stone. It sets forth a human conception of God, which is little more than a magnified man.

Knowing this tendency, Mrs. Eddy had to be careful how she introduced symbols into Christian Science, lest students attribute significance to the symbols beyond being fingers pointing to what the symbols represent. It is plain, therefore, why she worked over the windows for The Mother Church and continued to pray for God's direction in regard to them. For the same reason she had to stop Mrs. Stetson in her plans to have a marble figure to represent the Leader.

Mrs. Eddy did not want to put an occasion for stumbling before those who attended The Mother Church, by what was depicted on the windows. Often that which would lead to a higher understanding, if rightly viewed, may have to be omitted, because without a demonstrating sense it might foster idolatry.

Thus Mrs. Eddy's first suggestions as to these windows would have been proper, had she not realized that the impression might go forth that she was exalting her own personality, and setting it up to be worshipped.

The first window was to portray Mary, the Mother of Jesus, the humble origin of the spiritual idea brought to earth in a fleshly form. The Christ was ever-present, yet waiting for one to embody it who demonstrated purity. It could come only through the highest sense of human purity. The mother of Jesus played a very noteworthy part. It is understandable why the Roman church set her up to be worshipped. The Master's correct inception depended on her recognition of the fatherhood of God. Then she left him free to fulfill his mission, without interference by human domination. Parents do not realize that their children could express the Christ qualities, if these were fostered in them, instead of being ruled out by human domination.

Once Mrs. Eddy wrote, "Mother, clasp thy nestling tenderly, rear thine offspring wisely, for thou knowest not when the mantle of Christ's presence shall fall upon thine own dear one." When parents realize that every child could be the Christ, they see what an error it is not to give every child a chance to fulfill such a destiny. Every child should be considered sacred. Its thought should be developed so that it may be of spiritual value to the world.

Once a man told me that he never forgave his mother for not forcing him to practice his lessons on the piano when he was a boy. He said that he loved the piano, but he also loved to play out-of-doors. He resisted the need to practice and his mother yielded to him. When he became a man, he blamed her for being too lenient with him.

It is so seldom that a mother does for her child what Jesus' mother did for him, that Mrs. Eddy wanted Mary to have the first place in her church. It was a fitting symbol to honor a mother who considered her child more than she did herself. Mrs. Eddy desired to establish this lesson in the minds of her followers, that the starting point of the Christ was not only Mary's conception of Jesus, but her freeing him, so that he might follow out the destiny of God.

Those who read about Mrs. Eddy's mother, cannot help but feel a deep appreciation for what she did for her child Mary. When as a little girl she ran to her mother and declared that she heard a voice calling her, the mother might have said, "Oh, don't pay any attention to it. You know you are a nervous child, and I cannot have you made more so by any such nonsense." Instead, she took her seriously, and read her the story from the Bible where little Samuel heard God calling him. She told her that she heard the call again, to answer it as Samuel did. When a year later the voice came again, Mary answered as Samuel did.

At that early age her mother helped to impress little Mary's mind with the fact that she could hear God's voice. If her mother never did anything else to help the child spiritually, at that point she established something that was vital to her and her future mission, since to listen for God's voice became her dominant thought in later life, and the reason why the race has the book, Science and Health! Mrs. Eddy's mother could well be given a prominent place in the hall of fame.

The second window Mrs. Eddy planned in this memorandum was Mary anointing the head of Jesus. Mary had been a recognized sinner. Yet Jesus saw that her sin was not a fundamental depravity. Rather did she sin because she loved much. Jesus saw that she was heavenly homesick. She had a hunger for God which she did not know how to satisfy rightly, so she used unworthy means. Jesus turned her from this attempt to satisfy her yearning humanly, by giving her a consciousness of divine Love. Immediately she recognized that this was what she had been hungry for all the time, and she adhered to it there-after.

Highly bred dogs are wont to manifest a pitiful state of homesickness, when away from those they love. They welcome a caress from any source, without discrimination. But what ecstasy they show, when at last they are taken home to the ones they love!

Mary had been away from God, and yearned for divine Love, so that she accepted its counterfeit without distinction. She had such a hunger that she could not endure it, and fell into error wholly through ignorance.

The Master with his spiritual insight, detected that her motivation was immaculate, and that the cause of her sin was heavenly homesickness, or spiritual hunger. He took her home to God and restored her happiness, just as if she were a homesick puppy being taken back to those who love it. The spiritual hunger that she had may be measured by the fact, that she was found worthy to be the first human being ever to bear witness to the overcoming of death!

Her anointing of the head of Jesus was symbolic of her complete satisfaction in finding what she had always wanted, but had not discovered.

It is evident why such a picture should have second place in The Mother Church.

The Bible declares that the Master did most of his work among sinners, because he knew that they sinned because they had a heavenly homesickness that they were attempting to gratify. Every Christian Scientist who takes a case of sin first recognizes that sin does not brand a person as bad. It means that he has been attempting to gratify a spiritual desire through human means. The practitioner knows that he can do a lot more with such an individual than with the so-called self-righteous, who feel satisfied with the limitations of this mortal dream. Our Master found it impossible to reach a self-righteous thought.

The third window Mrs. Eddy planned was Mary first at the resurrection. This is a perfect example of the order of Christian Science demonstration. In the mother of Jesus we have one who, through her tender ministrations and loving appreciation of his spiritual possibilities, brought into full development, qualities that are latent in every child. In Mary anointing the head of Jesus, we have an example of the power of Christian Science to lead thought into right channels, as well as to inspire gratitude, since in the fulness of her appreciation she gave full credit to, and blessed, the helpful thought that had led her into the right way. Then in being first at the resurrection she proved that she had an unshakable faith in the Master and in his demonstration. He submitted to that which his own disciples were sure he could have avoided and overcome, had he wanted to, and they doubted him, and believed that he had shown a lack of courage and had ceased to use his spiritual authority to protect himself, when human authority arrested him; but Mary kept faith in him. His own disciples were offended in him; yet this woman, who had been a sinner, retained her conviction that in whatever he did, he was fulfilling God's destiny.

The fourth window planned by Mrs. Eddy was the Woman God Crowned. This represents LOVE as the highest point of spiritual reflection. If a man built a machine that was perfect in every part, it would not run if he neglected to supply it with lubricating oil. Mrs. Eddy was able to rebuke her students when God led her to, because they all felt the love back of whatever she said. Children resent the punishment parents give when they are irritated. Mrs. Eddy never rebuked her adopted children through irritation. Hence they could take her rebukes and profit by them.

It follows that this quality which is symbolized by woman, which is able to rebuke and to love at the same time, is crowned by God, and takes the highest place. It fulfils the Bible statement, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." It is the climax of divine reflection in the demonstration of Christian Science.

One can believe that Mrs. Eddy heard the divine direction when she planned these four windows. The only reason the plan was not executed, was because further wisdom indicated that the public might accuse Mrs. Eddy of aggrandizing herself and favoring woman, because she was a woman; just as if, had the head of the Movement been a man, he would have placed a Man God crowned in this window. In these windows Mrs. Eddy was not differentiating between the sexes, but merely showing symbolically the qualities of thought most needed in progressive demonstration. If Love ruled and reigned in the hearts of men, there would be no war. War is a lack of love. Thus if love

is the quality most needed, then love is the quality we should enthrone.

Mrs. Eddy was not enthroneing or aggrandizing her sex, but love as symbolized by womanhood. Yet she saw that the public might feel that she was having a picture of herself placed where it would be worshipped. We learn from these letters that at first she planned to have this fourth window in the "Mother's Room." She knew that only Christian Scientists would be permitted to go into this room, and so whatever reminded them of her would be legitimate.

On Sept. 12 she wrote that it was not wisdom to tell so big a history in "Mother's Room." She therefore planned to have a reproduction of her vignette, which showed a woman clinging to a rock midst the foaming and dashing waves, to illustrate the verse, "Thus Truth engrounds me on the Rock." In using this picture Mrs. Eddy would run less risk of being accused of deifying herself, or aggrandizing woman. The significance of this window would be to show that woman, being the weaker sex, has a greater need than man. Those who might find fault with a window showing woman enthroned, would not criticize one showing a woman in distress.

Yet to certain Christian Scientists there is little difference between these two pictures, since the woman who is really first is the one who first recognizes her great need of help. Woman was crowned because she was the first to recognize her lack; this caused her to turn to God, and to be enthroned because of what she reflected from Him.

It is worth a comment to note that Mrs. Eddy wrote a letter to Dr. Foster-Eddy that she knew he would share with other students, in which she plainly indicated an error in Mrs. Stetson. This proves that in letting her continue in good standing in the church for fifteen years after this, she was showing loving kindness to her. There were students who felt that, because the Leader continued to accord her the same privileges that the other students had, even to the point of permitting her to furnish many of her clothes, she was blind to her error. This letter shows, however, that at this date Mrs. Eddy was fully aware of what was going on, and the only reason she did not move against Mrs. Stetson was because she would not do so until God told her to.

It was part of God's wisdom and love to give Mrs. Stetson every possible chance to reform. The world regards a sinner as one who is fundamentally bad. In Science we regard sin as no more part of man than the grease that adheres to a man's hands when he repairs an automobile. Thus a student of Science has a chance to reform if he has sinned, when he learns that the sin is not a part of him. The only persons who should be excommunicated from our midsts are those who, when they have been shown that they are handled by animal magnetism, continue to accept its suggestions as their own, rather than to overcome them. If they fail to take advantage of the opportunity the exposure of the error gives them, even though the opportunity is given them again and again, the time comes when they can no longer be helped, and must go on and suffer from their error. This describes what finally happened to Mrs. Stetson, when she was dropped from membership in 1909 at the instance of her Leader who loved her to the end.

The vignette Mrs. Eddy wanted on the windows is a very beautiful symbol of how the feminine sense of helplessness reaches out and clings to that

which is enduring, solid and strong, so that even though the waves break over her, she is safe, because she is clinging to that which is permanent. It might appear to be a representation of fear and weakness, but it is a personification of divine wisdom and strength, since it portrays woman united to that which is real and eternal.

On page 80 of Vol. VII of the Christian Science Journal, Mrs. Eddy writes, "If . . . we are temporarily in doubt as to what is just the right thing to do, we can stand still and wait on God; and in this waiting, remember what He has done for us in the past, and trust Him to do for us now." Mrs. Eddy once said to me that if we reached a point where we felt unable to make any progress in helping ourselves, we should turn back in thought to some incident in the past where we were sure that the power of God was present and saved us; then we should rest for a while in that thought. This meant clinging to a rock in a storm, since the experience of being healed by God is a rock, something solid that the waves cannot overthrow. She told me that such proof of God's presence was something to hold to until the clouds lifted, as they always will. Then we could once more press on.

Concord, N. H.  
September 18, 1894

My dear Student:

Yours at hand. Have looked at the plate drawing of our church and cannot see a chance for ornamentation, unless it be on the finish of the points on the steeple and roof. Even on these it may not be practical; the architect will know. One thing make certain, that you have your roof and steeple finished before the snow falls. Tell the architect to put all the workmen on this he can. It is easier to work inside than out in cold weather. Meet the saying, "It must be done this year."

With much love,  
Mother,  
M. B. G. Eddy

Again and again we find proof of the fact that Mrs. Eddy insisted that The Mother Church be completed at a certain date. She taught that it is not Science, nor does it offer proof of the action of divine Mind, to permit human processes to prevail unchallenged. The very words applied to her Church, namely, Christ, Scientist, (or Christ, the Scientist) imply that it was to be built and maintained by demonstration.

Human experience is divided into that which the human mind claims to be able to do without help, and that which it admits that it cannot do. Since the former greatly outweighs the latter, one's progress in Science will not be rapid if he confines demonstration to the effort to do that which the human mind admittedly cannot do. Students who are earnestly endeavoring to rule out the belief in a human mind, in favor of divine Mind, must extend this effort to all phases of experience, even to those where the human mind

seems entirely adequate. Mrs. Eddy encouraged this breadth of effort by setting problems before students which ordinarily the human mind could do satisfactorily; but by hedging these problems with restrictions that forced the students to seek aid from a higher source. This explains why she insisted that the edifice be completed in 1894.

The human mind may be likened to a child that runs away from home, because its parents do not treat it fairly -- so it believes. It feels competent to look out for itself, although obviously when the cold night comes, it will be driven home. This wayward quality in the mortal mind is exposed when members who feel that they are wise and clever, attempt to do the business of our branch churches in a way that will win the approval of their brethren, namely, from a sound business standpoint. Yet the entire object of Christian Science is to reflect divine Mind, since the cold night of materialism finally overthrows all that the human mind has done during the day. The main argument against the human mind is that it is finite in every way. Even if it attains good, it cannot retain it. Hence mortals must be persuaded to repudiate their belief in a mind apart from God, if for no other reason than that it is finite. That which is attained by demonstration alone is permanent.

Even if mortal mind can do many things in this human sense as adequately as divine Mind, what it does is never permanent. Only that which comes from God is permanent. One sculptor might fashion out of ice a statue as beautiful as that which another artist carves out of granite, but the first warm day melts the one made of ice.

One who feels that we are unduly harsh and drastic in condemning all the attainments of the unaided human mind, should realize that the basis of our condemnation is this lack of permanency in aught that does not proceed from God. Mrs. Eddy was building her church to endure. She knew that demonstration alone would make this possible.

In the preface to Miscellaneous Writings we read, "To preserve a long course of years still and uniform, amid the uniform darkness of storm and cloud and tempest, requires strength from above, -- deep draughts from the fount of divine Love." A storage battery might light your lights adequately; yet you would not want it because of its finite nature. No matter how much one argues in favor of the ability of the human mind to attain, the power to maintain and retain can be found in demonstration alone.

A man may declare that because he is in robust health and feels vigorous and strong, he does not need Christian Science. Yet he does, because no matter how well he feels, in a short time (as God measures time) he will lose that health, because it is like electricity from a storage battery. According to Mrs. Eddy, that which can be lost or destroyed is destitute of permanence or Principle; hence it is unreal. (See page 7 of the Christian Science Series for May 1, 1889.) A Christian Scientist may not manifest as vigorous a sense of health as a brother in mortal mind, but what he has demonstrated of health is real and permanent, and he can retain it, -- which is more than his brother can do. So the Scientist has the satisfaction of knowing that, as he builds up a sense of harmony, he is gaining that which will last, because it is real.

This line of argument should forever silence the temptation to envy the attainments of mortal mind, since no matter how desirable, they do not last. No matter how little the Scientist may have, he knows that he cannot be robbed of it.

This letter continues the thought of the letter of September 12, where Mrs. Eddy implied that it was more important to beautify the outside of the church and to make it solid and substantial, than to ornament the inside. Often a dull party will send people home feeling satisfied, because the refreshments were good. Christian Scientists, however, have a better way. They know how to provide spiritual refreshment, that will cause people to go away satisfied. Students and members should never forget that the finest decoration and ornamentation of the interior of a Christian Science church is the spiritual atmosphere. There would be no objection to beautifying the interior even to the point of pretentiousness, were it not for the temptation to believe that that beauty is enough to satisfy the stranger. The only objection to elaborate beautification is lest it cause the workers to neglect the mental and spiritual side of the services.

Usually a plain interior in a church will help to remind the workers that they must make up for the lack of material beauty with the demonstration of a healing atmosphere. Then the stranger will go away feeling that he has attended the most beautiful church in the world. When the man who started the great First National stores attended a Christian Science service for the first time, at the urgency of his daughters, he said, "That was not a church; that was a home." He made this remark because he felt the homelike atmosphere, in contrast to the austere coldness and conventionality that characterizes so many magnificent churches. It is this stiffness that causes many people to be prejudiced against going to church; but nobody is prejudiced against a home. Thus the alert member of our faith strives through demonstration to make each service and lecture seem homelike, on the basis of the presence of God as man's dearest Friend.

Mrs. Eddy knew that if the ideal of the students was to make the interior of The Mother Church the richest possible, the demonstration of "home" might be neglected. She evidently thought it proper to make the exterior attractive, because often a fine looking church will attract people. These letters of our Leader show that she felt that the money contributed by students and friends could be used to ornament the outside, as well as the inside to some extent, but that in reality it was the demonstration provided by the members that would furnish the inside with that which would really satisfy the stranger and send him away rejoicing.

It is a rule in Science that there must always be a place left for demonstration. A study of Mrs. Eddy's letters shows that almost without exception they illustrated the relationship of the outside and the inside, that we claim to have been her ideal for The Mother Church. She made the outside of her letters -- the part visible -- as straightforward as possible, so that the students might comprehend what she wanted them to do; at the same time she furnished an inside -- the part the students were required to demonstrate in order to understand rightly what she wanted. It is possible that more than once the Directors felt the temptation to complain over her letters, and to wish that she would make them clearer; but she was providing for their spiritual growth as well as giving instructions. She furnished a place in each letter for demonstration, so that the students would form a

habit of demonstrating a perception of the real import of her letters, since in that way they would mean far more to them, because they provided for their spiritual growth through the need for interpreting them spiritually.

Mrs. Eddy knew that, whereas the outside of the edifice would be completed when the construction and ornamentation were finished, the inside would never be finished, since at every service and lecture the members would be required to bring anew to the church the inspirational atmosphere, which the Bible tells us is fresh every morning and new every evening.

It is a rule in Science that whatever awakens thought to the necessity for mental work is good, and whatever tends to put man to sleep mentally, or to cause him to forget or to neglect his duty, is bad. When members become so pleased with or proud of the material beauty of the edifice, that they forget that it has to be refinished mentally at every service and meeting, that is not good. It becomes part of the hypnotism of the carnal mind, where man is drawn away from cause by satisfaction in effect.

The animal magnetism connected with too much internal ornamentation is that people will sit down, look about and rest in a sense of satisfaction with the beauty of the church. They go to sleep mentally, when they should stay awake. To be sure, there is a point where a too bare interior would bring forth criticism, and be as great a deterrent as the ornamentation which, when overdone, tends to keep the members from realization of the necessity for demonstrating the atmosphere in the service.

Spiritual beauty and spiritual food alone satisfy permanently, and whatever of these man has humanly, should be but a symbol, or a hint, of the real. When Jesus fed the five thousand, the food he served was of the plainest variety, but because of the spiritual thought which he furnished, he served a rich banquet. What it lacked materially was compensated for spiritually

When Augusta Stetson planned to build a church in New York City that would outrival the extension of The Mother Church, Mrs. Eddy found it necessary to stop her in her undertaking. Her ambition to have the best and finest church in New York might have been acceptable, had her concept of the "best" been more spiritual. She wanted the edifice to be the best because of the cost, the ornamentation and the architect's conception. So Mrs. Eddy had to write her, "God knows all about our every need and will build your church edifice, if you do not make it a 'skyscraper.' But the divine Mind makes the human meek, and lowly in spirit. . ."

As a leading metaphysician in the Field Mrs. Stetson should have desired to have the best demonstrating church, where people would flock because of the spiritual healing and inspirational atmosphere. Members have a right to desire the best demonstrating church in the world, one which will be pointed out as a place where those who are sick can go and be healed. This can never be attained, however, until students are aroused to the importance of doing the necessary mental work and understanding the claim of a deterrent that would prevent such work from being done, until it is handled.

How can members be aroused to work for the services, unless at every opportunity the matter is put squarely before them, and they are asked whether they are fulfilling the object of the church -- the obligation they



assume when they join the church. Members should be asked whether they always go as receivers and listeners, or as givers. The balance is on the wrong side, if everyone goes to receive.

Why is a plain interior in a church more conducive to mental work than one that is highly ornamented?

Because the human mind is forever losing sight of cause in effect. Anyone who determines that he will hold thought steadfastly to cause, will at once experience the animal magnetism of effect, attempting to distract and revert his thought to the contemplation of that which is wholly external. Mortal existence can be defined as a dream where effect assumes the place of cause. It is an attitude where love for the creations of God overbalances love for God. It is illustrated by a girl who is married to a rich man, where her love for what he has, overshadows her love for what he is. All that is required to correct the situation is a change in her attitude. When her love for her husband comes first, then no amount of appreciation for what he has will endanger her happiness. When our love for God comes first, we are entitled to have all the riches that accompany reflection.

This letter appears to carry no spiritual teaching, yet by analysis we have learned that the most essential finish that can be given to the interior of our churches, is the spiritual one that is furnished at each service by the work of the members.

Pianists declare that when they practice a concerto without the orchestra, they can hear in the mind's ear, as it were, the entire orchestral accompaniment. Mrs. Eddy's letters are similar to this, since if one listens mentally as he reads them, he can hear melodies and overtones which are not palpable to the literalist, — one who reads merely the words.

Pleasant View  
Concord, N.H.  
Sept. 29, 1894

Beloved Brethren:

Please receive the Rev. William P. McKenzie into The Mother Church as one of the First Members of The First Church of Christ, Scientist, in Boston. Do this at my special request. I desire to have him at the meetings and associated with the deliberations of the members of our church.

Yours in Christ,  
Mary Baker Eddy

There are many organizations where one blackball is sufficient to keep out an applicant. The result is that often men of worth — men who later attain high places — are ruled out because through their positive character they have made enemies. Mortal man functions in a negative world under negative control. For that reason the man who is negative has a greater

chance of dodging the blackball, than the one who is positive.

It is possible that in Mr. McKenzie Mrs. Eddy recognized a positive quality that might prevent his election to the First Members, if she did not make it her special request. He represented one to whom she might look, to keep her informed as to events, as well as to convey her directions to the members. She needed one among the First Members who could gauge, diagnose and report to her the mental ebbing and flowing of the thought, so that she would know what to meet.

It is essential to start with the premise that Mrs. Eddy's underlying purpose was to bless all, even those she caused to be excommunicated. In her eyes this act was for the good of the member, and not just a convenient purge for the church. She used it as a means of protecting an erring member from the malpractice of his fellow members. She also used it as a threat at times, when a student needed to be awakened from self-complacence and self-righteousness, that assumed that he was right and everyone else was wrong.

Mrs. Eddy's life-purpose was to do the greatest good to the greatest number. Hence she never caused a member to be excommunicated for the purpose of damning that one. All of her admonitions and rules for discipline will be found to be a universal blessing, if properly understood and executed.

Thus we know it was to bless Mr. McKenzie as well as the First Members, when she ordered them to elect him. Had the situation been reversed, so that she was requesting them to drop his name, her motive would have still been to bless all concerned.

A verification of this fact can be found in her own words, in a letter dated November 6, 1896 to Julia Field King. "You cannot include in your thought personality without a risk. So take none. You injure yourself if you injure another. This is my Golden Rule. I would no sooner knowingly harm Richard Kennedy or J. C. Woodbury than you or myself. I would never have consented to have her dismissed forever or a day from our church, had I not known it was better for her as well as for the church. I did all in my power to help her, even when I knew she was trying to injure me. Now I spoke to you of another student when you were here, but forgot to charge you not to name one word of it. I will tell you now be sure and not bring up these dead carcasses. Keep utterly silent on what I say to you alone and for the Cause. Also, dear one, turn your mind to God. Be calm and have no fear. Keep your mind strictly from turning to me in times of trouble. This could not stop your growth. Do not lean on me for advice as I said you could. I see now this would hinder your experience."

One reason Mrs. Eddy desired to have Mr. McKenzie a First Member, was because she felt the need of having as many as possible on that committee who were in accord with her, that they might help to keep the others loyal. She hoped to find in him one who could be her representative at the meetings. But she knew that the moment the devil knew why she wanted him a member, it would bring an influence to bear to keep him out. If he had been up for election in the ordinary way, she would not have had to make this request; but because he was being elected specifically to help her, she had to meet error in this way.

There will never come a time when it will not be helpful for a member to realize, that every rule Mrs. Eddy laid down had for its purpose to bless her followers.

When a member refuses to yield to the requirements of the Manual, he should be given an explanation in this wise: "Do you realize that as Christian Scientists we require obstacles for the sake of our growth, and the church provides many of these? If you leave the church or have to be excommunicated because you do not like its government, you are missing the very opportunity for growth that the church is designed to provide. To run away, or to take a position that forces you to be dropped from membership, is to admit that, even though you claim to understand Mrs. Eddy's teachings, you cannot demonstrate them.

"Every branch church, as well as The Mother Church, provides problems of a disturbing nature, but the one who sticks by the church and overcomes them, is on the road to growth and salvation; whereas the one who runs away from them thereby exposes his utter lack of understanding, and impugns the wisdom and love of God. In Science the ideal church is not one that runs in human harmony, since under such circumstances there would be little to stimulate growth. The ideal church is one that provides problems for students to work, and grow on. The church is not a haven of rest where members can go to sleep, but a place of activity, where one learns to establish the supremacy of the divine Mind -- a place of victory and scientific growth."

Pleasant View  
Concord, N.H.  
October 19, 1894

My beloved Student:

Your letter is worth to me a priceless value. But I enclose only \$5.00 for it. I know it can be done this year, but my anxiety is over. Three months have been lost, but your movement on the Iron saved the result of greater loss. Mr. Armstrong was here yesterday. I chose him because he is in Boston and because I had not talked with the others, to take the responsibility of seeing that God's order is carried out in the space of time allotted it.

I regret that you had not employed the highest priced plasterer, or did not let me decide that question. Take no risks now. It is easier to supply money than time. Oh, remember that our time is not ours but in His hands and He appoints the periods. Help Armstrong by encouragement and mental support in his arduous tasks.

May the Love that is God, good, and omnipotent, guide you.

Mother

Why did Mrs. Eddy continually crowd the students to do things in a hurry? When they were tempted to feel that they had plenty of time, she indicated that they had very little time, and must move fast. One reason for this was that if mortal mind can take possession of a situation, its deterring influence begins. If you can keep ahead of it and complete your task in a hurry, you will find the whole accomplishment easier. If a man is building a cabin in the mountains in the fall, he knows that if he takes his time, the snow may set in and hinder the work. So he hurries.

There are those who honestly believe that Mrs. Eddy enjoyed making things as difficult as possible for her students. When she hedged the building of The Mother Church with arbitrary restrictions, namely, that it had to be completed within a certain allotted time, and that contracts could not be let unless the money was at hand, she was merely placing the task beyond the capacity of the human mind to accomplish. In this way the students were driven to use divine Mind.

In her home Mrs. Eddy frequently created difficult situations, but she only did so as part of her effort to wean students from the use of the human mind. Although she seldom said so plainly, yet it is deducible from a study of her life, that she put students "on the spot," as it were, where demonstration alone would enable them to fulfil her demands.

Mrs. Eddy set the stage for her students in their efforts to build the church so that the final result would witness for Mind, rather than matter. Now that our Leader is no longer here, we should still feel her impulsion calling us to demonstrate everything in our relation to the church, whether it be the election of a member to office, the raising of funds, the election of new members, or the holding of services and lectures. Every candidate for office should be a demonstration of God's selection. Funds may come through certain individuals, but only as a result of the membership looking to God for the money that is needed by the church. The demonstration should be made that the atmosphere of God may permeate the church at every meeting and lecture, so that the sick will be healed. God dwells in every church that is truly dedicated to the service of God, since He is never absent from the blessings He bestows. But error would argue that He is absent, and we cannot declare that we have overcome this claim, and are conscious of His presence, unless we feel and prove His healing presence.

If the demonstration of God's presence is made at our services and lectures, there will never be an attendance problem. The priceless healing which is free in our churches will draw the needy ones to fill our services and meetings to overflowing.

Mrs. Eddy used various devices to foster the use of divine intelligence in building and maintaining the church. Today, the use of demonstration is a voluntary matter. There is no way by which it can be encouraged other than by admonition. We should never cease to stress this vital point in every business meeting. Members should be asked if they work metaphysically during the services and lectures, or whether they come to get all the good they can, even if the stranger thereby suffers and has to go without. Only in this way can we be faithful followers of our Leader. She required that the material structure be erected through demonstration. Today, in order to be called her followers, we must never let this demonstration cease, but continue it in increasing measure in connection with all the activities of the church.

At times it would appear as if we have a present day counterpart of the temple, where the true spirit is in danger of being lost because the Father's house is made "an house of merchandise." This tendency is seen in the multiplication of committees in our church. "Well," says one, "would you have us do away with all that good work, and the opportunity it gives young students to become active in the church?" The answer is, "No, but I would have you careful to animate such activities with healing, since then and only then do they become of value. Otherwise they are like paintings that lack inspiration. To the layman they may appear to be works of art, but they are cast aside as worthless by those who know the true art."

In studying the history of the building of The Mother Church, one should always realize that it was erected in less time than it could have been built by human ability alone. Nobody could have completed it on time under the restrictions Mrs. Eddy put up, without the help of God. What is Christian Science, but applying to God for help, and receiving it, even in connection with the activities of the organization? And whenever members find themselves working without God, they should drive out that tendency with the whip of small cords. It may concern a very small matter, yet because it indicates a lack of demonstration, it has no place in a church dedicated to demonstration.

Mrs. Eddy did not usually pay the Directors for writing letters to her. But in this case she felt obligated to express appreciation in this way. Mr. Johnson had just been to Pottsville, and had made a demonstration of breaking the deadlock in connection with the iron work. For this she was grateful.

When a faithful servant of the church is doing good work, even though he is adequately paid, there is an additional obligation on the part of the church. Faithful service should never be accepted as a matter of course. No one who has done good work should ever be permitted to go out of office without a note of appreciation from his fellow Trustees. To accept sacrifice, human effort and hours of demonstration without expressing loving appreciation is neither good for those who fail to give it, nor for those who should receive it.

Mrs. Eddy was most punctilious in sending letters of appreciation for service performed. She took her valuable time that was needed in other directions, and sent letters to those of her students who performed faithful service. She never failed to express appreciation for work that was done by demonstration. Herein she set a precedent.

Mrs. Eddy knew the increased interest and solidarity of effort which is brought forth by appreciation of work well done; and she herself was a wonderful example of faithfulness in this direction.

On one occasion, when I made a demonstration for her in a minor manner, it seemed strange to have Mrs. Eddy so appreciative about it; but she thereby indicated how little demonstration she received, so that when one did work according to divine Mind, her appreciation seemed almost extravagant. However, work done with God is priceless. It cannot be bought, and it cannot be rewarded humanly. God alone provides the reward.

Why did Mrs. Eddy write to Mr. Johnson that her anxiety about the church being built on time was over? This anxiety was, lest the students, who largely confined their use of demonstration to healing the sick, should fail to enlarge their use of it to the building of the church. It was over when she saw them beginning to demonstrate, since she knew that when one demonstrates, he gets results; when one has courage, faith and expectancy based on understanding, the outcome is sure. When God takes hold, nothing can stop the final manifestation of whatever the problem is. Therefore, when one has a problem, and he makes the demonstration to put God in charge, his anxiety is over, since he knows that its working out is sure.

Mrs. Eddy saw that the students were finally putting God in charge of the building. The church would be finished on time and dedicated as a witness and monument to the eternal value of the demonstration of divine Mind. When one's name is added to the list of its members, he enlists in the work of recognizing and continuing the mighty import of demonstration on earth.

Mrs. Eddy says in the letter that three months have been lost; but that, if the work was finally to be done by demonstration, instead of by the clever human mind, she was content. When she put forth a demand that came from God -- one hedged with restrictions so that it seemed humanly impossible -- she could not foretell whether the students would accept it as something to be demonstrated, or complain that it could not be done. Her best students could be called "best" because, when she asserted that a thing could and must be done, they did all within their power to accomplish it in the way they knew she wanted it accomplished.

Why did Mrs. Eddy take pains to explain to Mr. Johnson why she chose Mr. Armstrong? She had to watch constantly lest it be thought that she was playing favorites, instead of shedding abroad her love impartially to all her students. They placed such value on her approval, that she was careful lest she arouse jealousy, inadvertently. She explained that she chose Mr. Armstrong because he was in Boston, while Mr. Johnson was in Pottsville. That was her reason for giving Mr. Armstrong the honor of seeing that God's order was "carried out in the space of time allotted it." This was an honor, although it called for effort, understanding, and good metaphysical work.

Think of Mrs. Eddy being concerned with the grade of plasterer that was employed at this point! She regrets that they did not employ the highest priced one, or let her decide the question. Was there any phase of God's building that she felt was too insignificant to bother with? Surely she was the highest priced laborer of them all! Her methods were so metaphysical that they were higher in the scale of excellence than those of any mortal. Hence, for her to bother with minute details would seem as incongruous as for an executive of a large corporation, to take his time to go out and buy a paper of tacks! Yet there might be a need for those tacks, as urgent as for a fifty ton girder to be in its allotted place at the right time.

Mrs. Eddy did not feel that it was a waste of time to take minor matters into consideration, in order to employ divine Mind in all directions. She once said, "I pray and watch in the little details; someone must, as good is expressed in the minutiae of things." Yet this attitude on her part placed the students in this dilemma; they might perform a simple act for her and be rebuked, while at another time they might refer a matter of importance to

her, and likewise be rebuked. At times the human mind cried out, "Well, what does she want anyway?" The answer was, "She wants you to withdraw so that divine Mind may take your place!"

This dilemma existed because of the students' inability to see the nature of the tapestry Mrs. Eddy was weaving at God's direction. From the back side -- that is, to the material senses which reverse all things -- the significant seemed insignificant, and vice versa. The inability to perceive what was important and what was unimportant, caused them to try to execute the important things through metaphysical methods or refer them to her, and then to do the unimportant things with the human mind. Humanly they had no way of determining what they should leave to her, and what they should do themselves. For this reason they would be baffled by what she said and did.

Students of today need to watch and pray lest what she feared come to pass, namely, that the realization of the importance of demonstrating everything in connection with the Church diminish and fade in the minds of the students, and the impulsion and momentum in this direction generated through her untiring labors gradually come to a stop. Her work was responsible for the spirituality in the Cause, which motivated it then, and which motivates it now. Yet students must work to perpetuate this momentum, in order that it may be sustained and increased.

Mrs. Eddy's statement, "It is easier to supply money than time," is an important precept. To her regret the students had lost time, in their efforts to be economical. When she told them to perform a task -- which meant that God was telling them to do it -- they should make every effort to do it in the time allotted. They should employ those who agree to finish on time, even though they demand higher wages than slower workmen. The lesson is that when God gives the word, then is not the time to skimp. When God provides for a task to be performed in a hurry, one should not let his impulse to be economical prevent him from fulfilling God's demand.

The value of haste can be seen in Mrs. Eddy's requirement that in her home, when there was an acute need, the students heal each other in twenty minutes or less. It is evident that a student would put the unction of five or six treatments into that space of time, in his effort to please and satisfy his Leader. Each one of us wanted her to feel that, when she made a demand upon us, we could fulfill it. No student wanted to disappoint her; therefore, by making this restriction of time, she caused the students to put into twenty minutes all the unction, effort and metaphysics they had to give, thus making such a treatment worth a dozen listless ones.

Mark her statement in this letter, "Take no risks now." They had taken a risk, for instance, in not employing the highest priced plasterer; but now there must not be the slightest possibility of a non-fulfillment of God's requirements. We learn from this fact that Mrs. Eddy was really working to fulfill God's demands upon her, through the students who had charge of the work. She did not want them to fail God.

Her statement, "Oh, remember that our time is not ours but in His hands and that He appoints the periods," is proof that she was not the one who had set the time limit on the building of the church edifice; it was God. So it became her demonstration to see that those under her were awakened to perceive this fact, and to realize that through demonstration and with her

help, they could succeed. For a time, however, Mrs. Eddy wondered whether they could fulfill her expectations, and she had to know, so that she might go ahead and finish founding the Cause. Had the students failed at this point, it is possible that she would have seen that the world was not ready for the Christian Science organization. What source of sadness that would have been to her!

Why did she ask the other Directors to help Mr. Armstrong "by encouragement and mental support in his arduous task?" She knew that Mr. Johnson and the other two Directors might be tempted to think, "We know Mr. Armstrong better than she does, and she has selected the wrong man. Now let's just see what he will do." In this attitude would have been an unvoiced hope that he would fail, in order to vindicate their own judgement over Mrs. Eddy's. This would be a malpracticing attitude. In Science we are taught never to place limits on our brother man, but to know that he has the capacity to do whatever God calls him to do.

We should never hold others in the thought of being unable to make their demonstrations. We should know that God has endowed them with the ability to do all He requires of them, and hold them as being able to do all things through Christ which strengtheneth them. There is no problem that God cannot solve, and we should see our brother man as reflecting God.

This was the reason Mrs. Eddy wanted the three Directors to feel that it was her desire that they cooperate with Mr. Armstrong, and help him audibly and mentally. Then they would do their part to counteract any suggestion that he was incompetent, or that they could take a certain amount of satisfaction in having him fail.

God has called upon us to support our fellowman, especially those who hold prominent positions. We must look upon the Directors today as our responsibility. They are our servants, called of God to conduct the business of this vast organization. Hence it is our solemn duty to support them, and to provide them with a spiritual consciousness. Students must learn to help and support the officials, instead of criticizing them. They must know that they have the spiritual thought that will enable them to do their work properly. We do not care who does the work of our Cause, as long as it is done in God's way; therefore it is our responsibility to see that it is done that way. The success of our Cause — God's Cause — is as vital to us as it is to Him. We want to hear the voice of God saying, "Well done, good and faithful servants."

Outwardly those in important positions in our Movement would appear to rank high; but in God's sight the only important work is demonstration; and that is a work that is open to all students. If we leave both the outward and inward work to the Directors, then we have neglected to hold up their hands. Moses was given a great deal of credit for his attainments, yet we are told that his brother, Aaron, stood ready to hold up his hands. In God's sight the latter received full credit for this unselfish labor, but he would have had to be rebuked, had he neglected it.

Finally Mrs. Eddy writes, "May the Love that is God, good, and omnipotent, guide you." Here she furnished the realization that if God guided them, they were supported by all power. If that was true, what problem would ever come up that they could not solve? What situation would



arise that they could not handle?

Once Mrs. Eddy wrote to Mrs. Sherwood, "Never let a sense of lack of anything stay a moment with you. It is rank error and breeds all sorts of disease and difficulty. God is abundant and supplies only abundance. Mental malpractice, error, cannot rob us of that abundance; it cannot impoverish us spiritually, mentally, financially, or physically. The demonstration of this is an abundance of light, love, truth, and intelligence for all our material needs."

Here she is setting forth the abundance and omnipotence of good, and showing her followers that they need never unite in a universal claim of lack of any sort. One wrong figure in mathematics spoils a whole problem. Similarly, in building the church the admission of lack in one phase would have opened the door for a similar suggestion in some other phase. We see this same error in time of war, when the universal belief of lack spreads, until mortals believe that they are deprived of the essentials of life, even while God, infinite Spirit, is supplying the abundance of good to all His children at all times.

The primary suggestion of lack that breeds war is that of brotherly love. If there was no apparent lack of love there could be no war. War is never a fact. It is the result of a misunderstanding, that causes men to go forth to fight against that which their imagination conjures up, as the result of believing in lack. The only permissible warfare is against one's false sense of man.

Jesus proved when he fed the five thousand, the abundance and omnipotence of good. Therefore, in times of war students of Science should make the demonstration to know that all things come from God, and therefore, there can be no lack of anything. They should realize that there is an abundance of divine Love to neutralize the hate in men's hearts. The effect of this prayer is to banish war.

Finally Mrs. Eddy ends her letter, "Mother Mary." If we are going to accept the proposition that there was a reason back of everything Mrs. Eddy did, then we can believe that with this conclusion she was not trusting the students wholly to their own demonstration, but encouraging them to take a few footsteps of their own.

She was like Mary, the mother of Jesus, who shielded and protected her son up to a certain point. In her relation with the students who were building the church, Mrs. Eddy was not so much the Teacher, the Pastor, or the Leader, but as the Mother who was encouraging them to walk alone. She was reminding them of Mary's attitude toward her child. Mary caused him to function under her demonstration of protection, until he grew old enough to walk according to the spiritual light that was in him.

We can deduce that Mrs. Eddy was calling upon her children to take spiritual initiative, to turn directly to God for advice and follow it. As their Mother, she had taught them as far as she was able, and now she was hoping that they would make their own demonstration. She could not be with them every moment; so she would have them feel that she was depending upon them. Like Jesus' mother, she was being faithful in doing all she could to teach and protect them in their spiritual infancy. But they were reaching

the place where they were old enough to start functioning under their own spiritual thought. We might conclude that it was the demonstration of the Board of Directors that gave us the edifice; that Mrs. Eddy taught them, helped them, and cooperated with them at every point; but they were the ones who made the actual demonstration. The following words in Joseph Armstrong's book, *The Mother Church*, the text of which had Mrs. Eddy's approval before it was printed, tell a different story, "Every step, up to this time, had been made through demonstration of divine Science, the work of our beloved Teacher and Mother. Not a point could be carried out without her aid; for she alone could show the way -- God's way -- and make it possible to do what mortal sense declared impossible."

Pleasant View  
Concord, N. H.  
October 24, 1894

Dear Student:

Please inform me why Mr. and Mrs. Nickerson's letter and that of my own -- were not read at the last quarterly meeting of our church. Give me the names of all who knew of this presentation and its failure. It is not wise to deceive me or try to do this.

Affectionately,  
Mary Baker Eddy

When one is dealing with children, he cannot appeal to them as he does to those of mature years. Adults must bear the brunt of their own mistakes, whereas children are given punishment, so that they learn the right way. Mothers who are not faithful in this may live to see their children disciplined by law. Mrs. Eddy was the spiritual Mother, and sought to be faithful to her children, in order to spare them the results of their own folly.

To human sense the punishment of God is awful, although He is infinite divine Love. For this reason it is vital to teach students that they must never aspire to become servants of God, unless they are prepared to endure the punishment that comes of disobedience or neglect.

Part of Mrs. Eddy's wisdom was to provide forms of discipline and punishment, in order that her followers might learn the serious nature of disobedience and neglect. This would help them to walk in the straight and narrow path, and avoid the punishment that comes of disobedience to God.

When Mrs. Eddy rebuked her students vigorously, she was merely teaching them that sin is always punished, as well as trying to spare them the more drastic punishment that she knew would come to them later, if, knowing God's demands, they failed to follow them.

She requested that Mr. and Mrs. Nickerson's letter as well as her own, be read at the quarterly meeting, because she wanted the members to know the steps she was taking, and wanted them to take, in behalf of these repentent students. She may have foreseen that if the letters were not read, certain ones might continue to malpractice on the Nickersons, as members are always tempted to do with those who appear to deserve the discipline of the church.

Mrs. Eddy saw that those responsible for the failure to have the letters read must be reprimanded; so she asked for their names. In this way she learned who were handled by the error, or animal magnetism. In the future she could avoid continuing these students in positions of trust, where a repetition of such an error might work ill to the Cause, and bring greater punishment upon them. She would be an unfaithful steward, if she did not do her part in disciplining such members, in preparation for their experience with God, with whom there is no forgiveness apart from reformation and the destruction of evil. The fiery punishment of the evil-doer necessary to this end cannot be avoided.

When we have yielded to error, we should never seek to dodge the consequences. Mrs. Eddy plainly taught that no amount of beseeching on the part of mortals can abrogate the penalty due for sin. When David disobeyed God and numbered the people, the Bible indicates that he repented; but because his sin was the expression of the sin of the whole nation, they all had to be punished. God would never have required this, unless David's disobedience had been the manifestation of their error, as well as of his own.

Mrs. Eddy writes, "It is not wise to deceive me or try to do this." It was wise for her to establish the realization that she was alert, and could not be deceived. Thus she restrained subversive activities on the part of those who plotted against her.

In Christian Science the human mind is recognized as the plotter that attempts to rule out the government of God. When our Saviour was born, there were those who sought the young child's life. Herod and others perceived that he might become an important figure and factor against the materialists — those who believed that inclination could overthrow inspiration. But when Herod finally decreed the death of every male child two years and under, the child Jesus was safe in Egypt, and thus outside the power of Herod's authority.

Often in the early days of Christian Science, the life of the Cause was threatened by mortal mind. This threat was not physical violence, but an attempt to wrest the Cause out of the hands of God, and put it into the hands of man. In order to do this, mortal mind had to contrive against whatever spiritual sense demanded; but we had a Leader who was alert to this tendency, and at an early period made it very clear that she was awake to every attempt by the high priests of mortal mind, operating through her own students or others, to destroy this infant spiritual sense that she had brought down from God and was building up on earth.

John Salchow tells the following story: One Sunday morning, Mrs. Eddy suddenly sent word to all her loyal students in Boston, to be in their places in church one hour ahead of time. Later it was exposed that the disgruntled students who had withdrawn from her leadership or who had been

excommunicated, had plotted to come early and fill the hall, so that none of her loyal students would have a seat. Then Mrs. Eddy would have found herself in the embarrassing position of having to preach to a congregation of enemies. Her alert detection of this plot through spiritual intuition and her circumventing it, were proof of her worthiness to be the Leader, and of the fact that it was not wise to try to deceive her.

During the founding of our Cause, Mrs. Eddy put forth much for the purpose of developing spiritual sense to the point where students could carry on, when the time came that she was no longer present, and there was no longer any danger of the human mind being able to prevent the establishment of the organization. Yet there will never come a time when we will not have to rally to the defence of the spiritual idea, since the temptation is always present to believe that the organization has an important existence in and of itself. At Annual Meeting in Boston it should be made clear that no matter how prosperous the outward activities are, the only worthy purpose behind them, and the only excuse for their existence, is the development of individual spiritual thought. Spiritual thought must operate for the good of the world. Without it, all the organization in the world can never save mankind. Without it, Christian Science will reach the place that the Bible did, where, although it was the Word of God containing the secret of man's redemption, its vitality had gone because no one believed that it contained healing, or expected it to heal.

Students should never be so carried away by the increasing ramifications of the organization, that they forget to ask themselves, whether all this activity and work is resulting in individual spiritual growth. Are they drawing nearer to God as a result? Is the voice of God becoming clearer to them, so that they are able to discern its import and to follow its demands?

In this incident at the quarterly meeting, when the students failed to read Mrs. Eddy's letter, she discerned the beginning of an attempt to keep that which she had written, which would be important for all time to come, out of circulation. We can well ask ourselves how Mrs. Eddy would feel if she found that human wisdom ever attempted to decide what part of her unauthorized writings should be considered right for people to have, and what part should not. In this early incident Mrs. Eddy detected mortal mind's effort to rule out her messages of good. Certainly she never planned that her writings, outside of those authorized for the "babes in Christ," should be buried forever in the archives of The Mother Church.

Here a letter from our Leader, which she directed to have read to the membership, was withheld. It was a message that was not in Science and Health, to be sure. Some day students will awaken to realize how Mrs. Eddy hoped that her communications would receive the widest circulation among those who would profit from them, — those who are ready to understand the reason why each letter was written, and to make it practical. It is essential that the meaning back of each letter be unfolded; otherwise its spiritual lesson will remain hidden.

Surely if Mrs. Eddy, as God's representative, could have been deceived, it would not have been wise to attempt to deceive her; how much wiser it was not to try to do it, when it was impossible! Lydia Hall relates a time when she became out of patience with her Leader, because the latter called her down from her room two or three times to perform what seemed to be the

unnecessary task of straightening a doily on the table. As she went up the stairs to her room after the second call, she said under her breath, "The old fuss!" When Mrs. Eddy called her down the third time, she said, "Lydia, did you call me an old fuss?" Lydia denied this to Mrs. Eddy, but in later years admitted to others that she had done so. It should be added that after the third call Lydia picked up Science and Health and began to study it earnestly, instead of resuming the reading of a gossipy letter she had received from home, which she was in the midst of perusing, when Mrs. Eddy's first call had come.

When a student attempted to deceive Mrs. Eddy, he exposed to her the nature of the error that was attempting to control him, which would put that one under her disapproval as well as God's, and require her rebuke. She had had too many experiences where it had been proved that she could not be deceived, for her to believe that she ever could be. Yet even if she could have been, she had enough faith in God to believe that He would rebuke and punish the one who tried to do so.

Looking deeply into this apparently simple letter one finds that Mrs. Eddy is making a strong plea that everything she wrote was needed by her followers, as they progressed from stage to stage. All her letters and manuscripts have value and must not be withheld from those who need them. Mortal mind has only a few fundamental variations. Those who draw from this false mind, are drawing from a limited source. Therefore, Mrs. Eddy's letters cover every phase of mortal thought, or animal magnetism, that is important and necessary for her followers to know about and to detect.

The most devilish form of subtlety with which Mrs. Eddy had to contend was to have a student handled by animal magnetism and not know it, going along in a placid contemplation of his own virtues without any consciousness of being in the toils of the adversary. Once a wealthy and prominent student of Mrs. Stetson decided that the daily defence against animal magnetism, as enjoined by Mrs. Eddy, was foolishness. So he abandoned it, and suffered no ill effects whatsoever in the harmony and prosperity of his life. He was convinced that he was as active, as spiritually-minded and as safe afterwards as he was before. Yet it was obvious to his fellow-students that he was handled by animal magnetism and did not know it.

This student furnishes an example of why Mrs. Eddy's letters are so important. Advanced students should have them and read them. They should take each rebuke to themselves, and ask themselves whether it applies to them. In this way they may escape the toils of some subtle error that otherwise they might yield to. A sample of such a letter is one written to Mrs. Stetson on July 7, 1906 in which Mrs. Eddy wrote, "Now let me say — that mental malpractice must be met daily by all the students; met by your mental protest that breaks the so-called law of a lie, or you are liable to be affected by this lie all unconsciously. Dear one, remember this."

When Mrs. Eddy refused to remove By-laws from the Manual that made the Directors' decisions inoperative without her consent, one can believe that a study of her letters will reveal, that she has covered every case where her consent would ever be needed. For this reason the Board of Directors should consult her letters freely and frequently, as well as seek to embody the same spirit of divine wisdom that rested upon her. They bear the same relationship to her that Elisha bore to Elijah, when the former's mantle fell

upon the latter. Mrs. Eddy's mantle must fall on the Directors, and they must strive to reflect divine wisdom as she did, in whatever they are called upon to decide.

Mrs. Eddy was keenly aware of the spiritual value of the letters she sent out all over the Field. She knew how they would be regarded by those who received them, how they would be treasured, quoted from and copied. One might declare that she would forbear to write a letter, unless she knew that the one receiving it would consider that it was a communication that came indirectly from God through her; so it was a matter of loyalty to treasure such letters.

Mrs. Eddy knew that her letters would be collected, and would form a monitor of conduct. If advanced students retrograde and fall away from the high standard Mrs. Eddy has set for them, it will be largely because of a lack of the inspiration and understanding that these letters would furnish them, if they had access to them.

This letter of October 24, 1894 may be taken as authority for circulating Mrs. Eddy's letters among those who are ready for them. Students should study her letters, search deeply to find her reason for sending each one, and then mark well the spiritual antidote the letter contained for the error it was designed to correct.

How could one over-estimate the importance of the letter she wrote to Judge Hanna in regard to the fact that she could not be deceived, which was printed in his pamphlet, *Christian Science History*, in 1899 with her consent? "I possess a spiritual sense of what the malicious mental malpractitioner is mentally arguing, which cannot be deceived. I can discern in the human mind, thoughts, motives, and purpose; and neither mental arguments nor psychic power can affect this spiritual insight. It is as impossible to prevent this native perception as to open the door of a room and then prevent a man who is not blind from looking into the room and seeing all it contains. This mind-reading is first sight; it is the gift of God. And this phenomenon appeared in my childhood; it is associated with my earliest memories, and has increased with years. It has enabled me to heal in a marvelous manner, to be just in judgment, to learn the divine Mind, -- and it cannot be abused; no evil can be done by reason of it. If the human mind communicates with me in sleep, when I awake, this communication is as palpable as words audibly spoken."

When Mrs. Eddy found that this letter was misunderstood and criticized, she had it cut out of the remaining copies of the pamphlet, and the following letter was pasted in its place, "In justice to myself, and the readers of your booklet, I send a brief explanation of my writings, that appeared in your first editions, and has been quoted by a clergyman and ignorantly or intentionally misconstrued. The spiritual sense referred to therein is, the discerning of the purpose of a mental malpractitioner whose thoughts turn on me with evil intent. This spiritual discernment is neither universal nor indiscriminate mind-reading. It is a consciousness wherewith good is done and no evil can be done. This phenomenon that appeared in my childhood, is associated with my earliest memories and has increased with my spiritual increase. It has aided me in healing the sick, and subordinating the human to the Divine. While this metaphysical phenomenon puzzles poor philosophy, and is not in the slightest degree theosophy, hypnotism, clairvoyance, or an

element of the human mind, I regard it as a component part of the Science of Mind not yet understood."

Here we find Mrs. Eddy breathing her faith in her own spiritual sense and insight. She knew by experience that it was as foolish to try to deceive this sense, as it would be for one who was attempting to smuggle diamonds, to try to fool a government official who had an X-ray machine. She knew that she had established spiritual sense to the point where mortal mind could not hide its secrets from her, when she needed to know them.

It is easy for a student to perceive that it takes spiritual sense to understand God, but he is apt to conclude that he should be able to perceive the nature of evil and to fight against it, with his human sense and ability.

Actually it requires a greater spiritual sense and insight to uncover the hidden secrets of evil than to unfold good. One must rise higher in order to detect its workings and purposes, than to heal the sick or to reflect good to humanity. Evil is a material belief, but that does not mean that material sense can cope with it.

More than once we find Mrs. Eddy asserting the impossibility of her being deceived in regard to error, or being influenced in regard to its efforts. She was like one on a plain, where every movement of an enemy is visible, no matter how cleverly he may camouflage himself, in contrast to being in a forest. Our thought is so full of mixed thinking, that error can hide behind suggestions that we admit and accept, and catch us unawares. We admit so much material thinking, that when the action of animal magnetism comes to us, we do not easily recognize it; it has the same hue as the rest of our thinking.

With Mrs. Eddy, however, the distinction between her normal thinking and the action of error was so marked, that nothing erroneous could escape her. We are apt to work vigorously to get rid of suggestions that are unpleasant, and thus to feel that we are very fine students; but when they are pleasant, we like them, and so we are apt to entertain them with complacency. Mrs. Eddy did not toy with error in any form. She cast it out, whether it presented itself in an agreeable or a disagreeable form. That put her in the position where she could detect error unerringly and know the moment it presented its false arguments.

It is noteworthy that Mrs. Eddy declared that this spiritual sense was not prying; it was not curiosity on her part; it was not an ability to read the human mind at will. It was the protective ability to detect the action of the human mind, whenever it began to agitate its false claims, so that they might be neutralized immediately. Whatever affected the Cause or her own spiritual sense she could detect instantly.

It was the part of wisdom of Mrs. Eddy to issue the statements in Judge Hanna's History, so that students would learn that they could never malpractice on the Leader without her knowing it. This was for their own good, as well as Mrs. Eddy's protection. The students needed to credit what Mrs. Eddy wrote to Judge Hanna, since mortals are prone to believe that their inmost thoughts are hidden, and that if they desire to malpractice, they can do it without being detected. Mortal mind did not relish the idea that Mrs. Eddy possessed this unerring ability to read thought. Yet she was inaugurating an ability to discern thought that would spread, until the day

would come when no man would be able to think evil thoughts and hide this fact from a metaphysician.

Once Mrs. Eddy said, "When I let my thought down, I can hear the mental arguments of error, or the devil (there is no devil); it cannot hide from me when I want to know what it is doing. I can lift my thought right above it and shut it all out, or I can find out what it is doing."

It is clear why this letter in Judge Hanna's pamphlet chemicalized the students. They did not see that Mrs. Eddy's spiritual insight was their protection as well as hers, and that they could not indulge in malpractice, since if it was in any way detrimental to the Cause or to Mrs. Eddy, she could recognize it as clearly as though they sent her a present with their names attached.

### COMMANDS TO THE CHILDREN OF ISRAEL (November, 1894)

1. Keep the men at work inside the church every working day, besides your night work, until the inside is finished.
2. Finish this church in 1894, even if you have to give up some of your gods such as mosaic floor in the auditorium or other decorations. You can hold services in the vestry this year.
3. Retain your present architect by destroying the influence of hypnotism and then his sense of what can be done will be enlarged. Remember he has not been taught as you have been.

Nothing was too small for Mrs. Eddy to overlook as an indication of the edging or flowing of human thought. In the incident previously narrated where she was served apple pie without cheese and protested, she is reported to have declared, "If you permit mortal mind to rob you of your cheese, next time it will rob you of your pie." Another version of her comment which has been quoted by some students is, "If they can rob you of your cheese, then they can rob you of your life!" Regardless of whether these are correct quotations from Mrs. Eddy lips, the fact remains that she gauged the purposes of the enemy through that which another might overlook. To her a straw would show which way the wind was blowing.

At this point in the building of The Mother Church, Mrs. Eddy gauged the situation, and detected the claim of time. This was proof to her that mortal mind was not being ruled out. Why did she fight time in this work? She did not fight time as effect; she fought the effort of animal magnetism to claim possession of that which she was determined should be controlled by divine Mind alone.

Mortals say, "Well, it takes a certain amount of time to build a church edifice;" but Mrs. Eddy once said, "We must take advantage of time, not time take advantage of us!" She could have let the students take their time; but



had she done so, time would have controlled the finishing of the edifice, and since time is one of the weapons in the hands of error, that would have meant a triumph of animal magnetism.

Mrs. Eddy's demand that they deny the claim of time, was really another way of calling on the students to circumvent the subtle deterrent called animal magnetism. By giving them less time in which to build the church than the human mind said was necessary, she assured an active demonstration which would accomplish that which human judgement declared could not be done.

The question is, is demonstration overcoming time? Mrs. Eddy gives an example of demonstration on page 21 of Unity of Good, where she sets forth good and evil talking, and illustrates how good prevails by trampling on every argument put forth by evil. Mrs. Eddy knew that it was evil that argued delay and demanded time; hence when such arguments were met by good, the result would be completion in God's time.

Every demonstration over sickness requires the claim of time to be put down. Time may be called one of the symptoms of disease. Mortal mind argues in many cases that the disease will disappear of itself in time. Hence unless demonstration silences the claim of time, what proof is there that the healing was brought about by spiritual means? One's goal must be instantaneous healing such as our Master performed.

Instantaneous healing alone illustrates the possibility of putting down the claim of time. When one believes that a case requires time, his efforts are weakened; just as when one believes that it will take several blows to drive a nail, no one blow is given with full force. If he knew that one powerful blow would accomplish the result, he would give it. In Science we should always expect to accomplish healing instantaneously.

The cry of animal magnetism is voiced by Felix in Acts 24:25, "When I have a convenient season, I will call for thee." In other words, "I must have time!" Mortal mind argues that time is necessary to accomplish all things. Hence before any notable demonstrations can be made, we must declare that with God's help they can be done now! We must know that man is spiritual now, and nothing can rob him of a knowledge of this fact; that man being God's reflection, he cannot sin, be sick, or pass through a semblance of death; that there is not one moment when he can be unconscious of existence or of his relation to God; that the manifestation of this fact is possible now, and not something to be gained in the future with the help of time.

It is interesting to picture Mrs. Eddy in Concord, directing the Board in Boston to keep the men working inside of the church every working day, under the imposing title, Commands to the Children of Israel! in the second command she was indirectly stating that the active element of demonstration which would enable them to finish the church in 1894, was worth a lot more than certain interior embellishments, which she called their gods!

Mrs. Eddy was eminently the metaphysician in giving these commands which appeared to be material. She was merely demanding a practical manifestation of demonstration, without losing sight of the fact that cause was more important than effect. She knew that demonstration could not rightly be called such unless or until it had a practical expression, and that if these

commands were regarded metaphysically, they would serve to quicken thought in the direction of the utilization of divine Mind to support human ways and means.

In the apple pie and cheese incident, Mrs. Eddy knew that ordinarily the pie and cheese would be served together. When the cheese did not appear, she was like a man finding something out of place in his home, and thereby detecting that it had been disturbed by a marauder.

God's law of harmony is irrevocable. When harmonious thought is in control there can be no inharmony. As we read on page 58 of Miscellaneous Writings, "If God does not govern the action of man, it is inharmonious; if He does govern it, the action is Science." To the metaphysician even a slight deviation in outward harmony indicates the presence of a divergence from God's law, either from a natural or a malicious cause. With Mrs. Eddy she could conclude that it was always malicious, since she herself was never neglectful in striving to reflect that law.

If one living in the tropics should discover a harmless lizard in his room, he might create a stir that seemed unnecessary, until it was known that he had discovered a hole through which a deadly snake might enter. Mrs. Eddy taught that if error can find even the smallest entrance into thought, it has a start.

In the cheese incident Mrs. Eddy detected the suggestion of error attempting to get a foothold in her thought. While the manifestation was trivial, she handled the situation with vigor, even though she might have appeared foolish to one who was unable to understand the scientific nature of her mental attitude.

Mrs. Eddy was determined that no error, large or small, should control the building of The Mother Church. With her watchful care it was to become a monument to an errorless demonstration, reminding future generations that, if students will keep awake and watch, they can overthrow an error the moment they detect its presence, and that, having been overthrown in the first instance, it will not control them in the second.

Mrs. Eddy saw that the students were tempted to feel that the work could go on only if contributions continued to come in. To her what mattered the most was the way the church was being built. It is by no means a stretch of things to declare that in writing these commands, she was calling for a more active demonstration. The building of The Mother Church was an example that was to go down in history, and it must be a suitable monument to the power of Mind, and its ability to rebuke every belief in a human so-called mind. She recognized the opposition mortal mind put in the way, and the temptation that assailed the students to believe that it was not possible to build a church wholly under the rules of God. Yet Mrs. Eddy was proving just this.

Animal magnetism can do very little to prevent students from using divine Mind in times of stress; but there is the greatest consolidation of argument to dissuade them from recognizing the fact that divine Mind is indispensable -- not just helpful in times of need -- but indispensable at all times. Orderly progress should bring a student to the place where he cannot get along without divine Mind, and this demand should increase. In the history of Kaspar Hauser as given in Science and Health, it is recorded

that at first he could not endure the light nor any food other than his black bread. It is evident, however, that he gradually became accustomed to the sunshine and good food, so that finally he could not get along without them, and he would never again return to his black dungeon and crusts.

Students must become accustomed to living under divine Mind. At first this is a sporadic and intermittent effort, but the time will surely come when divine Mind is found to be indispensable. One must prove little by little that the human mind is not needed, and that man can live without it. It is a sign of immaturity in a student when he not only believes that the purified human mind is needed, but when he advocates its use in conducting the business of Christian Science.

Mrs. Eddy interpreted the absence of the cheese which she was paying for and had a right to expect, as the entrance of the suggestion that she was not being governed by God in all her ways, and she knew that not to be governed by God meant to be in danger. She admitted that if she did not make the demonstration to get back to God's government, even in this minor instance, she might eventually be confronted by the argument of a complete separation from Him, which spelled death.

No one who recognizes that he is governed by God's laws of harmony could yield to the suggestion of death. God Himself would have to be destroyed, before one bound to Him could be destroyed!

One who understands Mrs. Eddy's teachings can see why she permitted the absence of a piece of cheese to command her attention. Normally that which would have been provided for others, would also have been provided for her. When it was not, she interpreted it as a malicious attempt to separate her from God's law of harmony. She saw this as the first wedge of an argument that would cause her to become vulnerable to further erroneous suggestions. Therefore, she insisted on the cheese, not because she cared anything about it, but because she demanded the demonstration that would restore to her the evidence that she was under the infallible law of harmony -- God's law, where alone she was safe.

It is true that Mrs. Eddy challenged the interpretative sense in students when she did things like demanding a piece of cheese that was not served to her, or requiring the workmen to work every working day in building the church. She ran the risk of being misunderstood by the world as well. But her nearness to God's guidance was proved in just such ways. At the same time she furnished students with incidents which would cause them to think deeply, and to trace from effect back to cause, in order to understand. In this way she fostered spiritual growth.

Students must become accustomed to living under and reflecting divine Mind. At first their efforts in this direction are intermittent, depending on how often they find themselves in trouble. As they become more and more accustomed to working in this way, they begin to realize that divine Mind is indispensable to them. Then comes the necessity to prove that the human mind is not needed, and that they can do without it. It is this latter point that animal magnetism opposes. While the conception obtains that the human mind in the main is efficient and indispensable, -- that, whereas there is no doubt but what divine Mind adds much that is important to mortal man, yet he cannot expect to do without the human mind, -- animal magnetism is not

aroused to any vigorous aggression. At times students are so handled by the belief that the human mind is a necessity, that they advocate its use in Christian Science, although, of course in a purified, educated and developed form. The battleground where there is a real clinch with error, comes when a student endeavors to prove that divine Mind is indispensable.

Mrs. Eddy was establishing this fact in the building of The Mother Church. Only as she did this, would she know that it was being built under the protective law of God where it would be safe, and would furnish the students involved with the maximum of growth. Part of her effort in this direction was putting forth cryptic commands which were designed to have the effect of making students feel that divine Mind was indispensable to following out what Mrs. Eddy commanded. When her purpose was not plain to the human sense, the students were forced to demonstrate. To her the successful demonstration of building was not to have the workers go ahead with the human mind and do the best they could, as if demonstration stood by in the offing ready to help out if anything went wrong, as practitioners sometimes do in cases of childbirth.

It is not a scientific point of view for a practitioner to feel that the doctor is present to superintend the birth, while Christian Science stands by, ready to add the help of God, should anything go wrong. The right point of view is to regard the entire case as being controlled by God's law of harmony, and medical law and fear as being wholly ruled out. It is a limited conception of the power of God and its application to the human need, to permit human law to function as long as the results are harmonious. The scientific attitude is to take the case wholly out of the hands of human law, and regard the entire experience for what it really is, -- a divine expression and experience. Then the harmony that follows will be on a higher plane, mother and child will be safe, and the power of God correspondingly glorified.

The building of The Mother Church was like a childbirth case, in which Mrs. Eddy insisted that the law of God take complete possession. She was not content to let material law and intelligence operate as long as they carried out the building work harmoniously, with demonstration kept in the offing to be used in case of emergency. To know this makes it very clear why Mrs. Eddy sent such commands as these, and why at times the Directors chemicalized and were disturbed, to have to do things the way she instructed them to, when from a human point of view things would have moved along all right if she had only let them alone.

God guided our Leader to select for the early Board, men who had never been called upon to exercise executive functions in any notable way; thus they were ready to be more plastic in the hands of God. At the same time, when they had a task such as this, they required a great deal of help from their Leader, in order to give them the confidence that comes from the realization of spiritual supremacy, -- not from a knowledge of one's human adequacy. It was easier for Mrs. Eddy to strengthen their spiritual backbone, because they had less human backbone, than it would have been, had they been men of more developed executive ability.

It would be hard to say what value there was in finishing the church in 1894; but we learn from Mrs. Eddy's teachings that the way to meet the claim of animal magnetism is to be active, since all hypnotism involves a slowing

up. It is not a feeble protest or resistance that successfully withstands the human mind. A tepid denial of error is tantamount to an acquiescence with it. One must put all the unction and activity one has into his effort to overrule error. When salmon try to jump a rushing waterfall in the springtime, they put all the strength they have into each attempt, no matter how many times they are defeated. A feeble or half-hearted effort is doomed.

The more impossible of accomplishment any task seems to be, the more human sense retires with a sense of its own inadequacy, and the more spiritual confidence rises to meet the need. Had Mrs. Eddy not set a limit of time, the work would have lagged, and animal magnetism would have had a full chance to argue interference and delay. The giving of funds would have slowed up, and the finale would have been a triumph of the inertia of the human mind; whereas under Mrs. Eddy's inspired prodding, it became a notable demonstration of the supremacy of divine Mind, when it is permitted to govern human affairs.

The rousing of thought in order to handle the inertia of the human mind, is illustrated by a man who is confronted with the necessity of discharging an incompetent servant. He dislikes to do it and postpones doing it. Finally he discovers that the servant is stealing and lying, and at once he is aroused to do what is required of him.

Mrs. Eddy indicated to the Directors that she might lose confidence in them if they did not accomplish this work as she outlined it. Through their desire to please her, as well as through their fear of her rebuke, they were stimulated to overcome the lethargy and inertia of animal magnetism, which otherwise would have prevented the building from going forward harmoniously. There was a multiplicity of arguments presented to delay the work and make it seem impossible of fulfillment, but these were met and the work was done as Mrs. Eddy directed.

So great was Mrs. Eddy's impulsion to urgency, that the Directors speeded up mentally as well as physically, so that the devil could not catch up with them to hinder the work. This becomes a precept and example for all students, showing the value of feeling a sense of haste in doing God's work, since delay gives the devil a chance to thwart or reverse God's plans.

In 1941 the Germans conquered other nations by operating through haste. They kept their plans a secret and moved with great rapidity. This rule is as important in the warfare of Christian Science, as it is in human warfare. The dilly-dallying argument, which causes members to mull over a thing, to talk about it with other students, and to take plenty of time to make up their minds, gives the adversary a chance to learn of God's plans, and perhaps to circumvent them.

The third command, in which Mrs. Eddy instructs the students to work mentally for the architect, is an interesting bit of history and teaches a valuable lesson. In reality there are no limitations to the capabilities of a child of God, reflecting as he does God's limitless, infinite power and intelligence. When Mrs. Eddy wrote Christ and Christmas, she proved that it was possible to take an untrained artist — one whom the world would declare inferior because he was self-taught — to work mentally for him, and thereby to destroy the influence of hypnotism that would argue limitation. This enlarged his sense of what he could do to the point where he was able to draw

illustrations which compared favorably to the old masters. Under the sense of his limited ability Mr. Gilman might never have amounted to anything; whereas under Mrs. Eddy's demonstration he rose to heights of attainment which might have caused him to become one of the world's distinguished artists, had he been able to continue with her. But because the demonstration of increased capacity belonged largely to her, she could not be responsible for his future, after he came out from under her protective wing. When the effect of her demonstration was over, he returned to his own standpoint of limitation.

Under the demonstration of the Directors, the architect for The Mother Church was able to do what ordinarily he never could have accomplished, and might never be able to do again by himself. Thus Mrs. Eddy established a precedent that students should work mentally with persons who are employed to do work in the Cause. In proportion as their thought is permeated by divine Mind, will they operate on a level of attainment higher than would be possible otherwise. When First Church of Christ, Scientist, Providence, R.I. was built, the contractor's work was of a higher grade than he had ever done before. Eugene H. Greene worked for him mentally, and had other students of his do likewise, in order to enlarge his conception of his possibilities. Mr. Greene talked with him at length, expatiating on the grand capacities of man when imbued with spiritual understanding.

In seeking light on the third command to the Children of Israel, it is helpful to consider the prophecy Mrs. Eddy made on Feb. 22, 1904 as follows: "In the year twenty-one hundred I think will be the end. Then Christian Scientists will have held crime in check as the book (S&H) says. At that time either the world will be saved through universal salvation, or those who now are working against us will burn up as the physical scientists say the world will be burned up, by volcanic action; we know what they call volcanic action is mortal mind destroying itself. All must learn they cannot sin and escape punishment, as they think they can. Those who have worked against this Cause and those who are then doing so will all be burned together. Those who work out now will be saved; the others will be hundreds of years; all the woes Jeremiah predicted will come to pass. God is making demands upon us."

When a dam is built, one can estimate from the daily inflow of water the length of time it will take before the water will fill the empty space, and begin to overflow. Unusually heavy rains would speed up the time, just as droughts would slow it up. But engineers can estimate and predict the point at which the water will begin to flow over the dam, with some degree of accuracy.

Man's body manifests his thinking. When fear creeps into that thinking undetected, it soon has a manifestation. Disease is the expression on the body of latent fear. Mrs. Eddy once declared to Lady Victoria Murray, "There is no disease. If I dream there is a table in place of that chair, that is only belief. The patient believes it, he does not feel it."

There are dials on the instrument board of an automobile, to tell the driver what is going on in the realm of the unseen, which otherwise he would not know. The body is the "telltale" of the mind, and, therefore, a valuable source of information to one who is watching thought for the purpose of correcting it. He knows that as he reflects divine Mind more and more, he

will manifest it. If one could know the rate at which divine Mind was flowing into consciousness, he could foretell exactly when a healing would take place, and the body change from manifesting mortal mind and its fears, to expressing divine Mind and its harmony.

Let us now consider the world as the body or manifestation of the universal mortal mind or man. If Mrs. Eddy saw that divine Mind was entering universal consciousness at a certain rate, she could prophesy that within a certain length of time divine Mind would come into the ascendancy to such a degree, that the entire manifestation would change. In making this prophecy she wanted students to feel that this change would come in an appreciable length of time, since, if they felt that it would be millions of years before it would come, they might lag in their present effort.

Mrs. Eddy knew that in this process mortal mind's latent opposition to Truth would come to the surface and be manifested in war, pestilence, famine, want and woe. On page 96 of Science and Health she writes, "Mortal error will vanish in a moral chemicalization. This mental fermentation has begun, and will continue until all errors of belief yield to understanding."

Knowledge of what is taking place in the mental realm, a work which according to Mrs. Eddy will be completed in the year 2100, should cause students of today to work harder and to be more determined to keep divine Mind in the ascendancy, since they have nothing to fear! The whole world is gradually coming over to the side of Truth, as error is being destroyed. It is true that mortals will gradually lose the manifestation of mortal mind, because mortal mind is losing its control in the mental realm.

It was as if Mrs. Eddy had said, "I can look ahead and see that as divine Mind comes into greater ascendancy, the whole world will be saved, since the manifestation of general thought will change to accord with spiritual consciousness. Those who welcome it will be lifted up, while those who resist it will be cast down, as they see that which they prize disappearing, which is only part of a dream."

Mrs. Eddy saw in the building of The Mother Church that the architect was manifesting a sense of limitation. So she brought to the attention of the Directors and the members in charge the fact that, if they would treat him in order to balance his thought on the side of spiritual good, he would manifest a larger conception of what could be accomplished. The connection between Mrs. Eddy's prophecy in regard to the year 2100 and her command to lift the influence of hypnotism from the architect, is that if an individual thought can be so filled with truth that it overbalances on the side of God, the same can be done with universal thought; and if it is done faithfully, the end of error can be prophesied. Yet nothing that exists can be destroyed -- only a false sense of it.

No matter what the activity is that a Christian Scientist may be called upon to supervise, he must realize that every phase of it is a manifestation of God, exactly as the Bible and Mrs. Eddy's writings are. The architect hired to draw up the plans for a church edifice must be seen as a channel for God's intelligence. Every activity concerns the alert member, and he should take a hand in it, whether it be the acts of the Directors in Boston, or a lecturer coming to this city to give a lecture on Christian Science. He should consider that the entire Cause comes under his mental jurisdiction.

Hence he should not sit by and criticize that which he does not like. This is a mental world, and the question that confronts each student is, "How important and influential am I in this mental world? Am I working, and does my work count?"

It is not scientific to feel that those who hold high positions in our movement can stand in the way of progress, if they happen to be inferior demonstrators. As long as the workers in the Field are faithful in healing, the Cause will prosper. Furthermore, the real leaders are the ones who lead in the mental realm, who lead in healing the sick and reflecting divine Mind in and through all the activities of the Movement.

While one is accepting the infantile notion that those who visibly hold the reins of authority in our Cause are the real leaders, he is missing the chance to become a leader himself in the mental realm. The trick of animal magnetism is always to divert thought, so that instead of realizing that real leadership lies in the mental realm, he permits animal magnetism to blind him to the fact that he should be a leader.

On January 8, 1904, one in the household said to Mrs. Eddy, "God will raise up someone who will be faithful as was John at the cross." She replied, "How do you know? Look within and see who that one should be. It is opium, ether . . . etc. , that would cause you to suggest it should be someone else."

Opium would stand for the influence of mortal mind that would make one indifferent to his duties and obligations, whereas ether would stand for that which would make him unconscious of them. When in the Manual Mrs. Eddy warns us not to neglect or to forget our duty to God, our Leader and mankind, she is warning us against opium and ether in the mental realm. Thus we learn from her own lips that the true leader in Christian Science is the individual who is faithful in making the daily demonstration to destroy the influence of hypnotism on those at the head of our Cause and in all responsible positions.

No one can do God's work without demonstration. If he is appointed to do such work, and has an immature knowledge of how to demonstrate, we must demonstrate with him.

If a man had charge of watching a weak place in a dike, and should fall asleep, so that there was a danger that the dike might be washed away, would you sit by and let such a catastrophe happen? When we think of those in charge of the affairs of our Cause, we must always remember that those affairs are our affairs; we cannot afford to have anything happen that will retard our Cause, or that will perpetuate unfruitful activity. We do not want our Cause to fall into the hands of the enemy while we sit back and criticize, feeling justified in doing nothing.

Mrs. Eddy did not tell the students to obtain another architect, which one might have expected her to do, if the first one was not satisfactory. Plans had been submitted by several Boston architects. Yet the plans selected evidently left something still to be desired. Mrs. Eddy pointed out that this man had not been taught Christian Science as the Directors had been. Hence the responsibility lay upon them to destroy the influence of hypnotism upon him.



I stress this point because in the third command Mrs. Eddy threw a small stone into the waters of thought which she hoped would have ever-widening circles, until it covered the world with its influence. If one sees another in authority yielding to hypnotism, he has Mrs. Eddy's authority for assuming that it is his privilege and obligation to do all he can to set the latter free, without actually giving him treatment without permission. There are few students who can take important posts, and without help, keep themselves so free from hypnotism that they can function up to the expectancy of the Field. In Science this desire to help another is love, and love is the lubricant that oils the machinery of our Cause, and keeps it running harmoniously. Without this love, the heat of factions, hatred, envy and criticism may be formed.

It is when one desires to be great in the mental realm, and not in the physical, that he is on the road to being a leader in Christian Science. Nothing pleased our Leader more than to find students who had no ambition for prominent positions, but simply desired to become better healers and to increase their ability to demonstrate.

I repeat that if anyone in a prominent position in our Movement is not measuring up to God's ideal, we must stand by and help. If we do such work faithfully, we thereby stand forth in God's estimation as being higher than the one we help, even if he is a member of the Board of Directors. In the case in point, who would be greater and more important in God's sight, the architect who put forth the plans, or the students who worked metaphysically to free his thought, so that he would be able to put forth a better conception?

In the days of the Prime Minister, Neville Chamberlain, he held a balance of power that was greater than that wielded by the King of England. Yet the only mark of identification that he carried was an old umbrella. In his day that was a very accurate symbol of what a man in such a position needs, since he is subject to a constant rain of criticism and unfavorable comment, largely because he must do many things without giving a full explanation to the public. Mr. Chamberlain with his umbrella, rather than the king with his sceptre, was a symbol of the power of the empire. The real leader in Christian Science is the student with an umbrella in the mental realm, that is, one who has the understanding to protect himself and others from animal magnetism, the malpractice involved in criticism, human estimate and evil suggestions.

Few mortals are content to wield unseen power. They desire to have the visible manifestation. Yet even politics do not permit men to have both power and outward honor at the same time. The men who really wield the power in politics keep out of sight, and work through those that they have placed in prominent positions.

The student who becomes the real leader in our Movement today is the one who keeps his cloak of invisibility around him, and is content to have as a symbol of his power, an umbrella rather than a sceptre. The latter is a symbol of the adulation of the crowd, but an umbrella is an illustration of one's ability to keep himself free from those mental influences which would rob him of his power with God.

Why did Mrs. Eddy address these commands to the Children of Israel? One reason the Israelites were called the chosen people, is because their history was chosen out of all the histories of the world to be analyzed metaphysically as to cause and effect, and to be recorded for all time in order to show the way of salvation.

If one declared that God had chosen him to be saved above all others, that would impugn His impartiality. God never chooses certain mortals to have an easier way to salvation than others; but He does choose lives of certain individuals, or in this case, an entire nation, to be used as an example for the world. Such history becomes sacred because of the use it has been put to. Sacred history is profane history that is set forth in such a way, that cause and effect are made plain, in order that spiritual pilgrims may use it as a guide.

When we assayed to write the life of Mrs. Eddy in 1932, we took her history with the sole purpose of making it sacred, in accordance with her own words, "My history is a holy one." We tried to overcome the temptation that confronts historians and biographers, namely, to record outward facts as if they were important in and of themselves. History is helpful spiritually only when cause and effect are set forth in such a way as to guide seekers of truth.

Mrs. Eddy called the students to whom she sent these commands, Children of Israel, because they were pioneers journeying with a specific purpose, and living a history that was destined to be recorded, so that it would become an example for the future.

The experiences of all students in successfully demonstrating their way out of material sense are valuable to the world, and should be carefully noted. Christian Scientists should record the results of their own investigations and research. In the Christian Science Sentinel we find the following (July 18, 1942): "At one time when our Leader was talking with me of the importance of more and better healing work in our Movement, she asked if I had been careful to keep a record of my own cases of healing for future reference. I said it had never occurred to me to take any particular note of them. To this Mrs. Eddy replied with earnestness as near as I can recall her words, 'You should, dear, be faithful to keep an exact record of your demonstrations, for you never know when they might prove of value to the Cause in meeting attacks on Christian Science.'"

Here we have proof that our Leader considered the records of Christian Scientists of historical value. We know that she considered the history of the building of The Mother Church to be important, and that it would take its place as a further and important extension of the Master's teachings.

The history of the Children of Israel proves that nothing in human experience just happens. The world suffers because of its inability to trace cause from effect. War comes to nations, and individuals remain in the dark as to its causes. They pray for peace without realizing that the causes for war must be removed before peace can be permanent. A cessation of war that comes because nations become too weak and depleted to fight is not peace.

Mrs. Eddy called these simple rules, Commands to the Children of Israel, because she was writing them for pilgrims whose history was to be recorded

and interpreted spiritually in order to benefit and help mankind. From this simple fact comes the authority for declaring that the history of the Founder of Christian Science is a present-day extension of the Bible. The Bible is a record of lives and events that were interpreted spiritually by those who had the insight to do so. In its pages we find cause set forth and linked to manifestation. Thus it proves that mortals are not the victims of circumstances. For every effect there is a mental cause that can be detected. This being the case, the correction of every discord and error becomes possible.