

MARY BAKER EDDY
FULFILLS PROPHECY

By
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BY THE SAME AUTHOR

MARY BAKER EDDY IN A NEW LIGHT (1932)

AUTHOR'S PREFACE

Following the publication of *Mary Baker Eddy in a New Light*, the author realized that his analysis of Mrs. Eddy's life, spiritual qualities and works, as set forth

therein, while revealing, and while introducing his readers into a closer understanding of that prominent religious leader, still left much to be disclosed in other than a biographical sense. Considerably more had to be said regarding the soundness of her doctrine and the authenticity of her work, along with further indications of her support by divine prophecy.

Pursuant to these motives the present volume was prepared; not as a sequel or addendum to *Mary Baker Eddy in a New Light*, but rather, a full and completely independent work. The author offers these further views in the belief that the evidences and analyses herein submitted will assist many readers immeasurably in appreciating more than ever the true and everlasting benefits given to mankind by the advent of Mary Baker Eddy.

It is the authors earnest conviction that this serious study of the woman who founded one of the very few large religious movements ever to be born and fostered in the United States, will prove of interest not only to the Christian Scientist, but to the student of American history, the theologian, and the intelligent layman as well.

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Fernand E. D'Humy

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The Apostle John says: “There is no fear in Love, but perfect Love casteth out fear He that feareth is not made perfect in Love.” Here is a definite and inspired proclamation of Christian Science.

Mary Baker Eddy in *Science and Health*

Chapter I

A New Realization

America gave Mary Baker Eddy to the world. In turn she gave it Christian Science, and the latter is freeing man in a material sense from mental bondage. Since this noted person came on Earth, great strides have occurred for the good of mankind. Countless human beings have been freed from sin, sickness, discouragement and poverty, and their lives converted into useful happy lives. In consequence of this one life, a great spiritual wave was launched and is moving over the Earth irresistibly, carrying on its crest the word of Truth. There are many echoes reverberating along the way which reach into far corners and

byways for the benefit of those who may reside there. The way of Truth has been opened to all who may wish to seek it. The one who brought this into reality mingled freely with people of her time, and her personal life has been recorded so that the one who fought so valiantly for the good of mankind would be known intimately to posterity. She would be known by her work and by the good that work was to do by lifting the world to a higher spiritual level.

Mary Baker Eddy lived her life in the service of her fellow man. She lived that men may gain a better understanding of their own true selves, and thus be freed of the ills which befall them when they do not know that there is but one divine Mind—Mind which governs all things that are good. First she trained and prepared herself for this great human task, that she would be wise and commune with God; that she could hear and understand His voice in revelation whenever it was her privilege to be in divine communication with Him. Then she diligently unveiled the Truth and organized its teachings that they could be spread before the multitude. Next, she built firm foundations upon which to test her teachings that they might serve mankind eternally. All of this was done in the span of one human life, a life which worked unceasingly.

It is not possible to study the lives of great people—those who have given to the world things that have been worthwhile—without a dawning realization that they were sent among men for a distinct purpose fitted to the times in which they lived. History abounds in instances which clearly denote a divine objective associated with great lives and great movements in world affairs. The Old Testament contains a wealth of examples of men chosen by God to enlighten and guide His children in their passage on Earth. The prophecies in the Old Testament that led to fulfillment as recorded in the New Testament convincingly denote a consistent long-range objective of a Supreme Governing Power in guiding the destinies of man.

Jesus Christ, the son of Mary, who found favor with God, has divinely become the focal point of Christianity. It is unquestionably and universally acknowledged that He, the Son of God, was sent to enlighten

mankind spiritually and free it of the bondage in which it had become so sorely enmeshed. It was through the Christ in Him that He was able to make known to men the blessings of God's laws. His mission is well defined, not alone in the Old Testament but also overwhelmingly in the New Testament, and in the events of subsequent years which gave more and more evidence of His sonship. With the passage of time, the meaning of His teachings and demonstrations become increasingly understood. His favorite title of Himself was: The Son of Man. No other title could be better suited to the One Who came on Earth to shed light where darkness prevailed.

It is through man only that God expresses Himself to the human race. Therefore, it is natural that His Son should have come on Earth as Jesus, the Man among men, One Who spoke their language and lived their ways; a man who was versed on the practical side of life; One Who had served His apprenticeship as a carpenter in the little town of Nazareth where he grew up, yet Who divinely prepared Himself for the mission on Earth for which His Father had sent Him; a Man full of courage yet overwhelming with love; a Saviour of men in His own and in future generations. The grandeur of His character made Him stand out as a brilliant light in the midst of all men. His divinity gave Him authority to claim His sonship and to directly appeal to our Father in Heaven. He was Deity embodied in human form, living among men, unfalteringly serving as their teacher and benefactor. It is He who gave Christianity to the World. It is He who launched a reform which led men closer to God.

An inward urge to be about His Father's business must have constantly been with Jesus when still a lad. An awakening of the inner consciousness that He was sent on Earth to awaken men to their true relationship to God must have grown in moments of solitude when resting between His labors as a carpenter and when away from His playmates and associates. A realization that He must prepare Himself for His divine task must have persistently dominated His thoughts. Evidence that He diligently prepared Himself at an early age is quite marked because of His intimate knowledge of the Scriptures which was

manifested at the age of twelve when He appeared before the doctors in the Temple at Jerusalem during the Feast of the Passover, and later by his many preachings during His three years ministry. Never did He relax in carrying God's message to His fellow men and during His ministry He prepared the way for His words to live forever. Patiently He taught the truth to His disciples and told them, "Go ye into the world and preach the Gospel to the whole creation." By example He showed them how to commune with the One Father, and at the Lord's Supper He sealed the bond of brotherhood which was to be simulated through the ages by Holy Communion. He demonstrated that service to one's neighbor cannot be too lowly by washing the feet of His disciples.

Not only are men divinely chosen for special missions on Earth, but they are divinely guided and prepared for the tasks assigned to them. Even before birth divine purpose is evolving in preparation for the arrival among men of the one especially chosen to give especial service to mankind. How patent this is in the workings of destiny and especially in the coming of Christ Jesus! The prophecies in the Old Testament attest His Messiahship to a marked degree. His three years ministry which fulfilled these prophecies sets Him apart from other men as One Who was given authority by divine power.

His keen knowledge of the Scriptures enabled Jesus to recognize the prophetic events of His own life, including His crucifixion and resurrection. He did not hesitate to make known to those who sought Him at the empty sepulcher that He knew of the Scriptural prophecies concerning His own life and how slow He regarded those who recognized not these facts.

And when they found not his body, they came, saying that they had also seen a vision of angels, which said that he was alive.

And certain of them which were with us went to the sepulchre, and found it even so as the woman had said; but they saw not.

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

Ought not Christ to have suffered these things, and to enter into his glory?

And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning Himself.

These words of Jesus cannot be lightly taken, for He was not only an informed student of the Sacred Narrative but understood its full spiritual meaning and knew it was authentically given to men for their guidance. He knew it was the chart of history outlining events from the creation and fall of man to the time of His generation and for generations beyond His. He knew that all who truly desired to lead exemplary lives could safely pattern their deeds by the lesson woven in those holy pages. He was sure that these lessons were revealed to God's children through divine inspiration. He knew that all events came about as parts of a divine plan and that there was no beginning and no ending. Although Abraham was born some two thousand years before Jesus, did Jesus not say to His disciples, as regards Himself: "Before Abraham was, I am" (John 8:58): showing that He wished it to be understood that time is only imaginary and that what was in the past is today, and what is today was in the past? As strange as this may seem to present-day thinkers, science is now proving the truth of this statement.

In subsequent pages it will be shown how Mary Baker Eddy confirmed what, in later years, science disclosed. She was ahead of her times in her knowledge of the physical sciences because she had a keen understanding of the laws known to and practiced by Christ Jesus. It was through her intensive studies of His healings and of His words that she became able to impart to others an understanding of how to practice Christian healing. She combined a wide range of spiritual knowledge with that of the physical sciences, thereby enlisting both in bringing to her hearers an understanding of the truths taught by Jesus.

As we look back on history we see a divine pattern woven all through the establishment of Christianity and equally so in its projection through the centuries following. Early prophecies were recorded in a manner which lend weight when the events through which they become fulfilled

are reviewed. These fulfillments were very necessary as a means of insuring the acceptance of the Messiah as the way-shower following His passage on Earth. The forerunner, John the Baptist, and the disciples, played parts in the divine pattern. We cannot omit from it the many other characters recorded in the New Testament. For instance, Herod and Pilate contributed important although unenviable parts in the recorded history. These parts assured the life and work of Christ Jesus being made known to future generations. The parts they played gave drama to Jesus' condemnation which effectively added human interest of sufficient note to impress the scene indelibly on the memories of those present, and through them be passed on to future generations.

The many characters contemporary with the life of Jesus were a necessary part of a pattern divinely arranged for the purpose of giving Christianity to the world. This is true, even to those poor individuals who were healed of their ills. Each and every one of them fulfilled a definite mission in God's purpose to awaken men to their true relationship to the One Governing Father. Every life is a mission, every existence is an aim. None are just alike but when taken collectively they merge into a structure which rounds out man's destiny. We sense that there is the good and the bad but observe in life's trend a steady rise for the better. This forward uplift over the ages is definite although it may appear otherwise when viewed at too short a range.

Mark, the disciple, wrote the first Gospel which provided the pattern for the other three Gospels, Simon Peter, although a simple fisherman, plainly was divinely guided in his career. After Christ had risen, Peter conscientiously and devotedly carried on the work of his Master, and it is to him that credit is given for the establishment of the first Christian Church. In the whole pattern which unfolded Christianity, we cannot overlook St. Paul who was born at about the same time as Our Saviour. Here again, divine guidance is to be seen in the manner of young Saul's education.

To receive his training as a rabbi, Saul attended the university at Tarsus where he gained the ambition to attend the college at Jerusalem

which was noted as an educational center for Jewish rabbis. It was there that he absorbed the influence of Gamaliel, the Great Rabbi, a Pharisee of note and of lofty character. Through him he became a fluent preacher of the Jewish gospel. This divine preparation fitted him well for the great work which he undertook after conversion to the cause of Christ. History which followed convincingly records how Paul's work carried forward God's plan for Christianizing the world. Paul's preachings and epistles added to those of Simon Peter, John and Jude, indelibly registered Christ's teachings which have come down to us through the centuries. Energetically and thoroughly Christian truth was preached in city after city and by the wayside, winning many converts who devoutly accepted the teachings of the Master so ably presented by Paul.

And so we see in the progression of history example after example wherein men and happenings fitted into the overall pattern wrought by the Supreme Governing Power.

The pious faith of the early Christians which prompted them to live exemplary lives and gave them fortitude to suffer great tortures and even cruel deaths in preference to renouncing their Christian beliefs and their simple lives of mutual love, clearly was a part of the divine plan of carrying forward the objective for which Christ Jesus came on Earth.

These early Christians attracted much attention because of the sacrifices they accepted with unresentful resignation and, through their glowing example, converts were inductively won to their religion of brotherly love. Through these attributes Christianity was given a footing which grew ever stronger with succeeding generations. Since these early days the world has witnessed many great Christian leaders who were sent into the world to fulfill important events at the proper time and place whereby God's love has been and will be increasingly exercised by His children on Earth. Each of these noble souls contributed a mite towards the goal—peace on Earth among men. But the path has not always been upward. In fact frequently it has been beset with incalculable obstructions and sufferings through elements of

selfishness, greed and corruption. Under the guise of Christian righteousness, there were men who willingly tampered with God's laws and imposed painful periods upon Christ's church, causing upheavals and dissensions which confused the clergy as well as the laity. None can say that these obstructions were not a part of the divine plan of leavening the whole and bringing purity to the surface. To support such a belief, we have the example of Judas who betrayed Jesus that the Scriptures of the prophets might be fulfilled.

Again the world was to be blessed by a new awakening of God's love, for the time had arrived whereby men would be receptive to more Christian light. On July 16, 1821 a child came into the world at Bow, New Hampshire. She was named Mary and was the daughter of Mark and Abigail Baker. When the child was yet unborn her mother Abigail received a premonition that the child in her womb was holy and consecrated and set apart for wonderful achievements. This intuitive conviction was so marked and persistent that there can be no mistaking its import. Unquestionably this child was sent into the world to perform a definite mission. Later, it was to be disclosed how her life and work filled an important place in the divine pattern of Christianity. She gave Christian Science and this noble gift is well known the world over today. Her childhood life and various experiences in early womanhood, followed by the performance of the mission for which she had been sent, bear evidence that she was divinely guided through her life and truly was a messenger from God. The world was entering an era of spiritual reforms which we can now see, as we look back on past events, were in conformity with a divine plan. A pattern was being molded for the betterment of human beings. Let us take note of four related movements of world importance which transpired coincidentally.

A year preceding Mary's arrival on Earth, a baby girl was delivered by God in Florence, Italy. This child was of well-to-do English parents by the name of Nightingale. The baby was named Florence, after the town in which she was born, and like Mary was spiritually endowed. At the age of sixteen, when residing with her parents in England, she heard the

voice of God calling her to His service. Also like Mary, her desires to follow her inspired dictates were bitterly resisted, which brought sorrow and hardship upon the one who recognized the shallow and immoral life of her surroundings. The call to duty never left her and at last she was launched into the fulfillment of her destiny. Florence Nightingale is now known the world over and always will be known by a grateful humanity for what she accomplished.

Not least known among the great reformers is Clara Barton, that indomitable worker who founded the American Red Cross and who was its president for twenty consecutive years. From early childhood an inward urge to help the distressed and suffering led her footsteps along paths where her practical help became available on the battlefields of the Civil War. History records her heroism and the effective relief work performed by this remarkable woman.

There was another famous woman who lived and worked during the same span of years as did Mary Baker Eddy. Her name is Elizabeth Blackwell who is well remembered for her work which made it possible for women to follow medical careers. Before her day, the door to medical practice had been tightly shut to women, not only in America but in all countries of the world. She, too, heard a voice calling her to duty.

The coincidence in the lives and works of these three great women cannot in any way be attributed to mere chance. A study of what took place during that given span of the calendar, overwhelmingly discloses a divine purpose at work destined to rescue mankind from ills imposed through misguidance in human affairs. There was a great need for reform in the whole field of medical practice and nursing. The conditions of sanitation in hospitals, both civil and military, were deplorable to the last degree. Neglect, filth and immorality prevailed. Florence Nightingale devoted her life to bring order out of chaos, and honorable conduct where before honor had been absent.

Through shortsightedness in the medical profession the practice of medicine was exclusively conducted by men. Patients were thereby

deprived of the especial care which a trained woman could give because of the keener intuitive faculties with which womankind is especially endowed. There was a pressing need of reform and it was successfully brought about through the life work of Elizabeth Blackwell.

Clara Barton recognized that a readiness to serve in times of emergency could be assured only through the establishment of a nationally governed organization. Through her foresight and untiring effort, that beneficent organization, The American Red Cross, came into existence.

In these three instances named, we have seen briefly how three women, on separate continents, one English, two American, devoted their lives to bring about reforms and improvements in the care of sick and injured people.

A fourth woman, Mary Baker Eddy, the subject of this book, devoted her life also, to overcoming human suffering. Her work differed from that of her two contemporaries in that it enlisted divine and denied the reality of matter. It reached far beyond the relief of physical suffering by physical means for she discovered that all human ills could be expunged by enlisting the right attitude of mind. She evolved a theology which is obliterating suffering and benefitting millions of people the world over.

Although widely separated, the work of these four women paralleled in their objective purposes, and, strange as it may seem, their years on Earth – 1820-1910 – were coincident, a span of ninety years for each. Each lived a full life, each met opposition, each suffered hardships, and each was successful in her respective undertaking. The divine purpose cannot be deflected. It is infallible. It is God's law. It is His will. It is the working of a divine long range plan. From Kingdom Come the world has advanced in its manifold ways through a Heavenly power exerted through man. For each of these great movements a woman was chosen because women not only possess keener intuitive faculties than do men, but because when they are spiritually-minded, they more faithfully and selflessly respond to divine promptings. Clearly the time had arrived for

those four chosen women to come on Earth and bring with them reforms for fulfillment of the divine plan.

When God undertakes a great work on Earth, He chooses someone for the task and prepares that one by the discipline of His law. When God chose Mary, He led her through a long period of trial. The road she traversed was no easier nor shorter than that followed by many of the prophets and disciples who preceded her. She was not cradled in luxury nor fortified by influential people. Her journey was a lonely one although it led through a maze of human activities. She sensed not that the adversities she encountered were purposely placed in her path to strengthen her character and to give her an understanding of the weaknesses of human beings and of the ways of the world, yet she patiently endured them. While, in early life, she was not unconscious that she had a mission to perform, she did not associate her experiences as purposefully coming from God. Only in later years did this truth dawn upon her and then she was grateful that no sacrifice on her part had been withheld. While she entered the world spiritually endowed, her power was relatively small in the beginning and became greater and greater until it became supreme. Only by diligence and persistence in her quest for knowledge and for self-understanding was she able to prepare herself for the work to come. She never faltered when seemingly impossible barriers rose before her. She removed them a little at a time through the exercise of patience and love.

Mary was conscious of this progressive growth, as we can see by her thoughts on the subject: "In the midst of imperfection, perfection is seen and acknowledged only by degrees. The ages must slowly work up to perfection. How long it must be before we arrive at the demonstration of scientific being, no man knoweth, -- not even the Son but the Father, but the false claim of error continues its delusions until the goal of goodness is assiduously earned and won" (S&H 233) Looking back, how clearly it is to be seen that Mary was divinely chosen for a special mission and that the way had been prepared for her as it had been prepared for Christ Jesus.

Jesus lived in an age when there were no printing presses. The Scriptures of the prophets were recorded and copied by scribes and copies were so limited they could reach only the hands of the privileged few. The common people learned what they could of their contents through teachings and preachings by the rabbis. With these limitations, it can be seen how it was necessary for Jesus to freely mix with the multitude, personally teaching God's laws and demonstrating them by healing the sick and raising the dead. It was a slow process but His mission was effectively registered. For many centuries afterward, Jesus' work was carried forward by the aid of scribes and by personal teachings. Not until the advent of the printing press did copies of the Bible become commonplace and it then became possible for the masses to receive unadulterated light. Through the printing press a new era of enlightenment had been given to man. There is to be seen in this development the further unfoldment of the divine Christian pattern. It was not until 1456 that the famous Gutenberg Bible of Germany was completed, and in 1535 the first complete printed bible in English appeared. Henceforth machinery was enlisted in spreading Christianity.

Chapter

SELF-PREPARATION

The forty-five years following the birth of Mary Baker Eddy were formative years – years in which she was, by an all-governing power, carefully prepared for her mission. She was given spiritual discernment and gathered an understanding of human nature and a knowledge of the customs of society. They were years of intensive training and were especially suited to yield those great accomplishments made during the second half of her life. She entered the world with a nucleus which progressively unfolded into a womanhood possessed with a transcending mentality – one which clearly discerned man’s relation to God; one which could differentiate between the spiritual and material; one which sensed that there was no beginning and no ending; one which envisioned God and Mind as the same entity; one that recognized God as the personification of Love; one that reasoned and could prove that matter was non-existent; one that held God to be all in all; one that realized that her presence on Earth was for the purpose of freeing her fellow man from the bondage imposed by material thinking; one that was convinced that all the truths relating to life were contained in the Holy Scriptures. These and many other truths were with exceeding clarity illumined within her. The purpose of her life was well defined and the years ahead of her were to be devoted to its fulfillment.

Plainly it was Mary Baker Eddy’s mission to restore Christian healing to the world and to encourage new interest in and a better understanding of the Bible. Faith in herself grew stronger as she became more familiar with God’s word, as set forth in the Scriptures, and with its growth, humility and gratitude filled her heart. She grew ever thankful that God was so good to the believer and that prayer when sincerely uttered would be lovingly fulfilled. She became sure that her spiritual

understanding had been divinely given her and that she could use it unflinchingly for the benefit of those who needed guidance. This was a power indeed but not her own. It was from above and only to be used when directed from above. Because of this she must have realized that self-control should never be allowed to get out of hand. She must be sure that personal likes and dislikes would not sway judgment. It was thoughts like these which led Mary to become the modest self-effacing woman that she was and which, as we shall note in subsequent pages of this book, become important contributions to her mission.

All through Mary's life may be traced a will to adhere to the principles she learned in her Bible. This book was always with her from early childhood till the time she was ready to depart this earthly sphere. When a little tot, many of its passages she took for granted but by degrees her questioning mind probed more deeply into their meaning. Only through many years of close application was she able to unveil the lessons that were there awaiting a seeker in search of truth. Only through solitude and when an inner feeling of communion with something external to herself was perceived was she able to best glean that which was awaiting her. Each step taken in this way increased her faith in a Supreme Power and influenced her to seek further enlightenment.

The power to invoke God's law on behalf of man, as demonstrated by Christ Jesus, was freely practiced by His disciples and the early Christians, but with the advancing years and man-made dogmas doled with involved ritualism, healing of sickness and sin were no longer the functions of Christians and Christian churches. Except in rare instances of miraculous healings, men were unable to lean effectively on Christian understanding for relief from their ills and transgressions. Therefore it became Mary's purpose to disclose the true science so effectively demonstrated by Jesus and practiced by early Christians. This she did in the form of Christian Science.

What an advantage Mary had over Jesus in spreading her teachings! Printing presses were at her command and they were liberally employed

both by her in her cause and by others against her doctrines. What occurred in a circumscribed scale in Jesus' time became far-reaching in Mary's. During His three years mission, tens of thousands heard Jesus or learned what He said. During Mary's constructive years millions upon millions heard through the printing press the lost meaning of Christ's message, and the same millions, through the same medium, witnessed disbelievers denounced the truth of her doctrines. The pros and cons were conducive of public interest in both eras and served to clarify and establish God's message and to set it on a firm footing. Each method was suited to its time and the interval and events between eras were necessary for spreading and assimilating that which Christ and the early Christians brought into the world.

Notwithstanding the availability of the printing press and the use she made of it, Mary, like Jesus, was always in the midst of people. Her work commenced with personal contact with her fellow beings and so continued till the end of her mission. She associated with them, conversed with them, taught them, lived with them and organized them. She was a spiritual person divinely sent and divinely guided, yet human in every sense of the word. As mentioned before, God performs His work among men through the medium of human beings. Therefore it was essential that Mrs. Eddy exemplify human traits to a high degree if she was to be successful in spiritually aiding her fellow beings. We are told in her biographies that she possessed an attractive and winning personality. So we see there was no essential missing in the divine pattern. Also, like Jesus, she was uncompromising with truth but always kindly and patient and ready to aid those who came for relief and advice.

For many years Mary had been preparing herself for such work and now she must avail herself of opportunities which opened themselves to her. These may be encountered only by mingling with people in a human way, through an exchange of brotherly love leading to mutual understanding. When the latter is gained, the most effective good results. When controversies arise and are thrashed out in an

atmosphere of goodwill, truth will rise to the surface and point the way to harmony.

Mary imparted to others the knowledge that had been divinely given her not only through teaching, lectures and preaching, but, as already indicated, to an important extent, by her writings. Through years of concentration she wrote the famous textbook *Science and Health with Key to the Scriptures*. This medium enabled her to impart Christian Science to thousands of students the world over. Today a copy is to be found in the hands of every Christian Scientist in the world. There is no textbook so diligently used daily by so many adults as this one. The Bible together with this textbook serve Christian Scientists in their daily lessons and in their Sunday services. It is a book written through divine revelation and contains a wealth of spiritual truth. Its pages may be opened haphazardly and there always be found a worthwhile lesson. It is full of spiritual and human understanding. There is no happening in our daily lives for which some sentence or paragraph does not helpfully apply. The breadth of its teachings is beyond human comprehension. It surely was written by one who was divinely inspired. During the years of its writing there was a constant and strong urge within Mary to apply herself unceasingly to this great undertaking.

Although Mary's many activities, which were so essential to the founding of Christian Science, required much personal attention, she invariably made opportunities for periods of solitude during which she served as a scribe for recording God's word. It was during these quiet intervals that *Science and Health with Key to the Scriptures* was written and it truly was a work of revelation. Intervals of solitude were all important to Mary – as they were to Jesus. It was during His forty days in the wilderness that there was revealed to Him the true path of His mission.

Following the period of writing the textbook, thirty-five years elapsed between the first and last editions which appeared during Mary's lifetime. In that interval an approximate total of 380 editions were printed. During these successive editions Mary earnestly worked to

make her book more accurately express the meaning imparted to her through divine revelation. Seldom had a day gone by without some time being devoted to this work of love. It was essential that the profound truths she had to deliver be couched in language easily understood by the multitude. Christian principle was to be revealed to men and women who were accustomed to think only in material terms. Therefore it was not easy for them to understand their true inheritance – their relation to God – spiritual harmony – Love. There were many minds to be reached; many ways of thinking made it necessary that a single thought be couched in diverse ways, because one way of expressing a thought might be understood by one and not by another. So there is to be found somewhere within the pages of *Science and Health with Key to the Scriptures*, by any earnest seeker, a clear presentation of the subject in which he may be interested.

Jesus lived in the midst of simple surroundings. The world had not yet achieved the degree of mechanization that existed in the latter half of the nineteenth century, but human nature was much the same then as it is now. There were good people and bad, rich and poor, educated and illiterate, rulers and the ruled. There were merchants, traders, farmers, shepherds, fishermen, masters and servants. In those days cities in Palestine were not as large as are many in the West today and their artisans relied more upon their individual skills aided only by simple tools. Educational centers served only the privileged classes. Religion filled an important place in community life. Its ritualism was involved and tediously yet strictly observed by the Jewish clergy and laity. The people as a whole were devoutly religious. Yet oftener than not the true teachings of the prophets, as recited in the Scriptures, were not clearly understood, and rituals were apt to be followed blindly without spiritual enlightenment. Splendor, pomp and display in the synagogues gave prestige to the rabbis which inspired many of the congregation to obey blindly the teachings and to give their patronage. Sacrifices of poor dumb creatures to the pleasure of Almighty God were supposed to bring forgiveness of sins and rewards that were unobtainable without such cruel bribery. Ceremonial offering of blood

was a religious custom that had come down through the prophets for many generations and was regarded as an expression of individual and collective devotion. The more perfect the creature whose blood was offered, the greater was supposed to be the appeal to their God. Truly there was need for the Messiah's arrival – need of God's love to fill the hearts of people and teach them that cruel bloody sacrifices were not part of His law.

While Jesus lived in the old world, the Biblical world so ultimately associated with the lives of the prophets, Mary Baker Eddy lived in the new world where its early settlers came to obtain religious freedom. Two and one-half centuries before Mary's time, there was a great religious persecution in England causing many persecuted people to seek religious freedom in Holland. Later many of these left Holland for the unexplored continent of America. The journey of the Mayflower and the landing of the Pilgrims at Plymouth are history well known to all Americans. Later, these Pilgrims were joined by others who came direct from England. These colonizers steadily increased in number until our great nation, the United States of America, became established with its famous Constitution giving freedom of worship to all.

As we have seen, the early settlers of New England, who were largely English and Protestant, had come over to this continent for motives of conscience. As their numbers increased with the passing of time, the idea of religious liberty in some church circles became somewhat restricted. The liberty for which their forefathers had come over and which the Constitution intended by law to give, was largely lost sight of in religious controversies. Those who were most zealous in maintaining their own religious views were the most ardent in suppressing those of others who did not agree with them. Divisions in churches, with separate meetinghouses, became commonplace and those who did not regularly attend the services of one denomination or another were regarded as black sheep and were ostracized. There was a tendency to make religion more impressive and a substitute for goodness and attendance more important than actions of true brotherly love.

When Mary was a child, the religion of her parents was narrowly interpreted and departure from its set dogma was not kindly tolerated and was especially frowned upon by her father, Mark Baker. As we have already seen, the child had, from an early age, been an ardent student of the Bible. It was a book she loved and it was her constant companion. She was divinely guided through its pages and in them learned that God was a God of love and not a God of wrath. The universality of God's love revealed in the Gospel inspired her with unbounded faith in Christianity. God became as one with her and a comprehensive reality.

Mary's understanding of the teachings of Christ was independently reached by her father's belief – and that of the Church dignitaries – in a wrathful God and in hell and damnation, which prevailed at the time. Here we see an innocent child tenderly led by God's hand along a path of love and spiritual perfection. God's work was so well done that this little girl could not be swerved into losing her faith in the all-goodness of her Creator, even when Mark Baker severely chastised her for departing from the dogma of his forebears.

At the age of twelve, when Mary was examined for admission to the Congregational Church at Bow, New Hampshire, the pastor of that church was one of the old school who was immersed in the strictest Presbyterian doctrine. He questioned Mary as to her religious beliefs and was shocked that his candidate would not concede to his Calvinistic teachings. When he insisted on knowing when Mary had acquired the new faith, she responded that she could only answer him in the words of the Psalmist: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." (*Retrospection and Introspection*)

Here was a child who was so sure of the meaning conveyed by the Gospel that she knew she would be false to her faith if she accepted the religious beliefs of her elders. This she could not do and remain true to Christ Jesus, but there was no bitterness in her heart in consequence of the ordeal, as her answer, just quoted, implies. She trustingly placed her

understanding in heavenly hands and would abide by the judgment that would divinely follow.

In this experience, where Mary appeared before the elders of the church, we are reminded of Jesus who at the same age was found by His parents wisely discoursing with the Doctors of the Temple during the Feast of the Passover. Jesus, like Mary, was sure of the soundness of his own thoughts and with assurance was prepared to debate them with others.

In those early years when there was so much tension over Mary's theology, she was greatly comforted by her saintly mother who gleaned the truth of her child's divinity. A mother's sympathetic love and understanding did much to sustain the sensitive child in patience and in love for those who opposed her way of thinking. Never did she resent efforts to change her views but patiently listened to the earnest appeals of her father and others who were anxious to have her accept without question the dogma of her forefathers. Her young heart beat with a passionate desire to meet their wishes but a still small voice kept telling her that they, as yet, had not awakened to the truth which was unfolding in her mind, the truth which she gleaned in the pages of her Bible. The truth could be revealed only by careful study and revelation. Already she had studied with a fervent heart and in doing so felt the presence of Love. It would be her purpose to diligently continue her search for truth and to listen to the voice within her.

During the years of preparation for her God-given work, Mary Baker suffered a constitutional weakness and at times was burdened with invalidism. She turned these handicaps to her advantage by using the time for study which otherwise would have been idle during those periods of rest and quiet, enforced through physical weakness. With her keenness of mind she acquired a fund of knowledge and deep wisdom quite unusual for one her age. When she felt strong enough to help others, she served as substitute teacher at the local academy, taught Sunday School and at one time had an infant's school of her own. She further occupied herself by writing for newspapers and periodicals.

These activities contributed to her education and advancement which served her well in later years.

Paralleling these growing years of Mary, New England was progressing to a freer outlook on life. New thoughts were coming to the front, domestic life grew less irksome through the advent of improved machinery. Inventors were busy devising means for the production of better and less expensive commodities, thus contributing to a higher plane of living for all people. Drudgery was giving way and more time was available to more people for intellectual pursuits. Newborn ideas were evolving which stimulated interest in many subjects. Among those, literature, science and religion were popular and there arose uncertainties as to the rationality of certain religious doctrines. There was a yearning for more light beyond this mundane existence and among those people interest grew in occultism. In nearly every town spiritualists were to be found who professed to serve as mediums for communication with the spiritual world. They were sought by many believers who wished to hear from their departed loved ones. Séances were commonplace and were well patronized, and various forms of occultism were practiced as best suited the medium and audiences.

There were others whose interest leaned more toward the philosophies of life and who sought clearer interpretations of the Scriptures. Sermons delivered from the pulpit were made as enlightening as was possible within the limits permitted by the accepted doctrines of the respective denominations. This atmosphere of quest made Mary's work timely, but when it appeared on the horizon its Christian meaning was unrecognized. Neither was she recognized as God's messenger – one who had come among men to deliver them from wrong thinking.

Again history was repeating itself for if we look back nearly two thousand years, to the days of Caesar Augustus and Herod, we see the people of Israel experiencing unrest. Something was missing from their religious and social lives. They looked for an awakening which would bring about freedom and open new vistas to a world of idealism. Long

ago the Scriptures had promised a way-shower, a Kind of the Jews who would deliver them from allegiance to an Emperor in Rome. Restlessness was increasing with each year of waiting for the Messiah foretold by the prophets.

Expectations were high and the people were ever watchful for the arrival of the one who would prove their salvation. When John the Baptist appeared preaching in the wilderness of Judea, announcing that the kingdom of heaven was at hand, and calling upon his followers to repent and confess their sins and to be baptized in the River Jordan, his hearers mused in their hearts whether he was the Christ, or not. They were told that there was one mightier than he who would baptize them with the Holy Ghost. Yet, when Jesus appeared, He was not recognized as the one they were expecting. The people marveled at His works and His wisdom, but very few discerned that He was one from God and for whom they were waiting.

Like Mary Baker Eddy, Jesus had a few followers who became his disciples, also many interested and curious bystanders and critical enemies. They witnessed Him heal the sick, restore sight to the blind, and do other miracles, but, notwithstanding these wonders, there were many who could see in Him only an earthly man who came from Nazareth – one brought up as a carpenter. To them, surely, He was not the way-shower foretold by the prophets. Such a one could only come direct from Heaven, but the means of transit or transformation had not yet been deciphered.

So far as the ordinary observer was concerned, neither did Mary Baker Eddy differ from ordinary people. She was a farmer's daughter brought up on a New Hampshire farm. In middle life she lived in poverty with plain people in various boarding houses in New England towns, and in these places studied and healed the sick and restored sight to the blind. Although outstanding in all ways, there was no awakening in the minds of most of those in her community as to her affinity with God – that she had been appointed in His work. She was one like themselves but was peculiar, with new theological ideas. It was not until future

years that it was discovered that she was truly in God's service and divinely guided in all her footsteps.

How blind people were when Jesus lived, and likewise in the days of Mary Baker Eddy, to the meaning of events of their respective times! In both eras vision did not go far beyond individual events and fell short of comprehending the divine pattern being woven for a larger purpose. This is usually so, for we know not what really transpires until history discloses the all-inclusive meaning of the events thus recorded.

How well Jesus understood human nature for did He not testify that a prophet hath no honor in his own country! His disappointment was keen when he preached in the little synagogue of His hometown – Nazareth – and found his listeners unsympathetic to the wonderful things that they heard about this carpenter's son whom they had known from childhood. They felt themselves wise enough to know that He was no prophet and scorned the claims made for Him by those misled people of other places who knew not His history. These Nazarenes knew His brothers, James, Joseph, Simon and Judas, also His sisters. Why then should they believe in the miracles reported of Him? "And he did not many mighty works there because of their unbelief." (Math. 13:58)

Likewise Mary Baker Eddy was moved to visit her home folks and returned to Tilton, New Hampshire, for a short sojourn. While there she effected an amazing cure of her niece, Ellen Pillsbury, who was critically ill with enteritis, but this demonstration, as real and remarkable as it was, had to effect in building confidence in Mary's theology. Her beliefs were rejected as untenable with the family doctrines. Accordingly, God's loving messenger, with a heavy and forgiving heart, returned to her former fields of labor, knowing that there was one who would not abandon her, the one she called "Love". She would continue in His service until her mission was completed. To be rejected as one having unsound thoughts was no new experience for Mary Baker Eddy. There lingered in her memory her childhood days when her earnest father, Mark Baker, was wont to fly into torrents of anger because of these same beliefs which she had gathered from her Bible. Here, again, we

see those who are intimately close to a person who has risen above their common level, unable to discern transcending heights in the one who was brought up among them.

A person's heart-belief does much to govern one's destiny. It is a belief that comes from something higher than that which is derived from plain reasoning. It is a belief that comes from an intuitive source, one divinely given and unconsciously received. Sincerity always accompanies it, and it is harbored with undying faith. Therein is the nucleus around which character is built. Man thereby becomes true to himself and true to the principle which he fosters in his soul. It is then he conscientiously pursues the course which the inner self impels. It is such heart-action which brings about great achievements for world advancement. Those who have given most to their fellow men are those whose heartfelt beliefs beat strongly and constantly, thus creating persistence and endurance to bring into reality the purpose at hand.

When we view the lives of great men, we see how truly and effectively heartfelt beliefs work. How could Abraham Lincoln have been the great man that he was, unless he fostered strong heartfelt beliefs in his great deeds and decisions? Let the reader review the lives of Christ Jesus, St. Paul and Mary Baker Eddy, and search therein for the heartfelt beliefs which governed their lives. He will then understand the full meaning of this heart-impelling power and how one is moved to faithfully obey the dictates of his soul.

The beliefs of which we speak – those which come by intuitions – always convert thoughts into action. That is why we witness in those who are possessed with this impelling force a constant urge to perform their God-given duties. Personal discomfort and sacrifice are no deterrents when there is duty to perform! Selflessness prevails because the task at hand is more important than self; it is performed for others that they may benefit according to the directing power from above. It is the flux of Love seeking a place among men which is being brought to them by one of their own kind, one who is in rapport with his Heavenly Father. We find in such persons, those who have conquered themselves,

those who have achieved self-control, suppression of passion and self-indulgence; those who encompass singleness of purpose, repression and endurance, and who have been given fortitude to carry forward in face of opposition and adversity. These are the people who work untiringly for their fellow men – who work without thought of self-recompense. These are the people who are given a place in the divine pattern of Christian progress.

Look again upon the life of Mary Baker Eddy, search her every action, thought and word from early childhood to the time she departed this mortal world. Then compare what you find with all recorded Christian history. There will be revealed to you that no single person since the days of Apostle Paul was better prepared and contributed as much to Christianity as did this God-sent noble woman. Mary was intensely practical in the way she trained herself, evolved her theology and dispensed it to fellow human beings. All this was accomplished while adhering to the social customs of the times, and by molding her thoughts into indisputable statements which when honestly analyzed would carry conviction as to their verity. She was single and direct in presenting her teachings, and there was no fiction in her exchange of the human thought for the divine, the unreal for the real, error for truth, the metaphysical for the physical. All is laid bare in unvarnished simplicity.

Mary Baker Eddy's whole life, from early childhood, was spent in the work of our Lord. Her education and all earthly experiences formed part of a divine purpose which was religiously adhered to with tireless footsteps plodding all paths and by-paths. Never an opportunity for an added effort in behalf of a Christian cause was allowed to go by unheeded. New avenues were opened when the old had been traversed. During moments of quiet and repose, pen and pencil were enlisted for recording God's voice. The hours of labor were from early morn till late night and were all filled with divinely guided efforts. Faith never failed. Even in the midst of seeming opposition, discouragement was not allowed to intervene. All labor was a labor of love, for it was

enlisted in the service of the One who had sent her, that her fellow men might receive a new light.

Each and every one of us, including the reader, is given the same opportunity for work in God's service. Always there is present every moment of our twenty-four hour day, a direct path leading to our Heavenly Father. Those of us who find it difficult to heed divine guidance or who are not conscious of the divine presence have obscured the path between themselves and the Master Mind by impedimenta created through selfish desires. When these are cleared away and purity reigns, one will be spiritually guided to do God's bidding. The urge will come out of nowhere and arrive through that God-given medium – intuition.

How lightly many of us are likely to regard the faculty – intuition! Only rarely do we stop to ask ourselves how and by what means instinctive knowledge arises within us, by what channel we gain an immediate apprehension of what is right or wrong; or what path we take when several are offered; or after pondering a seemingly unsolvable problem, why it is that the correct answer suddenly dawns upon us. How easy it is to say that it is due to the working of the subconscious mind and in this way dismiss further search for the answer to that important question. When such questions arise, let us look beyond ourselves; let us remember what Mary says in respect to infinite Mind: "Divine metaphysics, as revealed to spiritual understanding, shows clearly that all is Mind, and that Mind is God, omnipotence, omnipresence, omniscience – that is all power, all presence, all Science. Hence all is in reality the manifestation of Mind." (S&H p275)

How grateful we should be for the pattern so clearly set by Mary Baker Eddy's selfless devotion to the service she accepted from her Heavenly Father. Her life is an open book and radiates as a shining example for all who seek enlistment in service for others. The purpose of life is not for self but instead for the uplift of mankind to a level of perfection. This was her aim and she laid the foundation which she named Christian Science which is now contributing much to achieve this

ultimate blessing. There are countless numbers of human beings in the world to be reached with the word of truth. Therefore there is need for many workers to carry the banner unfurled by Christ Jesus and illumined by Mary Baker Eddy.

CHAPTER

3

THE YEARS OF TRIAL

When Jesus had finished delivering His Sermon on the Mount, and came down from the mountain followed by a great multitude before whom He performed miraculous cures, there came to Him a certain scribe saying: "Master I will follow thee withersoever thou goest." And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Math.8 19-20) Although Jesus had a home in Nazareth, where He could live in moderate comfort if He chose to follow His trade as carpenter, He elected to forego this easier life for the uncertainties of shelter and of food which would be His should He do His Father's bidding. He preferred to go where duty called Him and placed his trust in divine guidance which would lead the way to God's given work. He expected His apostles to do likewise for when He sent forth the twelve He said:

“Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.” Provide neither gold, nor silver, nor brass in your purses. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go hence.” (Math. 10-8,9,10,11)

Jesus, Himself, followed this pattern all through His three years’ ministry. No heed did He take where He would sleep as He journeyed forth. When no shelter was to be had the skies served the purpose. There were many vicissitudes for the small group of missionaries but their simple needs were met in one way or another. There always God’s work to be done, in which the Apostles took part as their training. These good workmen were “worthy of their meat”. They were able to maintain their physical strength which was so necessary for them because of their rugged way of living. They freely mingled with their fellow men, rich, poor and sinners, merchants and the multitude, and their Master never relaxed in His divine work. Following His counsel to the twelve disciples, “He departed thence to teach and to preach in their cities.” To the inquiry of John the Baptist, who was in doubt as to whether Jesus was the true Christ, Jesus replied: “The blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.” (Math 11: 1-5) Plainly there was no relaxing in God’s work; no time taken for self-indulgence. Much had to be done in every present moment if the divine message was to carry forward and endure forever.

Those who listened to the Sermon on the Mount did not hear a set speech or discourse but a series of separate truths, each short and concise, each complete in itself, each giving a worthwhile lesson, each intended to guide men along some path of right-thinking and right-living. No phase of human life was left uncovered. Anyone adhering to its precepts collectively given in this great sermon, would be perfect as his Father in Heaven is perfect. This is just as true today as it was in the days of Christ Jesus. “Ye are the light of the world. A city that is set on a

hill cannot be hid” is not the least of the great truths recited by the Master on this eventful occasion. How personal it is! It individually applies to each person who lived then, since then, who lives now and who will live in the future. Each should take heed of this simply stated truth and: “let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” It is within the power of each one of us to abide in this truth. The way to do so is clearly shown in the Sermon on the Mount.

The Son of Man was a glowing example of One Who lived the perfect life outlined in His sermon, and one other who did likewise is to be found in Mary Baker Eddy. From early life she leaned on the lessons in her Bible as a guide in all her ways of life, and the meaning of them became as second nature to her. It was natural for her to know right from wrong and to help others along the path of righteousness. Her light shone brightly and stood out like “a city on the hill.” Its brilliance increases with the march of time and now its rays impinge on the far reaches of the world.

Like Jesus, Mary, although not physically rugged, left a home for uncertainties of shelter. Her means were insufficient to provide the necessities of life. Hers was another clear case of being “worthy of his meat”. She wandered through New England towns finding shelter in divers boardinghouses where opportunities for teaching Christian healing found welcome ears. This avenue of activity differed from that followed and experienced by Jesus but it must be remembered there were also wide differences in the customs of their respective times. Each method was appropriate and suited to their particular periods. If, when weighing these differences, recognition is also given to the latitude permitted men, on the one hand, and the code of restricted freedom accepted for women, on the other, one cannot help seeing a similitude of Mary’s boardinghouse days with the wanderings of our Saviour.

The Master’s journey on Earth was relatively short and His ministry lasted only three years. It was of the latter interval that we have the recorded history of His God-given work, but the great benefit and

importance to mankind of His teachings did not occur until after His crucifixion. The Christ within Him lived on and lives on, and His words will never die. They were for mankind and for all time for they are faithfully recorded in the four Gospels. He made no personal claims for the works which He performed but told His hearers that they were of the Father within Him.

Mary Baker Eddy's journey on Earth spanned eighty-nine years. Following her boardinghouse days, she organized great works in the name of Christian Science. These works were revealed to her during moments of communion with her Father. She learned the meaning of Christ Jesus teachings and why the early Christians were able to follow His example. She recorded all that which was revealed to her and that is how she gave the world *Science and Health with Key to the Scriptures*. She made known that this great work was not hers, but was divinely revealed to her and that she was but the scribe for its recording.

Only by making known the true source of her doctrine could she hope to win others in its behalf and to enroll them in a service of self-help and help to others, a service which would dismiss sin and sickness and in their stead enlist faith and Love. Yes, there was a valid reason for recording the many passages of her textbook as they became revealed to her. It was beyond human capacity to transfer to others the lesson tis book contains by any other means than by the written record. It is because of these reflections and radiations that Mary Baker Eddy's influence is everlasting.

Many years elapsed between the time Mary commenced work on her book and its final revision. That which she accomplished in founding Christian Science was the work of more than half a century. It encompassed a broad range of activity – healing, teaching, lecturing, preaching, writing, organizing – also a goodly amount of defensive work, for it was not unnatural for her new theology to be challenged, and at times it was challenged severely. Like a good Christian soldier she stood by her creed and patiently but determinedly and firmly clarified its meaning whenever a blanked of obscurity had been cast over it by those

who did not accept the new light in a kindly spirit. These challenges were not unwelcomed for they opened the way for public hearings. They gave the founder of Christian Science opportunities to throw more light wherever doubt was shown to exist. Although they were intended to injure her cause, Mary regarded them as being divinely sent to enable her to give God's answer. They surely formed part of the overall divine pattern in the forward march of Christianity, just as did those challenges which were not infrequent during Jesus' ministry. He did not have the printing presses to broadcast His answers. The challenges were orally made and orally answered. "And they send unto him certain of the Pharisees and of the Herodians to catch him in his words." (Mark 12:13) In every instance he confounded His challengers and Mary did likewise, but upon a broader scale because of the publications which gave space to such debates.

Mary well recognized that persecution of theologies persists through the ages, for she says: "Remember, thou Christian martyr, it is enough if thou art found worthy to unloose the sandals of thy Master's feet! To suppose that persecution for righteousness sake belongs to the past, and that Christianity today is at peace with the world because it is honored by sects and societies, is to mistake the very nature of religion. Error repeats itself. The trials encountered by prophet, disciple, and apostle, 'of whom the world was not worthy, await, in some form, every pioneer of truth". (S&H p 28)

Mary was a pioneer in every sense of the word and along every step of her life. She blazed the way to a new knowledge and then hammered it home by both the spoken and printed word and by demonstrating the science of Christian healing. Singlehanded she overcame all encounters unfriendly to her teachings. Tolerance, patience, thoroughness and a clear vision of truth served her well in bringing harmony out of such conflicts.

It is just as important to defend divine principles when they are attacked as it is to pronounce them in the first place, because all good work is likely to be destroyed unless firmly upheld against destructive

influences. One who lived a life free from all wrong and evil, as did Mary Baker Eddy, was alert to help others to regain the right path when through error thoughts they lent their efforts to stifle her Christian unfoldment.

Her work was intended for all time and she knew it belonged to Eternity. Therefore, it behooved her to overcome evil in others and relieve them of enslavement to perishable things, false sensations and false desires. Her work was to be immortalized as she, herself, was truly immortal, for her spirit lives in this world today with the same reality as it did before it left her mortal body. Her words are heard the world over every hour of every day by millions of listeners who adore her teachings. Her rays of love continue to shine and impinge on missions of human mirrors where in turn they are reflected to shine on newcomers seeking light. Bodies and nations pass away but the spirit of Truth which has abided in a selfless person remains forever to cast its glow in everlasting radiance.

The unseen influences that issue from a devout person travel on and on and are just as real and substantial as anything can be. They remain with us and govern our very beings. Our lives become molded by such influences although we may be unconscious of their presence and power, unconscious of having become a part of them and that we are in turn serving as reflectors.

Thanks to her communion with God, Mary was able to overcome self at an early age, and all along her path she was uninfluenced by what otherwise would seem to concern her own welfare. Those happenings which were so important to many, were unimportant to her. In consequence, much more room was left in her life affairs to devote to the welfare of the needy. The annihilation of self freed her of all those distracting elements which divert one from seeing and doing that which is helpful to others. Therefore her one purpose was undiluted; that is why she accomplished so much constructive work in the span of a few years. Mary's selflessness did not deprive her of friendly associations and of sharing with others true pleasures and joy which stem from pure

thoughts. The economic hardships which beset her during her formative years did not dampen her spirit nor lessen her concern in those around her. Her life was sociable and filled with interest in the advancement of her fellow human beings.

In those days of poverty, temptation was placed in Mary's path when her sister Abigail, in deep sympathy with her wandering relative because of her meager and uncertain subsistence, opened her heart in a generous appeal to Mary to return to her home town. Sister Abigail promised to build for Mary a modest little home not far from her own and to provide the wherewithal for its upkeep. But upon acceptance of this kind offer, there was one condition to be met; that was, Mary should renounce her strange theology and strictly abide by the tenets of the local church. Abigail aspired to do good in two ways – to provide a comfortable home for her sister and to wean her away from what Abigail regarded as false beliefs.

Indeed, this was a generous offer and it sincerely came from Abigail's heart. She realized how her sister Mary was being unnecessarily deprived of physical comforts similar to those enjoyed by other members of the family. She could picture the lonely uncomfortable hours spent in those uninviting boardinghouse rooms, with insufficient heat in winter and oppressive heat in summer. It was heartbreaking to realize that her young sister should be leading such a life. Abigail must have asked herself: "What possible reason could there be for her sister to be deprived of home comforts which could be hers for the choosing?" The answer was clear – it could be due to naught else but to Mary's stubborn adherence to her pet theology, a whimsical idea which offered no aid to the practical amenities of life. A good deed could be accomplished if her sister could be made to forget her babyhood dreams and be restored to normal thinking and living.

When thinking such thoughts Abigail probably little realized that, in truth, Sister Mary was not lonely in those boardinghouse rooms. Her mind was filled to the brim with spiritual affairs, and in search of knowledge and of proof that her interpretation of the Scriptures were

tenable. Such work could be done only in seclusion. The physical discomforts of the occupant of these rooms were suffered resignedly because greater objective than self was at stake.

How strange human nature seems to be! Here were two sisters who were brought up under the same family roof and influence, yet their thoughts differed widely. The thoughts of one could not be reconciled with the thoughts of the other. From early childhood Mary's pursuits were far apart from those of her sister. One was receptive to divine guidance, the other to the influences of her immediate surroundings. The conventions and customs of the community, together with the tenets of the local church orthodoxy, were religiously observed by the family but not wholly so by Mary who had ideas of her own. These ideas began to filter into her head when she was emerging from babyhood to childhood and progressively grew into a principle from which she could not depart. Meanwhile her sister grew to womanhood a respected and admired member of the community. She had been well trained, for she reflected all that as considered proper by her contemporaries. She observed the conventions of good society and of her church creed, and was looked upon as an example of good citizenship.

What a different career awaited Mary who became wedded to her chosen theology which led her away from home friends into paths of hardship and new experiences – experiences far different than those encountered by her sister Abigail – experiences which prepared her for greater things to come.

As we look back over the paths followed by each of these two sisters and compare them, how crystal clear it becomes that individual lives are separately guided by some unseen power; that some are guided by the prevailing influences of everyday life in which they are a part, while others are driven forward by some inward urge over which they have no control. In Mary's case we see how the latter was truly so.

When gazing over the varied events of her life one is compelled to believe that Mary was responding to the dictates of a divine plan. A divine pattern had been laid before her arrival on Earth and she became

the one chosen to bring it into reality. It was not possible for her to fulfill the dictates of the Creator if, instead, she elected to adhere strictly to the conventionalities of her environment. Yes, she was the chosen one! No alternative lay in her path. No power on Earth can stop the greater power of divinity from bringing to the aid of man the plan which had long been patterned to free him of material bondage.

Here we are reminded of how the divine plan for relieving sickness and sin was unfolding when four noble women were brought into the world and lived therein for the same span of ninety years. Each had a chosen part and each, was important to the whole plan, that of Mary especially related to the interpretation of Christian healing and to the Science practiced by Jesus Christ. It was all-encompassing and was to give man a spiritual understanding of his Creator.

With such a strong spiritual inward urge, the promise of comfort could not divert Mary from pursuing the path divinely chosen for her to follow. Because of her selflessness, there was no temptation excited in her bosom by her sister's kind offer. While the offer was appreciated, it meant only a choosing of that which would best serve the work for which she had been sent to Earth to do. There could be no question as to which choice to make. In Mary's mind there could be only one. There was no alternative. Her life had been ordained and she enlisted wholeheartedly in the service of this ordination. Her life was immersed in Christian ministry and she would not and could not depart therefrom. Physical discomfort could offer no motive for a weakening of the fervent desire to do God's bidding. She must be meek and go forward. She must be strong and hold strictly to the line which leads to the science of Christian healing.

Others also have chosen the path of duty when temptation was set in their way. To these we should be ever grateful because we owe them much for what they have done for their fellow men. The great example was given to the world when in the wilderness Jesus fasted for forty days. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread" ... "But he answered

and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” (Math. 4:3,4) Jesus knew He was the Son of Man and that He could turn stones to bread to satisfy hunger if He chose to do so. He would not do for Himself what He would willingly do for others, as He did at the wedding feast at Cana. “Jesus saith unto them, Fill the water pots with water. And they filled them up to the brim.” And he saith unto them, Draw out now and bear unto the governor of the feast. And they bear it.” “When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew;)” (John 2:8,9) Again the Scriptures tell us how Jesus fed the five thousand.

Had Jesus succumbed to any of the many temptations placed in His way, His life would have been a failure, and He would not have given Christianity to the world. Had Mary Baker Eddy accepted the offer and terms of her sister Abigail, the world would not have been given Christian Science.

Temptation can be overcome only by those who have overcome themselves and who are able to discern the right from the wrong. It is then that seeming advantages do not deceive the person whose soul is enlightened and steeped in the light of Truth. To resist temptation, one must be practical in all matters. One cannot be a weakling, for strength is required to overcome error which is disguised by a mask of goodness. Such an enemy must be overcome by a strong will with a determination that Truth alone shall prevail. To be not led into a path of wrongdoing requires perspicacity to a high degree for there are many ways of concealing the real meaning of temptation. It is only one who is able to divorce self from the problem in hand who is able to encompass a true perspective. When temptation arises, there are usually two paths open for choice, the right or the good, and the wrong or the bad. The wrong or bad one is accompanied by artificial promise which may be personally enticing, while the right or the good offers nothing to the chooser except the opportunity to do that which is proper.

It is to be seen from what has been said on the subject of temptation, that a thoroughly good person is never tempted, no what manner of temptation is thrown his way. No loss is felt by ignoring it because no gain from such a source is ever conceived. No boast of right-choosing is ever made or thought of by one sanctified by selflessness. The choice made by Mary was a natural one for her. It was made without regrets and without self-praise or pity. Her knowledge of the Scriptures left her heart at peace and her victory was not exalted.

Temptation may be gauged by the extent of a person's unholiness, because temptation does not exist for one who is perfection. One is tempted because there lingers with desires for self-gratification and other false lusts. Through self-knowledge and a will to overcome one's weakness, the influence of temptation can be entirely banished. Each one can make his own choice. Jesus told us: "No servant can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." (Luke 16:13) In his Epistle James gave positive views on this important subject. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord have promised to them that love him." "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempted he any man;" "But every man is tempted, when he is drawn away of his own lust, and enticed." "Then when lust hath conceived, It bringeth forth sin; and sin, when it is finished, bringeth forth death." "Do not err my beloved brethren. (James 1: 13, 14,15,16)

Mary Baker Eddy brings us directly to Christ: "The Revelator speaks of Jesus as the Lamb of God and of the dragon as warring against innocence. Since Jesus must have been tempted in all points, he, the immaculate, met and conquered sin in every form (S&H 564-12)

Oftimes, to win us to our harm
The instruments of darkness tell us truths;

Win us with honest trifles, to betray us,
In deepest consequence.

(Shakespeare)

CHAPTER

4

PROGRESSIVE STEPS

Preceding Mary's boardinghouse days, which have been referred to in foregoing paragraphs, were those years when she was seeking relief from her long sustained ailment.

Mary's constitutional weakness, resulting from a painful spinal ailment, not only enforced upon her periods of rest and quiet, which proved invaluable in affording opportunities for study and communion, but it had one other constructive effect. It caused her to patiently seek ways of overcoming her handicaps, that she might become strong and well to better devote herself to the work God had sent her to do. She had not forgotten the occasion, when she was only nine years old, when she told her beloved brother that she would write a book and must be wise to do so. And looking back still further, when she was but a tot in school, she remembered her answer to those who playfully asked her what she would like to do when she grew up. She lisped in reply, "she would write a book." How prophetic these statements were! How evident it was that that young life was conscious of a duty to be performed, a duty of some sort although as yet it had not become clearly outlined in her child mind! Not alone must she be wise to do so, but she must be well and strong to be wise.

Many years had elapsed since those days of childish prophecy and now it was becoming increasingly important that she be possessed with full strength and vitality, for real work was close at hand. She had great faith in prayer for she knew how Jesus had healed the sick and how His disciples and the early Christians had followed His example but she was not consistently successful in healing herself by this means. She had helped others through Christian faith and at times felt that her Father had heard her appeals for she had become conscious of His presence and would arise feeling refreshed.

Notwithstanding Mary's efforts to follow in the path of Christ Jesus, she seemed unable through Christian faith to completely expel her physical burdens. Clearly she could see that she had not gleaned a true understanding of the science which Jesus had practiced. She must continue to search for the missing key which Christ had used so effectively.

Allopathy had not helped her but she obtained some temporary relief from homeopathy. Why this was so, she did not at first understand. The potency of the medicine was so minute it really was next to nothing in medical value, yet it was helpful to many patients. It was a subject which required study on her part and being a natural student, this characteristic enabled her to go about her research scientifically. Books on the subject were studied and observations made as to the effects of this remedy on others for whom it had been prescribed. Mary's keen perception led her to believe that perhaps the results obtained through homeopathy were due more to metaphysics than to the so-called remedy itself. This led her to determine by experiment how much truth there was in this surmise. We see that was disclosed to her by the following:

The author has attenuated *Natrum muriaticum* (common table salt) until there was not a single saline property left. The salt had "lost his savour;" and yet, with one drop of that attenuation in a goblet of water, and a teaspoon of the water administered at intervals of three hours, she has cured a patient sinking in the last stage of typhoid fever. The highest attenuation of homoeopathy and the most potent rises above matter into mind. This discovery leads to more light. From it may be learned that either human faith or the divine Mind is the healer and there is no efficacy in a drug. (S&H, p153)

In later years, when delivering a sermon entitled Christian healing, Mary said:

Homoeopathy may not recover from the heel of allopathy before lifting its foot against its neighbor, metaphysics, although homoeopathy has laid the foundation stone of mental healing; it has established this

axiom, "The less medicine the better." And metaphysics adds, "until you arrive at no medicine." When you have reached this high goal you have learned that proportionately as matter went out and Mind came in as the remedy, was its potency. (Unity of Good and two Sermons)

Mary had resolved the problem into either one of two influences. Now she must ascertain to which of these should be given greater weight. Since early childhood she had been closely interested in the life of Christ Jesus and knew faith to be all important in His works. How well she remembered certain passages in the gospel which threw light on the subject! There stood out clearly in her memory:

And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself. If I may but touch his garment I shall be whole. But when Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. (Math. 9:20,21,23) And not least did Mary remember:

And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? (Math. 14: 29,30,31)

Mary was perplexed over Peter's experience when Jesus beckoned him. It must have seemed to her that when Peter started out on the water he had faith that he could do as he had seen Jesus do, but his faith must have become shaken when he encountered the boisterous elements. It was evident to her that Peter's failure to emulate the aster was due to a loss of faith, for did not Jesus testify "O thou of little faith." And did He not also say to the woman who had touched his garment: "Thy faith hath made thee whole." When faith was wanting there was failure; when faith was complete and without any element of doubt that which was desired came into full reality. Therefore, was it possible that

those favorable results obtained with the highly attenuated drugs used in homoeopathy were largely due to faith? Her answer to these self-asked questions were given thus: "It is the faith of the doctor and the patient, which reduces self-inflicted suffering and produces a new effect upon the body." (S&H p 308)

Mary recognized that faith in one alone without faith in the other was insufficient to reduce self-inflicted suffering; faith on the part of both patient and doctor were necessary to complete the metaphysical accord. This thought was borne out when she remembered the story of Jesus visiting His home town and there finding so many doubters as to his Messiahship that "He did not many mighty works there because of their unbelief." But how was it that the faith Mary believed she possessed was not in all instances effective in full measure? Many times she had been able to help others overcome their ills, but how difficult it seemed to overcome her own. Mary had noticed in cases of homoeopathic practice it was the combined faith of the patient and doctor which effected results. Here was evidence that teamwork had a strengthening influence. Two or more minds working in unison are more effective in producing results than when working independently or perhaps to cross purposes. She remembered that the gospels in relating miracles performed by Jesus clearly divulged the efficacy of teamwork.

It was evident that Mary, in respect to her own ailment, was severely handicapped in self-help through the power of faith, by reason of the mental opposition to her theology by her own relatives and others. During these years of trial, there was more mental opposition than co-operation. Looking at these difficult times in retrospect we now see how impossible it was for Mary, who was frail in body, to overcome the mental forces which opposed her way of thinking. In the instances where persons had been successfully healed through Mary, it was because both patient and practitioner possessed full faith in God's healing power. There, then was no division of Mind for there is but one Mind, and the One-Mind, God, did the healing. Mrs. Eddy tells us in *Science and Health with Key to the Scriptures*, page 330, "God is what

the Scriptures declare Him to be, -- Life, Truth, Love. Spirit is divine Principle, and divine Principle is Love, and Love is Mind, and Mind is not both good and bad, for God is Mind, therefore there is in reality one Mind only, because there is one God." It is obvious, therefore, that for one to be healed, harmony must prevail; that is, the enlistment of that which is good only, the one Mind—God. Harmony and teamwork go hand in hand. There cannot be cooperation without harmony, and when there is harmony there is Love, and in the latter we witness the presence of God.

How truly Jesus understood the Truth, that there is but one Mind—God, and that all things are possible when that one Mind is invoked. When He was called upon to perform a miracle He first cleared away all doubt in the mortal minds of His witnesses, to insure the presence of the one Mind and then proceeded with that which was required of Him. This was saliently demonstrated when Jesus raised Lazarus to Life. "Then said Martha unto Jesus, Lord if thou hadst been here, my brother had not died. But I know, even now, whatsoever thou wilt ask God, God will give it thee. Jesus saith unto her, Thy brother shall rise again" "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou has heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou has sent me". (John 11: 41,42-43)

There was a goodly crowd at Lazarus' tomb. Therefore it was essential that there be but one belief, the belief that Jesus had authority on Earth as the son of His Heavenly Father. Spiritual harmony should prevail; the one Mind should pervade all, freeing the way for God's work. Jesus' words were heard by all, and all firmly believed that He was in direct communication with His Father. All had faith that Jesus would restore Lazarus to life. All were of one Mind.

There was but the one Mind present when a mother in anguish brought and laid on Mary's lap an infant with badly diseased eyes and implored her to ask God to cure the baby's blindness. There flashed in

Mary's memory Jesus' words, "Suffer the little children to come unto me and forbid them not;" and her thoughts then went up to God. The child was returned to its mother and its eyes were healed. The mother came knowing that if Mary would but ask God to heal her child, her prayers would be heard and answered. There was no doubt in the poor mother's mind so she fervently implored the one who she knew communed with God. The hearts of the two women beat as one, and Love responded to the divine prayer.

How plainly it is to be seen that Mary's experiences and studies in homeopathy were a part of the divine purpose and how they led her to know that harmony with the one Mind should always prevail whenever divine help is sought. Her analytical reasoning which led to this disclosure was well supported and confirmed through her knowledge of the works of Christ Jesus.

Although worthwhile studies had been made, which led Mary to a clearer understanding of divine Principle, she had as yet not been able to overcome her own affliction. Those who in their extremities came to Mary for help did so with the belief in Mary's divinity, therefore with faith that they would be healed by her prayers. And they were healed! But there were none, who were suitably prepared, to come to her or to whom she could go for help in her appeals for Christian healing. In her own need the way was not open to her for a unity of faith between others and herself.

At last she was led to learn of a man named Quimby, of Portland, Maine, who it was reported, could heal the sick through mesmeric influence. The reports of this man's success were such as to encourage Mary to seek his help, but her sister Abigail did all possible to dissuade her from doing so, pointing out that Mary disbelieved in mesmerism. While this was quite true, Mary believed that this healer's success was really due more to Christian principles than to mesmerism. At least it was worthwhile to learn the truth as to this. After some delay, Mary succeeded in making a trip to Portland, arriving there in a weakened condition. Full of hope and expectancy, she called on Quimby who

appeared a kindly and sympathetic man. After questioning her, he explained what he believed to be the cause of her trouble; that it was largely due to the opinion of others who were concerned with her physical welfare, and that this influence reflected itself in the form of her so-called spinal trouble. Quimby assured Mary that she could and would be cured. At the conclusion of the meeting, she sensed the presence of God, and an exalted feeling of peace and new strength came over her and she arose healed of her long standing trouble.

Quimby was astonished at the suddenness and completeness of his patient's recovery. He little realized how his patient had long been ready to receive God's help and that she had come to him (Quimby) filled with faith, that through his intercession her prayers would be answered. In her he unconsciously had a patient whose nearness to God bathed his own work in a spiritual atmosphere. The following day when Mary called on Quimby again, he was delighted to see her in a continued state of recovery. She truly thought that Quimby had used the healing method of Jesus and in discussing with him her own healing and his theory, learned that he was not quite sure in what way he obtained his results or did not know how the healing was accomplished. He thought that perhaps it was the influence of his own will to which the patient responded. Mary explained to Quimby that mesmerism and magnetism had no power to cure and that it was his knowledge of God's law which enabled him to restore health to his patients. He was quite pleased with this explanation and appreciative of his patient's high regard for his work, but it was not easy for him to give up the idea that he healed through some mysterious force within his own mind.

For several weeks Mary tried to help Quimby gather a clearer understanding of his system. She studied his manuscripts and found in them a rather muddled train of thought. She patiently edited and re-wrote them and produced orderly manuscripts which presented a concept of divine healing. Quimby was delighted with his patient's interest and help but due to little training in theological subjects he was unable to grasp the full meaning of the rewritten manuscripts. This was

unfortunate because Quimby was a sincere and good man with a kindly spirit, seeking to help his fellow men. Had he understood the true secret of his power to heal the sick, his success would have been greater than it was and, in addition, he would have been able to impart his knowledge to others so that they could do likewise. Only by teaching others the true science of healing would it be possible to spread the art world-wide.

Mary's early surmise and later analysis of Quimby's success in healing was correct. It was through divine help that he worked but he did not know it. Years before he had become interested in mesmeric demonstrations given by a Frenchman who was touring the New England towns, Quimby essayed to use what he thought were the same powers as were used by the Frenchman, and in early experiments upon willing friends sometimes succeeded in inducing "magnetic sleep", as the Frenchman seemingly had done in his public demonstrations. These encouraging results induced Quimby to broaden his experiments and, to his surprise, he found that some of his friends could, at times, be relieved of minor ailments. As his faith grew in his own powers and as faith in him grew in others, so was he increasingly able to heal those with more serious ailments. Here is to be seen a good example of the efficacy of teamwork.

It was Quimby's own faith coupled with the faith of those who went to him for help that brought favorable results, but he had not discovered this truth – the meaning of dual faith – and not knowing just what was taking place, thought the successes were due to some power of his own will. Had he studied the Bible as Mary had, he would have known that he was being divinely guided and that of himself he could do nothing, but what he seemingly did was the will of the Father.

It has been mentioned that before Mary started on her journey to Portland, and at the time she was hearing reports of Quimby's mesmeric healings, she possessed a strong conviction that the use of mesmerism could not be true because she well knew it had no power to heal. Now that she had been healed by Quimby of her long standing trouble, she

was convinced of the soundness of her original belief that Quimby was following the principles taught by Jesus and practiced by the early Christians. During her long discussions with him, it became evident that he possessed no more than a nebulous and mistaken understanding of his practice. This was further borne out by an examination of his notes and manuscripts on the subject. Yet, Mary retained a high regard for this healer because she could see only good in him. While it was true he did not understand his own science, Mary could discern that he was divinely given the faith so essential to his work. Therefore, Quimby was unconsciously doing God's will.

This Quimby experience was an important event for Mary. It stimulated her urge for research and analysis and caused her to delve more deeply into metaphysics than she had done previously. The event was a challenging one and had to be met head-on. There could be no trifling with the problem because half-measures would leave her theology open to question and greatly retard its advancement. She would be unfaithful to her mission if she did not pursue the subject to a conclusion. The truth was there for all to see and it was for her to bring it out into the open light.

Only a superior mind like Mary's could visualize the true picture in the wonderful work performed by Quimby. Mary's closeness to God enabled her to recognize God's work in others and she clearly saw it in Quimby's successes. The true meaning of it all was unintentionally veiled to onlookers and beneficiaries because they were led to believe that Quimby's ability to heal the sick was due to the enlistment of mesmerism. The truth was thus disguised from all but Mary's eyes. It was her selflessness that enabled her to see good in others and to separate that which does not relate to Truth. She believed in Truth and renounced herself and let the prevailing light shine on all with equal glow. She believed in the power of God for she told the world that God is good. The belief in Truth dominated her mind and she could not be swerved from its path by the erroneous understandings of others. A worthwhile demonstration of her theories had been given her through

these experiences in Portland, Maine, and all that was needed now was to dovetail them into a comprehensive structure.

In her experiences with homeopathy and with Quimby's so-called mesmerism Mary had made some progress in her spiritual advancement, but as yet she had not found the true science of healing. It had not been disclosed to her in sufficient clarity to enable her to impart the science to others as she dearly wished to do. Unless this could be done on a world-wide scale, her mission on Earth would not have been fulfilled. Mary had been divinely given the desire to scatter the blessings to all people. She could do this best by giving to the world the key to Christian healing. Its true science was there awaiting to be unfolded before the eyes of all who wished to see. She would continue her search until rewarded by the answer she knew was awaiting her.

At last Mary was blessed with buoyant health and there surged within her a renewed urge to forward the work yet to be done. It was then that she left home and her footsteps led her to the New England towns where she had found modest shelter with good people who were interested in learning something of her theology. In those days spiritualism was of popular interest in New England and it so happened that not infrequently. Mary's landladies were spiritualists and held séances in their homes. While Mary did not believe in spiritualism, she found these good people congenial and ready to listen to her theories. Thus she was able to bestow good by the lessons she gave which brought them nearer to their Maker. At least in one instance a landlady who was a spiritualist studied diligently and later became a Christian Science practitioner and continued practicing for twenty years thereafter. Usually there were other boarders living under the same roof as Mary and they too became interested in her teachings. In that way she gathered around her a number of pupils.

It is interesting to note how Mary was divinely guided in the path of her own education which was so important for one who was to be the founder of Christian Science. We have witnessed the results of her studies in homeopathy, and later on, in what she evolved from her

analysis of Quimby's so-called mesmeric powers; and now she was to become intimately acquainted with the practices of spiritualistic mediums. These three practices could no longer confound her because Mary had proven to herself that they were not a part of the divine plan. The road now left open was the one of her original choice; she would be able to march along it without diversion until she embraced the truth she was seeking.

Each shift in Mary's abode unfolded new opportunities to understand people, to learn human nature in its many phases, and especially to learn how to teach her theology, for it was not easy for some pupils to grasp its full meaning. Therefore, new ways of imparting it had to be evolved. Each step thus taken was a step toward perfection. In varying the ways of clarifying her theology in the minds of pupils, she benefited much, because these efforts had the effect of increasing her understanding of the truths learned in the Scriptures which she was imparting to others. When one bestows true knowledge on others, it is strengthened within oneself.

An unseen hand was leading Mary in the selection of places of abode and in the timing of the occasions when changes were to be made. Seemingly uncontrollable circumstances required her to move to the next place, yet each time she did, new horizons would appear. A wide variety of experiences thus was given Mary, some quite trying, it is true but each filled a purpose of some sort.

It is difficult to evaluate the advancements Mary made during her boardinghouse days but they were real and made more fruitful the years that were to follow. She did much teaching and writing and she liked to associate with people. She learned that her pupils, who were growing in number, did not benefit much by her teachings unless they were or became spiritually minded. For many of them the habit of material thinking was difficult to overcome, and unless they could do so they made little progress in acquiring a true understanding of their teacher's theology. While they could recite what they were taught and could use spiritual terms freely, they gathered but little true meaning from their

lessons. To overcome this obstacle, Mary had to evolve new approaches for imparting her knowledge. It was in this way that she made strides which were to be so useful in her future work. It is one thing to read the Bible and quite another to breathe the truths it imparts. Mary knew that this could be brought about in her pupils only when selfishness gave way to selflessness.

Not alone did Mary lean on her keen intuitive capacity but because of her tendency to think along scientific and orderly lines, she freely enlisted her reasoning powers when searching solutions to the many problems which she encountered during her career. Only by knowing the exact answer to a problem could Mary pass it along to those who leaned upon her for guidance. This moral obligation served as a stimulation to seek the truth at all times. Mary's mental poise and selflessness enabled her to dispassionately cope with all problems without prejudice where contradictions were ill defined; thus ignorance always gave way to knowledge. Because of spiritual qualities she was especially aided by her powers of discrimination, which enabled her to readily distinguish between the real and the unreal. Unless opinions were supported by facts they were of little use to Mary's disciplined mind for she could not use half-truths or any uncertainties. The knowledge Mary was acquiring was for the benefit of others; therefore it was important to make certain that it was the truth she was imparting.

We can see the trend in Mary's mind when in later years she wrote in *Science and Health with Key to the Scriptures*, page 268:

In the material world, thought has brought to light with great rapidity many useful wonders. With like activity have thought's swift pinions been rising towards the realm of the real, to the spiritual cause of those lower things which give impulse to inquiry. Belief in a material basis, from which may be deduced all rationality, is slowly yielding to the idea of a metaphysical basis, looking away from matter to Mind as the cause of every effect. Materialistic hypotheses challenge metaphysics to meet in final combat. In this revolutionary period, like the shepherd-boy with his sling, woman goes forth to battle with Goliath.

In the foregoing we find Mary Baker Eddy's written expression of what she was already breathing in these boardinghouse days. It was these thoughts that were being clarified for her pupils who were so immersed in the material world. The "impulse to inquiry" was acute in Mary all along her life's path. She never rested on present knowledge; there was always more to learn and to impart in the steps ahead. The transforming of one's thinking from material things to the realm of the spiritual when "many useful wonders" are being brought to light, is indeed, a slow and tedious journey. Mary's pupils struggled valiantly with their own beliefs which were so woven into a material world that their habits of thought could be unraveled only by super-understanding. Mary patiently struggled with her pupils' difficulties. Through "this revolutionary period" she was the "woman who goes forth to battle with Goliath."

Jesus experienced similar struggles because of the material beliefs of his hearers. It was for this reason that he taught with the aid of parables. "And his disciples asked him saying, what might this parable be? And he said to you it is given to know the mysteries of the Kingdom of God; but to others in parables; that seeing theyand hearing they might not understand." Mary was never satisfied with the progress of her pupils until they breathed the same spiritual thoughts as she did. Only then could Mary feel that the Kingdom of Heaven was within them. "There is no teaching until the pupil is brought into the same state or principle in which you are and transfusion takes place; and by no unfriendly chance or bad company can he ever quite lose the benefit." (Emerson) How true this has been, and is, in the case of Mary's pupils'. None quite lose the benefit" of her teaching while the many carry with them through life the fullness of her great gift and in gratitude therefore enlighten newcomers so that they too can progressively pass to future generations the knowledge which becomes theirs.

In Mary's great work she was battling with animal instinct for in all of those she was trying to lift to a higher level was to be found the unconscious prompting of self-preservation. This fundamental instinct

in turn brings about a yearning for personal security and the things which provide for animal comforts and pleasures. Their thoughts and labor were continually directed toward those aims and they naturally became attracted by Mary's teachings because they believed that she could offer them a channel by which they could attain those ends. Therefore, we see in these poor strugglers unconscious selfish motives directing themselves to seek light, which when spiritually revealed would transform selfish desires into those where self no longer dominates. Those pupils who attained this great height left selfishness behind them and took on a new purpose in life for which their counselor and leader had worked so diligently for them to win.

The struggle to overcome self was not an easy one for them. Habits of thinking are not readily brushed away by a new line of reasoning. It is true, when the latter is invoked with a hopeful approach, a new dawn appears on the horizon but it requires persistent application in the new thought before it becomes a part of the indulgent. Argumentative combatants of new ideas are not easily amendable to reason. The delusions they are under usually are the result of ungoverned prejudice seeking to defend preconceived opinions with a reluctance to dispassionately weigh the problem at hand. During the transformation periods of vacillation hindrances are usually encountered which temporarily change progressive steps to retrogressive ones. Thus there are hesitations which make advancement difficult and slow. Only by persistence, aided by a motive power giving urge to achievement, or by sympathetic encouragement of an earnest teacher, one can complete faith be acquired and the old habits of thinking effectively be relinquished.

Mary's God-guided struggles to impart Christian truths to her pupils were little different than those of Paul. When his teachings were rejected by the Jews, he turned to the Gentiles and said, "For so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word

of the Lord: and as many were ordained to eternal life believed. And the word of the Lord was published throughout all the region.” (Acts 13-47:48,49)

Mary’s urge to help her fellow men is well expressed in the following words: “I saw before me the sick, wearing out years of servitude to an unreal master in the belief that the body governed them, rather than Mind.

“The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs and from the educational systems of the Pharaohs, who today, as of yore, hold the children of Israel in bondage.” (S&H p 226)

CHAPTER

5

EVOLUTION OF THOUGHT

Of the multitude of events which occurred during Mary Baker Eddy's lifetime, it is difficult to select one as being more important than any of the others. All of them taken collectively, gave Christian Science to the world. Some events may appear to stand out more conspicuously than do others, but who is to say that the least conspicuous is the least important. Take any one of these and carefully analyze its meaning; there will be found therein a worthwhile contribution to the whole.

It must be remembered that Mary's whole life was guided by God; therefore every event had a place in the evolution leading to the delivery of Christian Science and in placing it upon an eternal basis. The delivery of this great gift was the mission for which this divine messenger was sent among men. Not even her birth can be looked upon as the outstanding event, because there is no beginning to anything. Mary Baker Eddy reminded us of this truth and the Scriptures confirm it in no unmistakable terms. "I know that, whatsoever God doeth, it shall be forever; nothing can be put to it, nor any thing taken from it; and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past Ecclesiastes 3 14-15)

Mary's birth was but one event in a series of events which were occurring before she reached this world, were continued during her journey here and will do so forever after to Eternity. When perfection reigns spiritually, God gives eternal life, which means, life in the past, present and future. It means we live in God, Love, and walk in the footpaths of His choosing. The world waited for Jesus to throw light on immortality, which He did through His resurrection. We have the Gospels as a constant reminder of this, but men are forgetful or heedless of the knowledge given them and live in a magnified present existence with little regard to the eternal future.

All of the events in Mary's life, past, present and future, are important because they brought Christian Science into the world and continue its teachings into the future. Mary lived in the past and lives in the present and future and does so eternally. All events in Mary's life were steps in the unfoldment of the divine pattern of which mention has been made.

When Mary entered this world, the Kingdom of Heaven was within her. We cannot say that there was some period in her life when this sublime state overtook her. It had been with her before birth. We know this from her mother's own words when she told of a premonition that her child, yet to be born, was consecrated. It continued with her during her journey on Earth, is with her now, and always will be. The world waited for Mary Baker Eddy to restore light on the teachings of Christ Jesus and was rewarded by the great gift, Christian Science.

It is enlightening to see what Mary Baker Eddy wrote on the subject of immortality in *Science and Health with Key to the Scriptures* page 553:

You may say that mortals are formed before they think or know aught of their origin, and you may also ask how belief can affect a result which precedes the development of that belief. It can only be replied, that Christian Science reveals what “eye hath not seen,” – even the cause of all that exists – for the universe, inclusive of man, is as eternal as God, who is its divine immortal Principle. There is no such thing as mortality, nor are there properly any mortal beings, because being is immortal, like Deity, -- or, rather, being and Deity are inseparable.

When man misconceives the meaning of life, he is confounded by many illusions. It is then that his reasoning is confined to three-dimensional space and therefore to the physical or material phases of life. He may experience various emotions, including religious emotions, but reluctantly responds to them because he fears to sacrifice material gains and pleasures for what he believes to be meaningless shadows. It then becomes difficult to distinguish between the real and the unreal, between self and selfless, between worldly and spiritual, and in consequence he does not rise above the level of his physical senses and misses the Kingdom of Heaven.

The continuous trend of existence from everlasting to everlasting with its innumerable channels and by-ways is all of God's one creation and flows onward and onward in endless unfoldment of a perfect plan. That which has been is now and will be in the future. It is because of this perfect principle that the prophets of the Old Testament foretold events and facts centuries before their fulfillment. Their human minds could not foretell events that were to happen in the future. It was divine Mind working through them which enabled them to predict the future. These prophets knew not how their thoughts arose within them. These mysterious thoughts were not their own but came out of the nowhere, but they were real and had a purpose. They usually came upon these worthy men during periods of quietude and when they were at peace with their surroundings. Thoughts and prophecies would come when least expected and hold attention so that they were not lightly passed by. It was because these men recognized that

there was within themselves a greater power than their own that they gave heed to what they heard and passed it on for the world to know.

Worthwhile thoughts quickly transform themselves into power and project into the future where they evolve into reality. Events resulting from this evolution are the culmination of those thoughts of the past and may be regarded as fulfillment of earlier prophecies. The prophets of old realized the power of thought and that thoughts came to them from an unseen and divine source. They were holy men and the truths that were to be, were written by the inspiration of God. They knew not the full meaning of their prophecies because they knew nothing of world conditions, places, and peoples as they were to be centuries in the future and at which times their prophecies were to be fulfilled.

Micah the Morasthite was a great prophet. He listened to the word of the Lord and hearkened the people to witness the messages which he had for them. When prophesying the birthplace of Jesus, this is what he said:

“But thou, Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.” (Micah 5-2)

The verse which followed is also of great moment because therein is foreshadowed the bringing forth of Christian Science by Mary Baker Eddy:

“Therefore will he give them up, until the time that she which travaileth have brought forth; then the remnant of his brethren shall return unto the children of Israel.” (Micah 5-3)

We see confirmed in Micah’s prophecy the continuity of existence or trends already referred to in these pages. Jesus was before his birth in Bethlehem – “from old, from everlasting.” In Micah 5-3 is to be seen how the lost understandings of the teachings of Christ Jesus were restored to the people. This was done through the travails of Mary Baker Eddy after an interval of nearly two thousand years. An understanding of Christian healing was restored to God’s children. Mary was before her birth in New Hampshire – “from old, from everlasting.”

It should not be overlooked that Micah’s prophecy was made many years before the birth of Jesus and little could he have humanly known about the

future. Through divine vision he prophesied the coming of Jesus and the town of his birth but not the date. Also he prophesied that Jesus was to be the ruler of Israel. The meaning of the latter is far reaching. At one time it could be taken to designate the name of the twelve Hebrew tribes, but as time advanced the name broadened in its application. Today it can be accepted as applying to peoples the world over, and there is no guide saying that it also comprehends Christian people. How _____ prophecy has been and is being fulfilled.

Mary Baker Eddy recognized the validity of prophecy when she wrote in *Science and Health with Key to the Scriptures*, page 84:

“The ancient prophets gave their form from a spiritual, incorporeal standpoint _____ foreshadowing evil and mistaking fact for _____ predicting the future from a groundwork of corporeality and human belief. When sufficiently advanced in Science to be in harmony with the truth of being men become seers and prophets involuntarily, controlled not by demons, spirits or demigods, but by the one Spirit. It is the prerogative of the ever-present, divine Mind, and of thought which is in rapport with this Mind, to know the past, the present and the future.”

In an age like the present, when we are accustomed to our own language which is adapted to the activities of the times and we hesitate to pause over ancient writings, we do not readily comprehend the full meaning of those who wrote many centuries ago, especially the writings of those holy men who lived spiritual lives and who wrote the words received from God. But it is by good fortune that our religious men of today, through careful study, have been able to interpret for ready understanding much of that which is written in the Scriptures, and have given us enlightenment of the prophecies written by the twenty-four prophetic writers of the Old Testament. The modern world is greatly indebted to Mary Baker Eddy for having given to it the most comprehensive interpretation of the writings contained within the pages of the Holy Bible. This full measure of her holy work was divinely revealed to her during her many communions with God. Then the remnant of his brethren shall return to the children of Israel.” God’s children the world over were to be given enlightenment!

The spiritual beauty that was in Jesus can be understood only by one who himself is endowed with a full measure of goodness. Such a one will adore Jesus

for His perfection and feel inspired to achieve similar heights and will not rest content until he understands the truth which will guide him to such a state. To make this stride he must understand himself; he must recognize those passions that divert him from calmly wending his way along avenues of selflessness; he must possess the power to rule his mind and hold it in obedience to his high purpose; he must be steadfast in his aim to be perfect that he may best serve his fellow man. To such a one, life will become harmonious, beautiful and sacred; he will become enlightened and peace will reign in his heart; he will be given power to do the will of God and to know what His will is.

Mary Baker Eddy measured the perfection of Jesus in the following terms:

Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause. To accommodate himself to immature ideas of spiritual power, -- for spirituality as possessed only in a limited degree even by his disciples -- Jesus called the body, which by spiritual power he raised from the grave, "flesh and bones." To show that the substance of himself was Spirit and the body no more perfect because of death and no less material until the ascension (his further spiritual exaltation), Jesus waited until the mortal or fleshly sense had relinquished the belief of substance-matter, and spiritual sense had quenched all earthly yearnings. Thus he found the eternal Ego, and proved that he and the Father were inseparable as God and His reflection or spiritual man. Our Master gained the solution of being, demonstrating the existence of but one Mind without a second or equal (S&H p 313)

In thus writing of Jesus, Mary Baker Eddy, in her selflessness, was unconscious of her own spiritual qualities. She knew that God was ever present but gave no thought that she was especially favored, for was He not the Father of all children, of whom she was but only one? She realized that her particular work was ordained in His service, but also knew that any one was free to also enlist in the Father's work and that there was enough of it awaiting for all who truly wished to serve. In her work, Mary, like Jesus, "plunged beneath the material surface of things" and by so doing "found the spiritual cause."

Mary Baker Eddy's biographers have taken especial notice of the event of her fall on the ice when on the way to a meeting of the Good Templars in which

society she was the presiding officer. The fall was a bad one and Mary was severely injured and insensible when carried into a nearby residence where she was cared for during the night. A doctor was called and found Mary's injuries to be internal and of a serious nature. The following day she was removed to her home, although she continued in a critical condition, her life being despaired of. Her physician prescribed for her but Mary preferred to lean upon God. Of this incident Mary Baker Eddy wrote in *Retrospection and Introspection*:

My immediate recovery from the effects of an injury caused by an accident, an injury that neither medicine nor surgery could reach, was the falling apple that led me to the discovery how to be well myself, and how to make others so.

Even to the homoeopathic physician who attended me, and rejoiced in my recovery, I could not then explain the modus of my relief. I could only assure him that the divine Spirit had wrought the miracle – a miracle which later I found to be in perfect scientific accord with divine law.

I then withdrew from society about three years – to ponder my mission, to search the Scriptures, to find the Science of Mind that should take the things of God and show them to the creature, and reveal the great curative Principle, -- Deity. As Mary lay prostrate on her bed, she opened her Bible and it happened that the ninth chapter of Matthew caught her attention: And, behold, they brought to him a man sick of the palsy, laying on a bed; and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And he arose, and departed to his house. But when the multitudes saw it, they marveled, and glorified God, which had given such power unto men."

Mary realized at once, that God had placed this chapter before her for the purpose of reminding her that with sufficient faith she could do as the man did who was sick with the palsy. Yes, she did have faith and she rose from her bed free of all error!

It was Mary's faith, coupled with that of Quimby, that wrought the healing of her long sustained spinal weakness which had caused her so many years of physical suffering. And now again, it was her own faith, this time buoyed to greater height by what she had read in Matthew. A spiritual revolution in her consciousness enabled her to shake off her bondage. Jesus saw the faith of the

sick man and of those who brought him on his bed and because theirs was such a unanimity of faith there was naught for Him to do but tell the sick man “thy sins be forgiven thee.” But before saying this Jesus sealed or insured such great faith in them all and in the bystanders at the last minute by telling them to “be of good cheer.” Their faith was in Jesus and all they now needed was an affirmative word from the Master. When this was given, the sick man was freed of his error. The sick man’s companions witnessed this healing and their faith in Jesus was thus further enhanced. No doubt these good men had previously witnessed other healings by the Master and it was because of this that their own faith in Him was so great. Their faith was so strong that they forcibly entered the room carrying the sick man on his cot. Faith confirmed by deeds augments faith!

To make sure his readers fully appreciated this miraculous healing, Matthew let it be known that the multitudes who were present “marveled and glorified God.” Not only did they marvel at the healing, but they also recognized that it was the work of God who they glorified. They knew Jesus was one with God and that He did the work of the Father. What a lot of information Matthew packed in a few words! He, even, did not overlook the extremity of the sick man’s ailment, which he emphasized by telling that they brought him “lying on a bed”. And to prove that the healing was effective, Matthew tells us that the sick man “arose and departed for his house.”

There is to be seen in Mary’s healing the same influence as was present at the healing of the man sick of the palsy. The latter and his companions had faith in Jesus. Mary too had faith in Jesus’ unity with the Father and remembered that Jesus had promised all who asked the Father in His name, the same would be given to him. How natural it was for Mary to appeal to God in Jesus’ name for she was sufficiently well versed in her Bible to know that Jesus still lived and that He would live forever. He was present to anyone who wished to call on Him. This, Mary must have done with a fervent heart. Her faith in the goodness of the Father was doubly strengthened by her faith in the promise made by Christ Jesus.

It is not easy for all of us to wholeheartedly accept the belief that Jesus still lives and will respond to our appeals with the same certainty as He did for those who sought Him during His three years’ mission on Earth. To waver in this belief is to doubt His spoken promise; is to doubt that Jesus came on Earth to redeem

mankind; is to doubt the Holy Scriptures that tell us of the prophecies of the Messiah's coming on Earth and His mission; is to doubt that Jesus was the son of man, the Son of the Father; is to doubt the very foundation upon which Christianity is built. To anyone who thus doubts, Jesus could verily say, as He did to Peter, "O, thou of little faith." To such a one there still remains to achieve a real step forward in spiritual understanding, a step which leads to knowing that Christ is ever-present.

There was never a truer Christian than was Mary. She knew that Jesus was the son of God; that He was sent into the world to redeem mankind. She knew that He had laid the foundations upon which to make this possible and that the work which was to follow had only just begun; that while the efforts of the early Christians were heroic and did much to preserve Christianity for future generations, there still remained a great deal more to be done before the whole world would be redeemed. She knew of the many valiant missionaries who with self-sacrifice traveled to distant lands to preach the Gospel among peoples where Christianity was little known. Mary knew how much these good Christian workers were doing, but also how limited their work necessarily was when weight was given to the large masses of people who were in need of Christian understanding, and, relatively, how few in numbers the workers were. She also knew that in professed Christian countries, including her own, true Christianity was imperfectly understood because the work of Christ Jesus and His early followers could no longer be performed at will as a regular practice; that only occasionally were there exceptions where exalted religious understanding blessed one with the Holy Spirit. It was this Christian knowledge that made Mary's response to the Ninth Chapter of Matthew so effective.

It must be remembered that Mary was without spiritual help from any of her friends and neighbors at the time she lay prostrate on her bed. There were many well-wishers and sympathizers, including the doctor, who were anxious to lend such physical aid as could be given. But this was quite meager considering the severity of her condition and much time would be required for recovery if that were possible. Therefore, with such an extreme handicap, Mary had to place her faith in the living Christ and through this spiritual aid invoke the healing power of God the Father in Heaven.

Mary's true Christianity was definitely established by her untiring preparation of self for the task of restoring the lost light on the teachings of the Messiah who gave Christianity to the world. She lived for naught but that objective and we have seen that her devotion to the cause was unceasing, and that her success was complete in every way, for Christian Science was not only given to mankind but was established upon a firm and everlasting basis. Mary was to do for Christianity what Jesus did for the Hebrew religion; this supreme task was still ahead of her. That is why she could not allow herself to succumb to the severe injury she had just sustained, but for humanity's sake, she must recover with full power to go forward unremittingly.

What a great and divine power this divinely imposed duty exerted in Mary's bosom causing her to combat with all her spiritual strength the error that was holding her in bondage! She must have remembered Jesus' word when he replied to Pilate who asked Him if He was a King "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. (John 18-37) Mary, like Jesus, came into the world that she could bear witness unto the truth. It was a duty she was divinely called upon to perform. She was healed, given strength, and arose from her bed for this purpose.

Mary arose immersed in the Trinity with a full realization of the meaning of the words, Father, Son and Holy Spirit. These words to her meant much, for she knew that whosoever realized that God is perfection and that man is His image, has opened the way for healing through the Holy Spirit. In *Science and Health*, page 288, Mary wrote;

Science reveals the glorious possibilities of immortal man, forever unlimited by the mortal senses. The Christ-element in the Messiah made him the Way-shower, Truth and Life.

The eternal Truth destroys what mortals seem to have learned from error, and man's real existence as a child of God comes to light. Truth demonstrated is eternal life. Mortal man can never rise from the temporal debris of error, belief in sin, sickness and death, until he learns that God is the only Life. The belief that life and sensation are in the body should be overcome by the understanding of

what constitutes man as the image of God. Then Spirit will have overcome the flesh.

The Holy Spirit and the Word of God are one. It was this Principle which Jesus recognized as His only authority; it was the Christ-element within Him. Likewise, it was this Principle which Mary recognized as her only authority, and too, it was the Christ-element within her. This is only possible when one divests himself of all evils, relinquishes selfish desires, and permits this void thus made to be filled with the Holy Spirit. Its light shone in Mary's consciousness and she radiated it to others who through this divine influence grew in spiritual stature. In the silence of her inner thoughts, Mary planned how she would proceed. She gathered from the "wee small voice" within her that she should retire from all social activities, that she might study and learn how to impart better to others the Science of Christian healing.

As we look back on the event of Mary's injurious fall on the ice, it can be plainly seen that this event, in itself, was no more important than many other events in her career. Had it not been for the many events preceding the one referred to, Mary would not have achieved the stage of perfection which enabled her to become spiritually responsive to the Ninth Chapter of Matthew and from there on to carry forward with new strength and understanding. Looked upon in this way, the divine pattern of Mary's progress on Earth becomes clearly evident. The happenings of each day and of each year, as inconsequential as they may have seemed to be, fitted together as a whole and reflected the pattern of her life and mission.

CHAPTER

6

GUIDE TO PRAYER

The years following Mary's accident and divine recovery were constructive ones dedicated to her mission. Definite progress was made each stop of the way, including the writing of her manuscripts. She became quite successful in teaching pupils the Science of Mind-Healing, which success was borne out by the many cures her students were able to make. As her pupils grew in proficiency, so did Mary withdraw from the limelight to give more time to research, teaching and writing. During this long period, Mary dwelt in rented quarters, some of which were quite unsuitable to her needs, yet her classes were conducted therein. Not until the spring of 1875 was she able to purchase a modest home of her own. It

was in the city of Lynn with a pleasant outlook and quite suited to her needs at that time. She furnished it in good taste and for several years it was the center of growing Christian Science activities.

It was not long after Mary moved into her own abode that her manuscript, which she had steadily worked on for three years, was made ready for the printer, and in October of the same year, one thousand copies of the first edition of *Science and Health* were printed and many of these were distributed among her pupils. There was little demand for them by others because the subject did not invite interest among those who knew little or nothing of Mary's teachings.

After some delay and much difficulty, a second edition was printed and then a third, and from there on flowed a multitude of new editions. All the while Mary was tireless in improving the text of her book to give it a clearer meaning of her theories. The title *Science and Health* was divinely revealed to her following many communions with her Father.

Science means knowledge, and Health means soundness of body, Mind or soul. How all inclusive this is in describing the objective of Mary's mission! There is to be seen compressed in all her writings a similar breadth of information. Each time one reads a sentence of her writings new light is revealed. That is why one can never tire of reading *Science and Health with Key to the Scriptures*. That is why Christian Science grows steadily and is spreading to the far reaches of the world. That is why Christian Scientists get so much joy in their daily exercise lesson with the two holy books. That is why some people elect to utilize Mary's teaching as a background for what they present as their own interpretation of the Scriptures. Such efforts, although not always commendable, lead to ultimate good. Because they are an offshoot of Mary's teaching, they will, as time advances, return to the original root which is so firmly planted in good soil. A few weeds may appear here and there but they will not affect the purity of the original tree.

Mary sensed that the great need of mankind is to know how to pray; how to pray aright; how to forget self, how to fit one's desires in conformity with the good of all being. She knew that every soul unconsciously longs for a closer union with his Creator and that only by enlisting divine communion can this be attained. Those who earnestly seek this closer union do not seek in vain. They will become

conscious of the unseen laws which govern the universe and man. Mary knew that those who pray for any virtue do so earnestly because to desire that possession, in itself, is a prayer which leads direct to salvation. When such a prayer fills one's heart there is an absence of vanity and self-love and the path is opened to that great emancipator Love.

We find in Mary's writings that she gave much thought to prayer and what it means to all who lean upon that divine medium. Its real foundation stems from an understanding of the true character of God and how approachable He is, how ever-present He is to the appeals of all His children. Mary never was unconscious of how faithful Jesus was in His appeals to the loving Father who always heard and responded to His prayers.

Man has existed with the Father always. Jesus, the Son of Man, said, "Before Abraham was, I am." Therefore it is logical that when man is in need that he should lovingly go to the Father in prayer, the Father who has existed for all time. Every man is a child of God and the I AM in him is the Christ-consciousness which united him with the Father.

It was because of this Christ-union that Mary was able to shut the door to external thoughts of daily life and open it to the One Omnipresent Intelligence whereby she was guided in the fulfillment of her mission. Divine revelation was the medium which offered her the direct path from the Father. Like Jesus, Mary lives today and Eternally.

We see in Mary, God's true representative. We see her as such in her writings. She used the divine powers given her to do His bidding which was to give new light to the teachings of the Son of Man and to stimulate interest in the truths contained in the Holy Bible. It was essential, therefore, that her words clearly convey an understanding of the Truth. That is why she took such pains to improve the wording with each new issue of her book. When we open its pages, the first chapter we see is on the subject of prayer. In the early editions this chapter did not appear at the beginning of the book but because this subject is the foundation of God's union with man, Mary moved it to first place in later editions. As we read and study this chapter, we marvel at its wealth of meaning. Let us briefly review it here. It opens with the sentence: "The prayer that reforms

the sinner and heals the sick is an absolute faith that all things are possible to God, -- a spiritual understanding of Him, an unselfed love.”

The strength in this single statement is beyond measure. It is so simple that the reader may have a tendency to accept it without pondering its real import. When we search it deeply we find Love to be dominant. True love must fill one’s heart, a love that is unbiased by any mundane influence, a love that encompasses the Creator and all His creations, a love that is unconscious of self, but a love which is deeply felt, a love which falters not when enemies seem to appear. Only with such a love does a spiritual understanding of God become real. Only then is it possible to breathe as one with the Father and to realize without the remotest question of doubt that all things are possible with Him. It is then that faith supremely blends with prayer, and brings into reality that which is sought by a pure loving heart. It is then that selflessness leads to serene love which leaves no room for error thoughts, and opens the way that “reforms the sinner and heals the sick”.

We see in Mary’s statement that an unselfed love is essential to a spiritual understanding of God and that when this ideal is achieved all things become possible. Love is the life of the soul. It lives beyond the grave and in present life gives an unbounded mercy of God. The true heart yearns for it with a longing that leads to divine paths, and along these paths wends its way to heavenly thoughts. It is the alchemist which transmutes error and anguish to perfection and joy, misunderstanding to enlightenment. Providence ordains that by love alone man will surmount all obstacles arising from wrong thinking. “Many waters cannot quench love, neither can the floods drown it; if a man would give all the substance of his house for love, it would utterly be contemned.” (Sol Song8-7)

That great word, -- Love – fulfills the whole law of God because Love and God are one and the same entity. It brings obedience to the Ten Commandments. No other urge to live within these divine rules is needed when Love is the sole occupant of one’s heart.

The very first sentence in *Science and Health with Key to the Scriptures* contains the Key to Christian healing which none can misunderstand. Love stands in the forefront, yet Mary Baker Eddy must have fully realized how difficult it is for her pupils to attain this divine attribute. Because of this difficulty she lovingly

follows the first sentence with this assurance: Regardless of what another may say or think on this subject, I speak from experience. Prayer, watching, and working, combined with self-immolation, are God's gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind.

In this instance we find in these few words a meaning which is designed to guide her pupils in attaining their aims, but she lets it be known that the quest is not easy although God graciously provides the means. Only through self-effacing devotion can one be responsive to the avenues thus provided. To approach this state one must have diligently prepared himself through spiritual study and a determined rejection of all temptations that cross the path of an active man. Plodding and working for self-regeneration and rehabilitation are to be his persistent forte. Will power to follow the straight path must have full sway and there can be no equivocation whatsoever.

We gather from Mary's words how necessary is self-discipline when we seek Christianization, when we seek the Kingdom of Heaven. We must forego self-gratification and bring all personal desires into subjection. All thoughts stimulated with love as their source harbor only that which is good and pure. Personal likes and dislikes become neutralized and impersonal and a state of true selflessness prevails. It is then that we become able to wholeheartedly pursue the paths graciously provided by God. It is then that we are able to fulfill the divine conditions prescribed by Christian Science. Self-control or self-government and self-purification bring health and happiness to all persons, and thereby attract newcomers to like beliefs.

That we may fully understand her, Mary Baker Eddy tells us in the next paragraph: "Thoughts unspoken are not unknown to the divine Mind. Desire is prayer; and no loss can occur from trusting God with our desires, that they may be molded and exalted before they take form in words and in deeds."

Mary tells us this only after briefly giving the precepts for benefiting mankind. How careful she was in planting and presenting the sequence of truths underlying the virtue of prayer! When viewed in this light we become aware of how important our thoughts are, how careful we must be with our desires, because they are always known to the divine Mind. We must learn to practice

self-examination, we must learn to analyze our thoughts and desires and how to separate the good from the bad. Only those thoughts or desires that are good are recognized because evil is unknown to the one ruling Mind. That is why we are told by Mary that our thoughts and desires “be moulded and exalted before they take form in words and in deeds.”

How often it has been proven that every man reaps the results of his own thoughts and deeds! He who thinks rightly and justly is given sweet reward and a restful mind, while he who thinks otherwise is tormented with unrest. Your thoughts and desires are creative and some day your personality will reflect them, whether they be good or evil. Therefore one must be ever watchful to make the right choice.

Mary realized that with many of us, much preparation is necessary before we are able to attain a sublime state, and that repeatedly we must avoid evil or unkind thoughts or those of self-indulgence. As unruly thoughts intrude upon us, they must instantly be banished and the vacancy thus left open for thoughts of love and generosity. Innumerable battles against intruders and long toil in secret against our own weaknesses will eventually mould and exalt us in the way Mary denotes. When we wholeheartedly choose goodness as the theme of our thoughts, the way is opened to “—a spiritual understanding of Him, an unselfed love.” It is then that we pray with “an absolute faith that all things are possible to God.” Our visions and ideals are then pure and out of them will grow the rewards that are due to all children who have faith in the Father.

We are then asked: “What are the motives for prayer? Do we pray to make ourselves better or to benefit those who hear us? To enlighten the infinite or to be heard of men? Are we benefited by praying? Yes, the desire which goes forth hungering after righteousness is blessed of our Father, and it does not return unto us void.

Here we see the born teacher in Mary. These questions cause us to search our own minds, to think seriously as to what are our aims, to determine whether we have gathered the import of her words. Are our prayers directed to a power higher than our own? If so have we prepared ourselves through “—a spiritual understanding of Him, an unselfed love,” have we been watching and working, combined with self-immolation”; do we go “forth hungering after righteousness”?

It is not easy to truthfully answer in the affirmative these searching questions. We have a long meditative path to travel before we can freely do so. All selfish desire must be abandoned because craving things for self shuts out Love – without which there can be no fullness of joy abounding in complete blessedness. The virtue of the heart must not be imperiled by temptation which offers ease, comfort and personal gain. We must not merely be good but we must be constructively good, for Mary tells us it is only through demonstration that God's work may be expressed. The mind must be trained to comprehend the principles of right thinking and to see that justice underlies all thoughts.

How confidently Mary tells us that our prayers are answered when we hunger after righteousness! With this encouragement, a renewed urge arises within us to further seek the aid of divine power and open our hearts to His counsel. Nothing is more promising or fruitful to the soul than the knowledge that we are abiding in a wholesome faith stimulated by pure thoughts. It is under such conditions that a sterling character is moulded.

Before reading further in *Science and Health* let us again re-read the sentences just quoted and re-read them several times and as we do so let us concentrate on the beauty of their meaning, that we may become immersed in the spirit of the writer and enter the avenues she opens for our good. Not until then should we proceed with the text which follows.

Resuming our reading at line eight, page two, we find some practical thoughts added for guidance: "God is not moved by the breath of praise to do more than He has already done, nor can the infinite do less than bestow all good, since He is unchanging wisdom and Love. We can do more for ourselves by humble fervent petitions, but the All-loving does not grant them simply on the ground of lip-service, for He already knows all.

Here we are taught to be self-reliant but not self-purposed, and to trust the All-loving who knows all, who knows our desires, even though they be not uttered in words. Sincerity and earnestness coupled with selflessness form a true medium for holy desires and open avenues for communion with God. It is then that our prayers are heard and when we inwardly know that His gracious goodness has been lovingly bestowed upon us. This state of selflessness is life and soul governed by divine spirit abounding in our conscience and which enters our being

as the Kingdom of Heaven. Mary clearly makes It known that our prayers must not become those of a meaningless repetition of words which so often become a habit with those who are not ever watchful of what they do or say. Lengthy monologues without listening to the wee small voice within and sometimes even dictating how desires shall be fulfilled may not be considered the humble fervent petition Mary asks us to make.

Lest her pupils wander away from true Science, Mary gives the following thoughts, line 15, page 2: "Prayer cannot change the Science of being, but it tends to bring us into harmony with it. Goodness attains the demonstration of Truth. A request that God will save us is not all that is required. The mere habit of pleading with the divine Mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed, -- an error which impedes spiritual growth."

Indeed, Mary was farsighted when she lifted us over this hurdle! How clearly she makes known that no will of man can alter God's laws! His laws are unalterably fixed and all beings and things in the universe are governed by them from the most ponderous astral bodies and their movements, to the most minute ethereal thoughts. That is why, to be effective, prayer or desire must be in harmony with the Science of being and why goodness realizes Truth. That is why mere repetition erroneously leads to the belief that God has limitations similar to those of men. Because of this tendency it becomes difficult for so many people to readily attain spiritual growth. It is for the purpose of overcoming these inherent human handicaps that Mary is so precise in her statements. How clearly we now are able to see that prayer "tends to bring us into harmony" with the "Science of being," and how goodness demonstrates Truth. Unless one has prepared himself through spiritual study and is able to divest himself of the desire of personal gain, it is not easy to efface the unconscious thought of "God as humanly circumscribed." Under such circumstances, we are unable to shed our beliefs in a material world which naturally includes all existences in the Universe. It is this impediment which so many of us meet that Mary so skillfully helps us to clear away. We are taught to efface "error which impedes spiritual growth."

The mark of a great teacher is further shown by the statements, questions and answers which follow the first five paragraphs on prayer, line 23, page 2: "God is Love. Can we ask Him to be more? God is intelligence. Can we inform the

infinite Mind of anything He does not already comprehend? Do we expect to change perfection? Shall we plead for more at the open fount, which is pouring forth more than we accept? The unspoken desire does bring us nearer the source of all existence and blessedness.”

Through these direct questions the earnest pupil is thus compelled to give careful attention to the truths so concisely stated, and he is especially led to direct his thoughts along channels leading to answers which emphasize their association with prayer. By these questions and the way they are framed, the student is abruptly confronted with truisms which effectively stimulate his understanding. Here we see the importance of pondering every sentence, yes, every word written by this Christian teacher. Let us examine the first brief sentence of the sixth paragraph on prayer – “God is Love” – In three words Mary makes it known that “God” and “Love” are synonymous, that they are one and the same. When we speak or think of God, we speak and think of Love, and vice versa. Henry Drummond called Love “the greatest thing in the world” and when contrasting Faith, Hope, Love, St. Paul said, “the greatest of these is Love.” How could it be otherwise when we are told “God is Love”? There is none greater than God. There is none greater than Love. Mary also tells us, God is unchanging wisdom, therefore Love, likewise reflects unchanging wisdom. She briefly combines the two words as “All-loving”, and in this way brings her pupils in intimate and confiding relation with God. In the knowledge thereby given us, that He is unchanging wisdom, full confidence is engendered and the efficacy of devout prayer or desire is demonstrated.

Having driven home the first truth couched in three words, by a question of four words, we are told “God is intelligence” and the question which follows elicits our answer and we instinctively become aware that God knows and understands all. Therefore, how important it is that our prayers or desires be truly in harmony with God’s principle! We must earnestly be honest with ourselves, then will we be truly honest with Him. To be heard, we can ask for nothing but that which is good – good for others as well as ourselves. It is then that we are possessed with absolute faith. It is then that we are recompensed with a response to our desires. It is then that our prayers are true prayers. It is then that one prays as Mary would have one pray.

In the next three paragraphs we are cautioned to avoid the impractical path in prayer: "Asking God to be God is a vain repetition. God is 'the same yesterday, and today, and forever;' and He who is immutably right will do right without being reminded of His province. The wisdom of man is not sufficient to warrant him in advising God.

Who would stand before a blackboard and pray the principle of mathematics to solve the problem? The rule is already established and it is our task to work out the solution. Shall we ask the divine Principle of all goodness to do His own work? His work is done, and we have only to avail ourselves of God's rule in order to receive His blessing, which enables us to work out our own salvation.

"The divine Being must be reflected by man, -- else man is not the image and likeness of the patient, tender, and true, the One 'altogether lovely;' but to understand God is the work of eternity, and demands absolute consecration of thought, energy and desire.

Mary's hammer strokes make us become fully awakened to the necessity of our acquiring a clear realization of the permanence and unchangeableness of God. How apt we are in our prayers, to repeat our desires and in so doing remind God that we have previously prayed and to not overlook our plea. Repetition of this kind is to doubt that God is truly God and to doubt that He is immutably right at all times. Mary's blackboard illustration unmistakably conveys a clear picture of the unalterable exactness of God's law. This law is there for our use, and unless we abide by its rules, we cannot expect to find the answer to our prayers or desires. Only with this knowledge are we able to reflect the "Divine Being". Here Mary reminds us that it is not an easy stage to reach, for it "is the work of eternity." One must persistently seek through earnest meditation and communion with divine Principle to be given true spiritual understanding. Realizing how difficult it is to scale this ladder, Mary tells us: "How empty are our conceptions of Deity! We admit theoretically that God is good, omnipotent, omnipresent, infinite, and then we try to give information to this infinite Mind. We plead for unmerited pardon and for a liberal outpouring of benefactions. Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more. Gratitude is much

more than a verbal expression of thanks. Action expresses more gratitude than speech.

If we are ungrateful for Life, Truth, and Love, and yet return thanks to God for all blessings, we are insincere and incur the sharp censure our Master pronounces on hypocrites. In such a case, the only acceptable prayer is to put the finger on the lips and remember our blessings. While the heart is far from divine Truth and Love, we cannot conceal the ingratitude of barren lives.”

Consider these words carefully, for they are all important. Unless our efforts are directed to self-improvement or to doing good to others, or to some uplifting service, in appreciation of the blessings conferred by the Omnipotent One, our lives are unproductive of good, therefore spiritually barren. To be so neglectful is a sign of ingratitude. If we are not conscious of our weakness in this respect, it is because our hearts do not entertain divine Truth and Love. It is because we remember not the blessings we have received. They are very real for it is through them that we have life; that we have the will to live, the will which leads to desires, and by them, to mould the pattern of our efforts. These may be good, indifferent or bad, but unless they are the first named, we do not rise to accept the answer that awaits us. Our conception of Deity has fallen short of His omnipresence, omnipotence and love. It is by fervent gratitude only, that we are able to manifest actions which denote true acknowledgments of the blessings received. Our pleas must be merited if they are to be granted because the gracious One knows naught but what is good. Let us study one more paragraph: “What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds. To keep the commandments of our Master and follow his example, is our proper debt to him and the only worthy evidence of our gratitude for all that he has done. Outward worship is not of itself sufficient to express loyal and heartfelt gratitude, since he has said: ‘If you love me, keep my commandments.’”

In the following paragraph, Mary, first and foremost points directly to the desire one should have. It is a desire devoid of self-gratification, a desire in which selflessness reigns supreme, and one that yearns for perfection of one’s thoughts, one which is ever-responsive to the commandments of our Master; a desire without demonstration but expressed by a fervency within oneself. Mary

graciously reaches our conscience by the reminder that it is our proper debt to Jesus that we keep His commandments. After reading and weighing Mary's thoughts, one cannot help but be lifted to a higher level than that of personal needs, a level which seeks to be of service to others, a level which seeks obedience to God's law. Forgetfulness of self and of one's own needs, engendered through thoughts directed to help others or for the general uplift of humanity, to the direct way to pay our debt to Jesus and to keep His commandments. This avenue is open to all, now that Mary has shown the way. She diligently followed this path during all her life travels, thereby giving a living example to all who knew her and to those who know her works. Her works reflect how well she redeemed her debt to Jesus. By reason of her gratitude and faithfulness, brother love becomes the byword in the far reaches of this Earth, the Love which Jesus taught and which Mary reiterates in simple and clear language.

We have just looked at eleven paragraphs of the fifty-five Mary wrote in the chapter on Prayer given first place in *Science and Health with Key to the Scriptures*. It is not the purpose here to review the remaining ones because it is believed the review we have made sufficiently shows what a lot of spiritual and practical advice each sentence contains. It is extraordinary how much the reader is able to gather from Mary's writings! There seems to be no end to the breadth of worthwhile knowledge obtainable by one who fervently studies the lines contained in this noble book. The remaining paragraphs on prayer; are equally replete with sound spiritual philosophy worthy of careful scrutiny by all who reach for the true meaning of prayer and desire.

It virtually is impossible for any human being to compress so much sound philosophy into each sentence of the six hundred pages of *Science and Health with Key to the Scriptures* as is found in them, unless by the aid of divine revelation. We are assured by Mary Baker Eddy that we owe the great work to that divine source and that she was only the scribe. It was the selflessness with which she was endowed which immuned her from seeking personal credit for so great a work. She was God's true messenger bringing His message into the world for the good of mankind. But even so, without the spiritual preparation and training she had won through self-sacrifice, it would not have been possible for her to have wrought such a monumental work. It is one thing to have God's

meaning revealed to one and quite another to couch that meaning in understandable language. Mary was not always satisfied that she had clearly put into words the full meaning divinely revealed to her. Much thought and renewed revelation were often required before the written text was acceptable to Mary. The time and labor involved in this work were so great that they are beyond human estimate.

One cannot think of *Science and Health with Key to the Scriptures* without thinking of the *Holy Bible*. These two books always belong together and are always found together on the table of every Christian Scientist in the world. They are always used by these students conjunctly. We are unable to think of any other two books so closely associated as these two are. This is a natural outcome of the divine purpose which led Mary Baker Eddy to give her textbook to the world. It must be remembered the purpose of Christian Science is to give Christian understanding to the multitude. There could not be a better means than the textbook to lead students through the many passages of the Bible and through this path to a better Christian understanding.

By a daily reading of the two books, which is the custom with all Christian Scientists, the student is intimately made acquainted with the lessons awaiting him in the Holy Scriptures. It is as though Mary's textbook led the student by the hand and introduced him to God's fountain of knowledge. He finds there something more than a book; he finds a library of books, relating to history and every phase of human interest. He finds solace and inspiration. Vistas are opened to him which induce better thinking and better ways of living. The profound thought it contains which is so effectively and beautifully expressed provides a most liberal education, transcending any other educational medium available to man, an education that surely will lead to his betterment.

It is true that there have been more Bibles printed and circulated in more languages than any other book in the world. Copies are to be found everywhere and in the most remote corners of the Earth. Nearly every Christian home possesses one or more copies and one is to be found in nearly every bedroom of our American hotels. They serve as gifts on many occasions and as constant companions to many a soldier and sailor and to some of the unfortunate in prison wards.

We bow our heads in reverence to the Bible because it breathes the voice of the Supreme Being and opens windows which reveal God's laws. It is heard in public assemblies the world over and congregations never tire of the many lessons expounded from it. It charts the course by which Christians should travel and has made the world better to live in. For hundreds of years it has gone hand in hand with civilization, stimulating its advances along every step made. Its treasures flood the hearts of those who seek to know more of God's ways.

Yet with all its spiritual treasures and the millions and millions of copies in existence, but a few of these, percentagewise, give daily solace to their owners. Nevertheless, these relatively few may be counted in the millions and those whose good fortune it is to lean on their holy pages are comforted beyond measure. These good souls have blazed the way to world progress and given it law and order. So it is to be seen that while there are millions of Bible readers, there remains much room for a bigger harvest. That is what Mary Baker Eddy's textbook is achieving. Already it has achieved wonders; not alone has it won millions to become interested readers of the Bible, but the constancy of these readers and their earnest faith in the Scriptures elevate them from material thinking to a better understanding of an all-governing Deity.

In these pages, we have taken a glimpse of the first paragraphs on prayer which Mary Baker Eddy wrote in *Science and Health with Key to the Scriptures* and found that they radiated much light. The whole textbook redounds with equal wisdom with every paragraph worthy of earnest study. By diligent research no end of truths are to be found interwoven in its sentences. By it much light is thrown on the Holy Scriptures which we have overlooked before enlisting the aid of the textbook. Each of the two books is for man's benefit. They can be used separately or together. When used together greater spiritual weight is given to each of them.

Properly speaking, we have a trinity – The Old Testament, New Testament, and *Science and Health with Key to the Scriptures*. Each illumines the other two. Many years elapsed between the writings of each one of them. They all are God's gifts and reflect the Eternal life of their authors. Not the least of these is Mary Baker Eddy who fulfilled her divine mission to its fullest and who lives today through her textbook and her many other writings.

To those of us who are conscious that Mary still lives in our midst, no credence is given to matter or any material things which we have been taught to know to be unreal, but instead we are thinking in spiritual terms and welcome the Christ within us. Individually we are the expression of the One and only Mind and abide within its governing laws. It is because of this that we sense the spiritual presence of Mary whenever we read and study her writings. To the many thousands of Christian Scientists all over the world her presence is felt each day during the period of the daily and Sunday Bible lessons which are faithfully and joyfully indulged in.

The sense of Mary's presence is further impressed by the several Christian Science periodicals which have been published with regularity ever since she personally established them. There is to be found in each of these some reference to Mary's writings in support of the truths which these publications teach in her name, and through such reminders we are privileged to breathe the presence of this God-governed woman. Also at the Wednesday evening Christian Science meetings, there are given testimonials in which experiences are recited by members who owe their healings to lessons learned from the writings of Mary Baker Eddy. In some instances the patients so testifying have successfully overcome their own problem by direct understanding of the context of Mary's textbook, and in others through the aid of loving practitioners who devote themselves to its especial study and who become well informed in all of the writings of their great and beloved teacher. In every case the divine presence of the one who gave Christian Science to the world is distinctly felt and a grateful joy flows from warm hearts.

The Old Testament breathes the lives of the prophets. These holy men communed with Deity and endowed mankind with lessons of true worth. Since then these lessons have been carried forward from generation to generation and we have them with us today. In these lessons their authors still live, and the fullness thereof may be measured for each of them by the extent to which they have an audience who abides by the truths they annunciate. In its turn the New Testament brought into the lives of many men for the past nineteen centuries, a record of the living example of God's love in Christ Jesus. Through this great redeemer, the eyes of men were opened to new vistas of truth. Thereby they

were and are each day brought nearer to their Heavenly Father. In the present age, we are aided in a better understanding of the Holy Scriptures, that have come to us from past centuries, by *Science and Health with Key to the Scriptures* which breathes the life of Mary Baker Eddy. The pages of this immortal book immortalize her work and through them she lives eternally.

The importance Mary gave to prayer is reflected throughout her textbook. It is linked in all her thoughts on Faith, Truth and Love. She knew how Jesus prayed with confident assurance that He would always be heard by His Father, and that He had taught his followers how to do so in a way that never fails when harmony reigns between the one praying and His Father. She recognized that healing resulted because natural laws are really divine laws and that it was the latter which Jesus invoked. Mary repeatedly tells us of God's infinite goodness and everpresence, that Mind and God are one; and teaches that faith awakens and quickens our spiritual awareness, uplifting and regenerating our whole being; that belief in disease, lack and inharmony is removed when mind is freed from fear and uncertainty, and instead entertains a firm conviction of God-Love everpresent and at work within us. We are thereby led to gain a clear realization that Christ dwells within us, quickening the Spirit of Life which governs our being. Thus we are given new hope, new strength, new life, new courage.

When we sense the need of relief and at the same time sense God's infinite love, we are really praying without direct conscious appeal. It is an unwavering prayer because doubt does not creep in when our own will is not exerted but unconsciously seeks harmony with divine law. In *Science and Health*, page 206, Mary says: "Will-power is capable of all evil. It can never heal the sick, for it is the prayer of the unrighteous; while the exercise of the sentiments – hope, faith, love – is the prayer of the righteous. This prayer, governed by Science instead of the senses, heals the sick."

Let us hear what others say:

"Faithful prayer always implies correlative exertion; and no man can ask honestly and hopefully to be delivered from temptation, unless he has himself honestly and firmly determined to do the best he can to keep out of it" (John Ruskin)

“I have been driven many times to my knees, by overwhelming conviction that I had nowhere else to do. My own wisdom, and that of all about me seemed insufficient for that day.” (Abraham Lincoln)

“To pray together, in whatever tongue or ritual, is the most tender brotherhood of hope and sympathy that men can contract in this life.” (Mme de Stael)

“And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.” (James 5-15)

“But thou, when thou prayest, enter into thy closed, and shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.” (Jesus. Math 6)

In the sixteenth century, that indefatigable Christian worker, St. Theresa, said: Do not fear to walk in the way of prayer, believe me it is a way extremely sure, you will be more quickly delivered from temptations, when you approach Our Lord in prayer, than when you go away from Him.”

Prayer, in itself, is not a divine function. In no way may it be regarded as the essence of God who is all powerful and never has occasion to ask for anything. There is nothing He desires, therefore nothing for which to ask or pray. He is All in all and includes infinite Mind, Life, Truth, Love. Therefore prayer is the medium which fulfills man’s purpose as an expression of desire which he feels should be brought into reality. It is an appeal to the divine supremacy of God’s nature, an appeal which acknowledges the divine Principle, Love. It is a human desire which seeks affiliation with the Heavenly Father Who is all-governing and beneficent power. When fervently expressed with a pure heart and with a conviction of fulfillment, it comes into realization. Through its communion there is an awakening to do good to others and to serve more useful lives.

Following Jesus’ mission on earth, new interest in prayer began to grow and through the ages men have, more and more, believed in its effectiveness, and have received unlimited good through its practice. Many writings and many books have been published on the subject and Christian pulpits, of all denominations, have, on millions of occasions expounded the great good to be derived from sincere communion with the Creator. In all these prayerful activities

is to be seen that human nature naturally seeks spiritual growth and understanding. It is a quest which is inherent in and worthy of every soul which, as the years go by, and as men become more enlightened, spreads to more and more people.

When the heart overflows with gratitude, when it yearns to express this feeling through prayerful communion with God, it rises in consciousness to the highest spiritual levels and becomes one with infinite Mind. Then it is recognized that prayer is a divine gift from the Father and is cherished as a blessing which yields great rewards.

Through the teachings of Jesus, men have learned that prayer is a privilege accorded them, that they may seek divine blessings that are ever-present and awaiting to be called upon to give comfort wherever there is a need. There is no place where it is impossible to pray. Whatever the surroundings may be one's mind can dwell upon prayerful thoughts and be as one with the Heavenly Father and hallow His name as Jesus taught His disciples to do. Prayer is the most practical help man can enlist. It is ever at hand whenever he wishes to use it, and it may be used for all good purposes with equally good effect. It is a tool which never wears out, but instead, improves with use. It is a tool which may be effectively used by anyone of any religious denomination, because it is a direct avenue to the divine Creator and requires no special label as to one's doctrine.

Of the many gifts Mary bequeathed to the world there is none more outstanding than the clear concept she gave of the meaning and value of true prayer.

CHAPTER

7

ABOLITION OF SLAVERY

In the preceding chapter we were able to gather how much thought Mary Baker Eddy had given to the subject of prayer and desire, and how she considered the two to be closely related. Let us now see what she thought of Truth, Life, and Love, which singly and together stand for God. Again, we refer to *Science and Health with Key to the Scriptures*. She asks her reader on page 468—“What is substance?” and her answer is:

Substance is that which is eternal and incapable of discord and decay. Truth, Life and Love are substance, as the Scriptures use this word in Hebrew: “The substance of things hoped for, the evidence of things not seen.” Spirit, the

synonym of Mind, Soul, or God, is the only real substance. The spiritual universe, including individual man, is a compound idea, reflecting the divine substance of Spirit.

Mary regarded the definition of substance as all important to Christian Scientists because it clarifies an understanding of man's relationship to God, perhaps better than is possible by any other way. First, she lays a firm foundation for her theory by impressing the reader that substance is eternal. It is something more than human sense tells us; it is something ethereal yet substantial. It underlies all earthly manifestations and therefore is the most important element relating to all existence or to man's being. In short, Substance is God and Mary likens it to Truth, Life, Love. Should anyone doubt what she says her authority for this is the Scriptures. There can be no misunderstanding as to the meaning of her words, for they are expressed so simply. By her quotation from Hebrews we get a clear insight as to its immateriality because we are told that substance resides in "things hoped for, the evidence of things unseen." Thus we are plainly shown that we cannot seek substance in man's mundane sphere. It is something other than his physical being. Mary straightforwardly tells us that Spirit is the only real substance and likens Spirit to Mind, Soul or God. This is no byplay of words but is a concise statement intended to lead the reader to the spiritual universe of which he, the reader, is a part. To sense God's presence there, is no easy task, for much has to be done to overcome habits of thinking in material terms. In a later chapter we shall see how substance, immortality and the ether of space are interrelated and how well Mary's theory weaves into the whole cosmic phenomena.

Although Mary's childhood was blessed with an inborn affinity with God, and during that difficult period she studied the Holy Scriptures until she knew them by heart and breathed the lessons of love contained therein, she found it uphill climbing before she reached the spiritual altitude of true substance. Years and years of study and experience with fellow human beings were necessary to bring about the refinement that placed her *en rapport* with Divinity. It was when Mary entered this divine state that she discerned with such a clarity that true substance was spiritual and not material.

Later Mary tells us as a further emphasis: “God is infinite, the only Life, substance, Spirit, or Soul, the only intelligence of the universe, including man. Eye hath neither seen God nor His image and likeness. Neither God nor the perfect man can be discerned by the material senses.” “Spirit is the only substance, the invisible and indivisible infinite God. Things spiritual and eternal are substantial. Things material and temporal are insubstantial”. (S&H, p 330-335)

Again we are shown that God is infinite, Life, Spirit or Soul and although unseen by eye He is substantial. Also that perfect man is the image of god and cannot be discerned by the material senses. How true are Mary’s statements yet how difficult it is for us to rise to the spiritual zenith which would enable us to abandon our habits of association with earthly things, those things which are directly opposite to the infinite. She omits no point of view which would be helpful to her pupils and makes sure that they realize that God is indivisible as well as invisible, and that in a spiritual light He is substance; therefore real and ever-present. By Mary’s reasoning, we find ourselves directly led into knowing that God, Spirit, Love, Soul is Substance in which God’s image, man, is an entity.

God made the universe and all that exists of man, and He alone possesses the plenitude of all perfection. There is no relation between God and sin, for God is Love and knows aught but good. Therefore spiritual man is perfect as God is perfect and through perfection a personal relationship arises between the Creator and His created, this is exemplified in Jesus who is the son of the Father and who came on earth to redeem men of their sins. It is also exemplified in Mary Baker Eddy who was sent into the world by her Heavenly Father to shed new light on the teachings of His son, Jesus. This dutiful daughter, like Jesus, was blessed with God’s guiding spirit, and she was ever true to the One who sent her. When her work is reviewed we glean the full meaning of Substance because we see how real are things spiritual which come into our lives as unseen blessings, yet are substantial. We are unconsciously led into a practical proof of Christian teaching and of Mary’s interpretation of the Scriptures. “Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that they profiting may appear to all.” (I Timothy 4:14-15) “God’s thoughts are perfect and eternal, are substance and Life. Material and temporal thoughts are human,

involving error, and since God, Spirit, is the only cause, they lack a divine cause". (S&H, p. 286)

All Christian Scientists live in the center of Mary Baker Eddy's love. Her love we know was spiritual, so through her, these faithful students reside in the spirit of the Father. The same will be true for Christian Scientists of future ages, because Mary's presence is eternal. She is in the thoughts of her students, past, present and future. They are governed by her teachings and live for the good of others. The keynote of this widespread good is Love because Love fulfills God's law which unites all pure hearts into a common purpose – the benefit of mankind.

Love is power; it is the most powerful influence given to God's children, and Mary was divinely privileged to spread far and wide the meaning of this potential, so that more and more people could learn to embrace it and abide by its benefits. Each step forward in world affairs is the direct result of harmony brought about by the spirit of love. When the reverse comes into play, discord and destruction follow in its path with resulting setbacks to the well-being of mankind.

The abolition of slavery was the greatest stride made by love in this country. It was the spirit of love in which God's true spirit prevailed. After many heartaches and many struggles, warmed the hearts of all good Christians and stimulated them to self-sacrifices that their unfortunate fellow men who were held in bondage through no fault of their own, and against their will, could be made free as God intended them to be. These good and generous people recognized that the law of love could not prevail in the world unless all of God's children knew but one master and that one, our Heavenly Father. To stand idly by and not follow the dictates of love would be an omission of duty which God has placed on the shoulders of all who live in His presence.

Many pens were wielded to spread the dawning influence then exerted, to fill unthinking hearts with compassion, and to bring justice to that unfortunate race whose people were possessed with warm responsive hearts and who could be taught to place their faith in Deity and to pray with sincere fervency. A people who had so well served their masters, whether kindly, cruel or indifferent, and who longed for a freedom which would permit them to guide their own destiny and in this way release civilization from the bonds of inequity, raising

transgressors of God's laws from despicable depths to a level of Christian brotherhood, thus establishing self-respect and honor among men.

In Abraham Lincoln's appeal he said: "In giving freedom to the slave we assure freedom to the free – honorable alike in what we give and what we preserve." What logic this expresses – Like attracts like – Love attracts love!

The power of righteousness was indeed strong in the midst of those good workers who were seeking freedom for all, a freedom which would insure a free nation and which was so well voiced by Charles Sumner in these words: "Where slavery is there liberty cannot be, and where liberty is there slavery cannot be."

Stout hearts like John Brown who were filled with love for their unfortunate fellow men held in slavery, willingly sacrificed their lives to bring about a reform which would emancipate all unfortunates held in bondage. Also, in the authors of our own Declaration of Independence we see reflected a love for their fellow men: "We hold these truths to be self evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."

Looking backward to the year 1215 when King John of England was treating his subjects cruelly, we there see men whose hearts were filled with compassionate love for those who suffered intolerable injustice, rise in a body to formulate laws which would, for all time, remedy the evil suffered at the whim of evil rulers. Thus the Magna Charta, or the Great Charter of England, was adopted by the nation's barons who in the spirit of love of justice for the people, undertook to free men of all inequities that may have been imposed on them by their king. Of sixty-three provisions of the Magna Charta, two show distinctly the spirit of justice which the barons sought to have adopted. These are:

(1) "No free man shall be imprisoned or proceeded against except by his peers or equals, or the law of the land."

(2) "Justice shall not be sold, denied nor delayed."

The Magna Charta was the first agreement ever entered into by an English King and his people. King John did so against his will, but although now many centuries old, the Charter still stands as a protecting arm for England's people. It may be truly said "that which is born of love endures forever.

The many instances of love exerted to give freedom to those held in slavery are too numerous to enumerate, but we all remember *Uncle Tom's Cabin* from the pen of Harriet Beecher Stowe whose heart wept in sympathy for those poor folks held in bondage. This lovely and touching story won many hearts to the banner of justice.

In her young womanhood, while living in the south, during slavery days, Mary was in the forefront doing her utmost with her pen to mould public opinion to the side of justice and love for God's unfortunate children. Following a brief, happy married life, she gave freedom to the slaves she inherited through the death of her husband; thus she put into practice that which was so dear to her loving heart. In later years when referring to her own work on this subject, Mary said in *Science and Health*, p.226:

The voice of God in behalf of the African slave was still echoing in our land, when the voice of the herald of this new crusade sounded the keynote of universal freedom, asking a fuller acknowledgment of the rights of man as a Son of God, demanding that the fetters of sin, sickness, and death be stricken from the human mind and that its freedom be won, not through human warfare, not with bayonet and blood, but through Christ's divine Science.

Harking back to the fifth century and to the deserts of Egypt, we find another young woman whose love was so great that she freed the slaves which also became hers through inheritance. She was of a noble family, related to the Emperor Theodosius, and her name was Euphrasia. At an early age she chose to follow a religious life. When her widowed mother died, Euphrasia was called by the Court for the administration of her possessions. She answered the Emperor, "I have promised myself to Jesus Christ, I will be faithful to my vow; for the honor of my parents share the good they have left among the poor, the orphans, the churches; give liberty to my slaves, remit all my debtors and pray God to preserve me worthy of Him and of you." Euphrasia, like Mary, was in God's service, and because of His love which filled her heart, she recognized that all human beings were God's children and therefore equal. The slaves she inherited she treated accordingly and they were given the freedom which was rightfully theirs.

Returning to the nineteenth century, further evidence of God's purpose to free man from forced servitude is seen in the work of that great and good man Colonel Charles Gordon who, after distinguishing himself in suppressing the Taiping rebellion in China in 1874, was appointed governor general of the equatorial provinces and later made supreme ruler in the Soudan, Gordon was a devout Christian and his great object was to do the greatest good for his fellow men. Accordingly, he organized an admirable system of government and devoted much energy to the tremendous task of suppressing slave trade among a people to whom trade in human flesh was their life bread and fortune. There were great odds to be overcome and he suffered much opposition and hardship in the accomplishment of his purpose.

Col. Gordon, like Solomon, asked that he be given wisdom to govern justly. He firmly believed that his prayer would be answered because he pleaded, not for his own sake, but for those poor human beings who were forced into slavery. To accomplish his great purpose, he sacrificed his own comforts and fortune, and accepted adversities with patience and good grace, knowing that it was God's will that he was chosen to right a great wrong. It was his conviction that he served as God's instrument for this humane undertaking, and trusted that God would support him in all he did.

As we glance over the many important events which have through the years contributed much toward making the world a better place to live in, we find disclosed a pattern evolving with the passage of time and gradually unfolding into ever broadening channels of good. Many of God's children progressively are learning to know their true heritage and to impart to others that which comes to them from Heaven. They leave their minds open to the impelling forces of good and courageously and conscientiously carry forward the work that they know has been given them to do by their Creator. The words of Colonel Charles Gordon are an example of how those who devote their lives to the good of their fellow men, recognize themselves as in the service of a divine power.

Great rewards eventuate from deeds moved by love. Trends of communities and nations are altered for the better. This was clearly shown following the era of emancipation when these United States steadily grew in prosperity until they became the most prosperous and most happy Nation in the

world. Not only did those benefit who were released from serfdom, but the entire population was rewarded through higher standards of living resulting from the liberty accorded all its people.

In this movement of love is to be found manifold gratitudes expressed by those who were given freedom. These expressions, often are of great worth and far-reaching. One who repaid much was Booker T. Washington who was instrumental in greatly broadening education among his people, thereby making better and more useful citizens of them. The good work he established is still progressing under the devoted direction of many leaders who are his followers and who would not now be serving so usefully if liberty did not prevail. Thus we see the gratitude of Booker T. Washington as never ending in its benefits to the Nation.

The world at large is also greatly indebted to that noble and great spiritual heart, George Washington Carver, a scientist of renown, who gave to his fellow men great gifts which will benefit man till kingdom-come. Truly he was guided by God every step of his life, and with a heart filled with love, was always obedient to his Father's guiding hand. For all of the great works he never took or accepted credit to himself but always acknowledged it was divinely coming to him from above. An orphaned child of slavery, alone and with great hardship, he meekly sought and gained high education and then used it in repaying his country for the opportunities it had given his people. His life was one of love of the highest order, a love for his fellow men and for the One guiding him from Heaven. His biography is beautifully written by Racham Holt. Those who read it are inspired by the generous and spiritual qualities of this noble and self-effacing man – George Washington Carver.

The list of those who have rewarded and are rewarding their fellow human beings, is a long one, because of the freedom which has become theirs as a result of the sacrifices made by those who worked in the cause of liberty. In this long parade our attention centers on a later-day example of fruit borne by the love whose expression resulted in the emancipation of the Negro. The world is now blessed through that noble heart, Dr. Ralph J. Bunche, who was awarded the 1950 Nobel Peace Prize for the great work he achieved in bringing peace between Israel and the Arab States. Through his skillful and untiring efforts a great blessing has

been given to those unhappy states and to the world at large. Everywhere he goes, his influence is for good. We of this Nation may well be proud of citizens like him.

Already we have been told that love is the greatest power in the world. In the foregoing paragraphs relating to freedom, we have given examples of how true this statement is. On the other hand, when there is lack of love, human suffering prevails; men are overcome by inharmony and unhappiness, and progress in world affairs becomes dormant. It is then that the moving force to do great things is countered. We have seen how lack of love leads to the scourge of war. How futile it is not to harbor and cherish that great spiritual power which our Father and Creator has placed at our command to exercise for our own good and that of our brothers!

Good deeds never die, no matter how small or removed from the arteries and activities of world-affairs they may be. We see how true this is when we recite in these pages the wish made fifteen centuries ago, in faraway Egypt, by the self-effacing religious young woman – Euphrasia. Her words were not lost, they live today and while the influence of her words cannot be weighed or traced through the ages, nevertheless it has mingled as an unseen force during all succeeding generations.

No one had a clearer understanding of the evil of slavery than did Mary Baker Eddy. She knew that the evil could be overcome by Love, and by Love alone. She knew that Love must flood the hearts of many people before its great power could be made to overcome the selfishness of the many who believed they were profiting by this inhuman practice. This great power (Love) rose in sufficient strength to marshal hundreds of thousands to self-sacrifice that liberty be given to those held in bondage. How well Mary's words bespeak of Love!

Truth brings the elements of liberty. On its banner is the Soul-inspired motto, "Slavery is abolished" The power of God brings deliverance to the captive. No power can withstand divine Love. What is this supposed power, which opposes itself to God? Whence cometh it? What is it that binds man with iron shackles to sin, sickness, and death? Whatever enslaves man is opposed to the divine government. Truth makes man free.

The history of our country, like all history, illustrates the might of Mind, and shows human power to be proportionate to its embodiment of right thinking. A few immortal sentences, breathing the omnipotence of divine justice, have been potent to break despotic fetters and abolish the whipping-post and slave market; but oppression neither went down in blood, nor did the breath of freedom come from the cannon's mouth. Love is the liberator.

Legally to abolish unpaid servitude in the United States was hard; but the abolition of mental slavery is a more difficult task. The despotic tendencies, inherent in mortal mind and always germinating in new forms of tyranny, must be rooted out through the action of the divine Mind.

Men and women of all climes and races are still in bondage to material sense, ignorant how to obtain their freedom. The rights of man were vindicated in a single section and on the lowest plane of human life, when African slavery was abolished in our land. That was only prophetic of further steps towards the banishment of a world-wide slavery, found on higher planes of existence and under more subtle and depraving forms. (S&H, pp 224-28-4 225 14-13) Mary's thoughts are all encompassing. They refer not only to the abolishment of African slavery in this country but to all mental slavery as well. The latter she regarded as the more difficult task and, of course, it comprehended a much wider scope, because practically every human being in the world, to some degree, is in bondage "to material sense."

In the several instances,, given in preceding pages, of good resulting through the abolition of slavery, there is reflected only an infinitesimally small part of the benefits mankind has and is receiving through the exercise of this human justice. Among the many kindly souls who helped so much to bring about this happy state in human affairs we can, not least, offer a prayer of thanks to Mary who did her mite in a self-effacing way. Still greater thanks we owe her for her efforts to free men of their mental bondage. Her words, just quoted, tell us how thoroughly aware she was of the evil of slavery in all its forms and how divine Love is an irresistible power in overcoming the sins of man.

Not since Christ Jesus had the world been given a so logical and determined crusader as the nineteenth century found in Mary Baker Eddy. She was a tireless warrior who left no point of proof undisclosed. She brought to light the power of

Love in such clarity as it had never before been presented to the world. Mary made no personal claim of having evolved this great enlightenment, but always insisted that it was divinely revealed to her. The power of Love exemplifies the great truth of which all should take notice.

The power of Love brings to the surface all good things at all times. Good rises among all people whoever they may be regardless of creed, race or nationality, when Love is the dominating influence of their lives. This truth was well exemplified in the early history of the Hellenic or Greek people who were the outstanding civilization for a span of centuries prior to the advent of Christianity. They were polytheists to a real degree it is true, but their gods were all gods of love who they worshipped adoringly. Their religion was not of the somber superstition as was that of many of the ancient nations. They believed in divine revelations. Although wrongly directed from a religious point of view, the love in the hearts of the people was a true love. It evolved a civilization of the highest order, one that in this day and age we look back on with admiration and respect. Our present civilization is deeply indebted to these early Greeks for countless treasures in art, architecture, literature and philosophies, all of which greatly influenced the people of many succeeding generations, including those of today. As we think of these great people, most of us can easily parade before our minds some of their outstanding intellects. For instance: Homer, Hesiod, Pindar, Sophocles, Aristophanes, Aeschylus, Herodotus, Aristotle, Thales, Pericles, Socrates, Plato, Pythagoras. It could only by the power of Love that such great people were given to the world. Love engenders peaceful minds and peaceful minds engender genius. It is then that divine intuition has full sway.

CHAPTER

8

SELF-EFFACEMENT

Self-effacement in a person who is self-reliant is evidence of a clear understanding of divine guidance. Such persons never take personal credit for any work they may perform for the benefit of their fellow men, because they know that they are the agents of a higher power than themselves. It was that principle of thought which led Colonel Charles Gordon to work self-sacrificingly for the cessation of slave-trading. Self-effacement may be likened to a state which visualizes God as All in All. It is often looked upon as modesty, a trait found in all great and good people, but in reality it is the result of understanding the truth of life. How clearly George Washington Carver understood this was illustrated in his answer to someone who desired of him a prayer for inclusion in a book. His answer, given here, shows clearly his realization of the great truth:

“My prayers seem to be more of an attitude than anything else. I indulge in very little lip service, but ask the Great Creator silently, daily, and often many times a day, to permit me to speak to Him through the three great Kingdoms of the world which He created – the animal, mineral and vegetable Kingdoms – to understand their relations to each other, and our relations to them and to the Great God who made all of us. I ask Him daily and often momentarily to give me wisdom, understanding and bodily strength to do His will; hence I am asking and receiving all the time.” (George Washington Carver – Rackham Holt, p 295)

The spirit of self-effacement is distinctly reflected in the foregoing quotation. Carver’s prayers flowed from a consciousness that his Creator was ever-present to help His children who were seeking understanding and wisdom to do His will. George Washington Carver truly was an agent of the Almighty!

All of us are blessed with this closeness to God, although many do not realize it because in the hustle and bustle of daily affairs many do not pause for communion with their Father. They do not heed the advice given in the tenth verse of the 46th Psalm: “Be still and know that I am God.” The importance of this verse is beyond measure. Many, many times there is a need for spiritual pause in the lives of all persons; need to be still and remember that God is God who is ever-present to guide one in his daily affairs. How much better off we all would be if we more often appealed to our Creator to show us the path we should follow. The verse quoted holds the solution to every problem which may be encountered by man. A realization of “Know that I am God” should creep into one’s consciousness on all occasions of importance or doubt. What a wonderful world this would be if each one of us, like Carver, were “asking and receiving all the time.” If such were the case, the Kingdom of Heaven would abide with all people. “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” (Math 7-7) How can one resist this invitation? Surely, George Washington Carver accepted it wholeheartedly, and, in consequence, there were unfolded to him many of nature’s secrets which are proving of immeasurable benefit to mankind.

Jesus gave the world repeated and overwhelming evidence of the efficacy of asking the Father for help in His labors on behalf of His fellow men. Those who knew Him well were convinced that He would be heard when he appealed to His

Father. This was clearly shown when Martha met Jesus at Lazarus' tomb. "Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died." "But I know, that even now, whatsoever thou will ask God, God will give it thee." (John 11: 21-22)

Martha's expression was one of perfect faith in 'asking and receiving'. She knew how to ask because she had witnessed previous proof of Jesus' oneness with the Father. Jesus invariably was heard by His Father because through selflessness here was an absence of personal will, which left an open path through which God's will freely flowed in response to the appeal of His children.

Leaving the way open to do God's will instead of one's own is what made Mary's work on behalf of her fellow men so successful. In her keen understanding of God's will, self-effacement came to her as second nature. In doing so she felt no sacrifice. On the contrary, a glorious recompense was hers as she felt the privilege in making way to the Father's will which is omnipotent and full of gracious goodness, ever awaiting opportunities to be responsive to the call of His loved ones. Already, we have seen in these pages that Mary wished to be known as a scribe only, in the writing of her book *Science and Health with Key to the Scriptures*. It was the word of the One who sent her that was revealed to her in moments of meditation and quietude. She held herself ever-ready to receive it and translate it into written words for others to eternally benefit thereby.

All through Mary's life is to be seen this same self-effacement. It is quite marked when early in her teaching days her pupils showed promise of successfully healing patients who came to them. When they mastered the science of mind healing she would step into the background, leaving her pupils in the full light of their work. On such occasions she watchfully and patiently helped them over difficult places without emphasizing her presence. It was the success of God's work in which she was concerned, not in her personal achievements.

The dedication of the original Mother Church in Boston on January 6, 1895 was attended by more than six thousand Christian Scientists from all over the country. Everyone recognized this great achievement to be the result of Mary Baker Eddy's lifelong work yet she, the founder, abstained from being present because she wished to avoid personal acclaim and adulation. Her dedicatory

sermon, which was a lengthy one, was read by a member of the Church. In this sermon she mentioned, in part:

Today, being with you in spirit, what need that I should be present in *propria persona*? Were I present, methinks I should be much like the Queen of Sheba, when she saw the house of Solomon had erected. In the expressive language of Holy Writ, "There was more spirit in her;" and she said, "Behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard." Both without and within, the spirit of beauty dominates The Mother Church, from its mosaic flooring to the soft shimmer of its starlit dome.

Here we see how Mary Baker Eddy's whole soul was in the Christian Science Church and not in herself. This is further shown in another sentence of her sermon, which follows:

I have ordained the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures", as pastor of The First Church of Christ, Scientist, in Boston, -- so long as this church is satisfied with this pastor. This is my first ordination. They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures.

In her concluding sentence we see her gracious thoughts breathing gratefulness to all who made possible The Mother Church .

May all whose means, energies and prayers helped erect The Mother Church, find within it home, and heaven. (Pulpit and Press, pp 1-11)

In ordaining the Bible and Science and Health with Key to the Scriptures as pastor of the Church, we see how deliberate her self-effacement was and how necessary, if she was to place Christian Science in the forefront and fade her own personality.

Because of the earnestness of a Christian Scientist to deify Mary Baker Eddy, it became necessary that Mary prepare the following written answer which she addressed to the editor of the Boston Herald:

"A dispatch is given me, calling for an interview to answer for myself, 'Am I the second Christ?'"

“Even the question shocks me. What I am is for God to declare in His infinite mercy. As it is, I claim nothing more than what I am, the Discoverer and Founder of Christian Science, and the blessing it has been to mankind which eternity unfolds,

“I think Mrs. Lathrop was not understood. If she said aught with intention to be thus understood, it is not what I have taught her, and not at all as I have heard her talk.

“My books and teachings maintain but one conclusion and statement of the Christ and the deification of mortals.

“Christ is individual and one with God, in the sense of divine Love and its compound divine ideal.

“There was, is, and never can be but one God, one Christ, one Jesus of Nazareth. Whoever in any age expresses most of the spirit of Truth and Love, the Principle of God’s idea, has most of the spirit of Christ, of that Mind which was in Christ Jesus.

“If Christian Scientists find in my writings, teachings, and example a greater degree of this spirit than in others, they can justly declare it. But to think or speak of me in any manner as Christ, is sacrilegious. Such a statement would not only be false, but the absolute antipode of Christian Science, and would savor more of heathenism than of my doctrines.” MARY BAKER EDDY (Pulpit and Press, pp 74-75)

The meaning of Mary’s reply cannot be misunderstood. With sincere determination she refused to be exalted or deified. She fully recognized that what she was giving to the World was not hers to give, but was of the Father who employed her as His scribe and messenger. She was human in the same light as were her fellow men, and she was devoting her life to bring the light of Truth to them which their Father wished them to have. For more than this she did not wish to be given credit.

Mary’s unconsciousness of self was quite marked throughout her life. Her selflessness was observed by many of her pupils when Mary taught her classes. Of these observations there were numerous records of impressions made upon her pupils. Here is an example: Quoting from *Historical Sketches* by Clifford P.

Smith, a pupil, Miss C. Lulu Blackman of Lincoln, Nebraska wrote in part:
“Throughout the class she (Mary) effaced the sense of personality apart from God so plainly that she thought, spoke, and acted from the standpoint of her oneness with the Father.

A study of Mary’s writings reveals that the use of the personal pronoun was not made to bring self into the forefront but principally served to identify the subject which was popularly regarded as her theology. In the early stages of her work it was particularly desirable to differentiate her theories from spurious doctrines which were springing up around her. Further, the use of the personal pronoun was made in the interest of brevity. Nowhere may an opening be found in which Mary placed herself before her subject.

It is because of the desire to remove herself from personal acclaim that she established her home at Pleasant View, Concord, N.H., where she could work in retirement yet be within reach of her activities in Boston. She was thus able to direct them efficiently and without delay.

Again we see how determined Mary Baker Eddy was to resist personal tribute in her refusal to accept from the Christian Science Board of Directors the newly completed church edifice as a testimonial of love and gratitude for her untiring labors. Her answer is worthy of quotation:

Beloved Directors and Brethren: For your costly offering, and kind call to the pastorate of “The First Church of Christ, Scientist,” in Boston – accept my profound thanks. But permit me, respectfully, to decline their acceptance, while I fully appreciate your kind intentions. If it will comfort you in the least, make me your *Pastor Emeritus*, nominally. Through my book, your textbook, I already speak to you each Sunday. You ask too much when asking me to accept your grand church edifice. I have more of earth now, than I desire, and less of heaven; so pardon my refusal of that as a material offering. More effectual than the forum are our states of mind, to bless mankind. This wish stops not with my pen – God give you grace. As our church’s tall tower detains the sun, so may luminous lines from your lives linger, a legacy to our race. MARY BAKER EDDY, March 25, 1895 (Pulpit and Press, p.87)

How difficult it was for Mary to efface her personality at public meetings! At such times her whole motive was to elucidate Christian Science for her hearers and there was no thought of interjecting herself as the discoverer of that Science. Yet, her presence never failed to arouse her audience to a state of personal adoration. When she attended and addressed the Annual Convention of the National Christian Scientist Association held in Chicago Central Music Hall, her audience of more than four thousand people spontaneously rose to their feet in a personal tribute of love and reverence. At a later date the same enthusiasm and adulation were demonstrated at The Christian Science Conference held in Steinway Hall in New York City. Demonstrations of this kind convinced Mary that in the interest of Christian Science she could not allow personal acclaim of this sort to be repeated.

Only by withholding her presence was it possible to impersonalize Christian Science. In *Miscellaneous Writings*, pp.307-308, under the caption “Deification of Personality” Mary Baker Eddy writes:

Notwithstanding the rapid sale already of two editions of “Christ and Christmas” and many orders on hand, I have thought best to stop its publication.

In this revolutionary religious period, the increasing inquiry of mankind as to Christianity and its unity—and above all, God’s love opening the eyes of the blind – is fast fitting all minds for the proper reception of Christian Science healing.

But I must stand on this absolute basis of Christian Science; namely, Cast not pearls before the unprepared thought. Idolatry is an easily-besetting sin of all peoples. The apostle saith, “Little children, keep yourselves from idols.”

The illustrations were not intended for a golden calf, at which the sick may look and be healed. Christian Scientists should be aware of unseen snares, and adhere to the divine Principle and rules for demonstration. They must guard against the deification of finite personality. Every human thought must turn instinctively to the divine Mind as its sole centre and intelligence. Until this is done, man will never be found harmonious and immortal.

Whosoever looks to me personally for his health or holiness, mistakes. He that by reason of human love or hatred or any other cause clings to my material

personality, greatly errs, stops his own progress, and loses the path to health, happiness, and heaven. The Scriptures and Christian Science reveal “the way”, and personal revelators will take their proper place in history, but will not be deified.

In her repeated insistence to negate personal deification, Mary Baker Eddy unconsciously brings to the forefront her true spiritual grandeur. Her sole ambition was to bring Truth to the world. This virtue of self-effacement may be likened to that shown by John the Baptist when his disciples questioned him about Jesus: “And they came unto John and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

“John answered and said, A man can receive nothing, except it be given from heaven.

“Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

“He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice; this my joy therefore is fulfilled.

“He must increase, but I must decrease.” (John 3-26,27,28,29,30)

In John 16:13 Jesus again emphasized exactly the thought Mary so clearly entertained of her own mission on earth: “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will show you things to come.”

Through self-effacement Mary Baker Eddy was successful in placing Christian Science in the forefront and upon the firmest of foundations. These foundations are more lasting than if made of stone, because they are living foundations more enduring than anything mortal mind can conceive of. They are foundations with real substance, they are spiritual and find expression through infinite Mind. It was through her spiritual vision that she was guided in establishing The Christian Science Board of Directors, a perpetual body, functioning as one Mind. Through the functions of this Board and the underlying

Truth of Christian Science, there is established an indissoluble foundation upon which Christian Science will eternally stand in strength and grandeur. Thereby the affairs and problems of the Church are conducted and currently met through divine Mind. Mary says: "Even in Christian Science, reproduction by Spirit's individual ideas is but the reflection of the creative power of the divine Principle of those ideas. The reflection through mental manifestation, of the multitudinous forms of Mind which people the realm of the real is controlled by Mind, the Principle governing the reflection. Multiplication of God's children comes from no power of propagation in matter, it is the reflection of spirit." (S&H, pp 302-303) "Infinite Mind creates and governs all, from the mental molecule to infinite. This divine Principle of all expresses Science and art throughout His creation, and the immortality of man and the universe." (S&H pp 507-24) "God creates and governs the universe, including man. The universe is filled with spiritual ideas, which He evolves, and they are obedient to the Mind that makes them." (S&H p. 295)

How evident it is that Mary understood that the permanence of Christian Science was assured when she placed it under the governing influence of divine Mind, the one Mind flowing through the members of the Christian Science Board of Directors! No greater permanency could be given to the Church and the purity of its principles. By relying upon the guidance of divine Mind, no personal purpose is exerted by members of the Board in the government of Church affairs or to alter the truth bequeathed to the world by Mary Baker Eddy. Through true self-effacement, the best of government prevails at all times. Each member of the Board is a true Christian Scientist, who firmly believes and knows that God is All-in-All and not their own will be done but that of divine Mind which governs all. These members are enabled to visualize the true path to follow in the daily and constantly progressing affairs of the Church which come before them.

No other institution, organization, society or government in the world is so free of personal ambition as is assured and found in the organization established by Mary Baker Eddy. It functions as a harmonious unit of intelligence, divinely guided by the One-Mind. Although many years have elapsed since Mary Baker Eddy turned over to The Christian Science Board of Directors all responsibility for guiding the functions of the Christian Science Church, it has, because of the

selflessness of its personnel, performed its work from day to day, and from year to year, in perfect agreement with the wishes of the founder of Christian Science. It is quite evident that this governing body will eternally continue to function in the same meticulous way as it has since its inception. God's will brought on Earth through Mary Baker Eddy will be exercised forever and eternally. Thus her words will be eternally heard and through them she will be ever-present among men everywhere.

Too much cannot be said of Mary Baker Eddy's will to self-effacement. This determination of hers was and is of great importance to Christian Science. Had she sought or been willing to accept personal adoration she could have had it; in fact it was being forced upon her and she had to reject it by patient and practical means. Had she permitted the trend to grow, instead of graciously guiding its suppression as she did, the doctrine which she came into the world to deliver would have collapsed or melted into a forgetful world, just as the fanfare of political movement evaporates with time.

Mary exhibited her greatness when she gave Christian Science to the world, and her greatness was doubly emphasized when she rejected personal adulation and credit for teachings which were given to men by God. How earnestly she made it known that she was only the human medium through which these teachings were translated for human understanding!

The principles unfolded in Christian Science are applicable to any religious denomination. Through the writings of Mary Baker Eddy it may be gleaned that she wished the truth her theories expressed to be spread among all people regardless of denomination or doctrines. The Truth was given by God; therefore it belonged to all alike. While it was her desire that Christian Scientists stand as a cohesive body, it was because her main purpose was to insure that the purity of her teachings remain inviolate throughout future generations. The Science so effectively used by Jesus had been lost and now that it had been restored, means must be put in force that never again will it be possible to deprive men of its benefits. Because of the precautions taken by Mary to this end, it cannot be assumed that she intended to withhold any of her teachings from those who wished to abide by them regardless of their church affiliations. Quite the contrary, her heart went out to all. As other church denominations embrace more of the

teachings of Jesus as brought to light by Mary Baker Eddy, so will church attendance grow more and more and the world become better and better.

CHAPTER

9

THE MIGHTINESS OF GRATITUDE

Of the many things Christian Scientists are taught, there is none mightier than gratitude. Repeatedly and repeatedly we hear Christian Scientists expressing gratefulness for the many blessings brought to them through the teachings of their great Leader, Mary Baker Eddy. It was because of her gratitude to God, which at all times filled her heart, that she was able without rancor, to shed the numerous wrongs that were inflicted upon her during the many years she labored to relieve humanity of long suffering brought about by material thinking and oversight of the spiritual verity of being. She was grateful for each and all the trials and tribulations which crossed her path in life, because she realized that

they served to prepare her for the more important purposes for which she lived. Mary knew that gratitude was an expression of love, whether it be silently felt or orally expressed. She knew that real gratitude found expression in deeds of appreciation; that to feel grateful was to be in tune with divine principle. She knew that gratitude was a flux which bonds all virtues of mankind into one spiritual entity. She knew it to be the unfoldment of true Christianity within one's heart; that it is an emotion rising within self without exciting selfishness; that it is the still small voice within one bringing recognition of the good that pervades all; that there is no language which can adequately express it. More than all Mary realized the great might of gratitude when she studied the Psalms of David which were so fervently given to the world.

Gratitude is the reaction of prayer. It is prayer in the rebound; it is in its reflection; it is an acknowledgement that prayer has been heard. Without it prayer becomes nullified. The absence of gratitude leaves prayer without power and meaningless. Only by gratitude does prayer become "the substance of things hoped for, the evidence of things not seen. True gratitude is unpremeditated; it cannot be brought forward as a regular order of things awaiting the one who wishes to invoke it. It must come from the heart without purposeful promptings. When thankfulness swells the heart it brings with it a breath of joy and love; a sense of oneness with all prevailing substance. It brings harmony with one's surroundings and a will to be worthy of one's Creator and of one's associates.

What an illuminating experience was that of Moses, the Prince of Egypt and the son of Amram, when Moses was welcomed by Jethro, the Midian Priest, and his family, after his flight from Egypt and Goshen! Moses had become a man without a country and almost without a God. It had been revealed that he was not of Egyptian princely blood, but a Hebrew and one who showed sympathy for the Hebrew slaves. Thus he was doubly condemned, bringing harsh enmity from the Egyptians which necessitated his flight from the country and former friends. Upon reaching his family in Goshen, who were of a class exempt from slavery, he witnessed thousands of Hebrew slaves suffering inhuman hardship under the lash of their taskmasters. What a temptation it must have been for him to raise his hand against the Egyptian masters, but what could he do? His very presence among them brought fear of worse retaliation. He as alike unwelcome by his own

family and by the suffering Hebrew slaves. What was he to do? There was no asylum for him in Egypt and one to be found with his own family.

After long wandering and hardship in the sandy wilderness, his footsteps led him to the pastures of Midian where he found asylum. What emotion he must have felt when at last he was in the midst of justice and good will. Gratitude of the most fervent kind must have whelmed the heart of this sensitive, yet strong man, who was so grieved by the sorrows of his fellow men. The good Jethro not only welcomed him to his home but also welcomes him as a son-in-law. Zeborah, Jethro's eldest daughter, became his wife and in time bore him two sons.

Moses had much time to muse when shepherding his flock in far away pastures, those solitary places where voice of man was not heard and the beauties of nature were all about upon the Earth and in the Heavens. Sheep grazed peacefully as if in an atmosphere of brotherly love. Such surroundings are conducive of thoughts which rise above self and seek Deity in the unknown realm the Deity who so generously and lovingly has placed this haven on Earth. In such moments as these – and there were many – Moses could not help but be thankful the blessings which showered all around him. Here he found a true sign of the oneness of God; the God who was made known to the Hebrews by Abraham. Yes! There was one God and only one God. His father Amram was right in adhering loyally to the God of his forefathers. The gratitude which filled the heart of Moses moved him to dreams of serving this unseen Deity; of serving Him by freeing his Hebrew brothers from the cruel lash of the Egyptians. This worthy aim became a prayer, a prayer which went up in the midst of nature's peaceful beauties; a prayer expressed in an atmosphere of gratitude; a prayer stimulated by a grateful heart. Here was gratitude at work in a realistic way. Here it served to prepare Moses for great deeds on behalf of his long-suffering brothers, deeds which would make the world better to live in and which would carry through to posterity. Gratitude did this.

The abundance of gratitude which is flowing as a result of the great good spread by Mary's teachings knows no end. In millions of testimonials given by her pupils, we hear such expressions as: "My gratitude goes out to God for the precious gift Mary Baker Eddy gave to the world in her revelation of Christian Science." "I am indeed grateful for the truths that are unfolded to the world

through Mrs. Eddy's inspired writings." "I am increasingly grateful for the many activities of the Christian Science movement provided by our beloved Leader, Mary Baker Eddy," "I am grateful to Christ Jesus for having taught great truths and our great Leader Mary Baker Eddy who was so humble, so full of love and lived so pure a life that she was worthy to be the medium through which God again revealed Himself." These quotations were selected at random from The Christian Science Journals of September, October and November, 1950.

The experience of gratefulness and of its manifold expression is all powerful in implanting an atmosphere of Christian good. If Mary Baker Eddy's work could be measured by the ever-growing volume of gratitude flowing from millions of hearts in the world, it would bring to light how substantial the teaching and practice of Christian Science are. Mary was well aware of the value of this spiritual expression of appreciation of benefits received, just as Jesus was in the Heavenly response He always received when He appealed to His Father "And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. (John 11:41)

The unrest in the world in all its forms, mingled with quarrels, warfare, political bickering, unfair commercial practices, personal controversies, and racial and religious intolerance, finds its growth in one common root – that of individual and national selfishness. In every case this condition exists where appreciation of benefits received has not found a place in one's conscience. It is when self-love and egotism prevail and leave no room for brotherly love that mankind suffers from this inharmonious man-made condition. As long as selfishness prevails, strife cannot cease. Individuals and governments will continue to dispute, and intolerance will stimulate self-justification. Looking with spiritual vision upon this earthly struggle, we see how futile are the aims of the strugglers; how men and women break down under the falsity of their unnatural beliefs; how they have become so self-sufficient that they know not the meaning of gratefulness and therefore do not harbor that sublime inward feeling.

All life has its origin in one source, namely, God-Mind. As long as human activities are confined to the laws of Creation, harmony prevails, because there is no tendency to separate individual entity from the one and only existence which Mary Baker Eddy describes as "God is All-in-All." It is then that we see how pure

selflessness never emerges into selfish ambitions, how in its oneness with All-being harmony always prevails; and how impossible it is for strike and contention to come to the surface. Every individual who is free of selfishness contributes something towards effacing the ills that are wrought by those who arouse dissensions because the latter have not learned to divorce self-gain from their life-motive. Fortunately, Mary Baker Eddy through Christian Science. Is steadily making headway in overcoming the sorry condition of the world by winning more and more people to gather an understanding of spiritual values and how these disclose the unreality of material things, thus giving evidence that material gain is but a myth and is unsubstantial.

There is much toiling to be done before countless millions in the world are taught to think unselfishly and only for the good of their neighbors and all others. Progress is being made although it may seem that the present outlook may give reason for discouragement. Yet, as we look back on world history, we are heartened by the advances made through the progressive lessening of uncontrolled turpitude. With all these strides there remain millions whose possessions are more than essential to meet their full need, or who know not how to manage the gifts which have been placed in their trust. These shortsighted people unwittingly deprive themselves of spiritual blessings which would be theirs if only they would utilize their opportunities to lighten the burdens of those who are less fortunate and who are in need of enlightenment. Those who do not awaken to their trust continue to retard the world from emerging into a blessed state of harmony which naturally flows through paths where humanity finds consciousness. Gradually and surely spiritual light is being brought to enlighten these unthinking people. As each one of these great numbers learn the Truth of being, gratitude finds expression and by it God's love finds new points of radiation.

In the spirit of the annual national proclamation to the people of the United States, to observe a Thanksgiving Day as a day of gratitude for the blessings God has given our nation, services are held in Christian Science Churches on that day during which period members of the congregation give testimonies of healing of sickness, sin, sorrow and need, and express deep gratitude for the blessings that have been brought them through their great teacher, Mary Baker Eddy. Christian

Scientists publicly express their gratitude much oftener than once a year, for they do so at each Wednesday church meeting in the several thousand churches spread over the world. These grateful expressions are numerically augmented by the many testimonies published in the several Christian Science periodicals.

On the subject of gratitude and of its expression on Thanksgiving Day, the following appeared in the November 22nd, 1950 issue of the *Christian Science Monitor*: “The writer retains a grateful recollection of such services in various parts of the world which have helped and encouraged him. He recalls one in particular. He had suffered all day from a bad headache and went to a testimony meeting in the hope that it would help him, but the trouble persisted during the service. While he was wondering what in his own consciousness was retarding the healing, the service came to a close and the organ pealed out the wonderful chorus “Thanks be to God,” from Mendelssohn’s *Elijah*. Instantly every trace of physical discord vanished. The cause of the error had been uncovered – he had forgotten that day to say “Thank you” to God.

What importance this writer gives to gratitude is reflected in his words. Never should we forget to be grateful for the blessings we receive, for the life that is given us and the opportunities to express God’s love. Never a day passes without manifold reasons for gratitude and these are never overlooked by one who is conscious of his oneness with God.

Gratefulness is the soul’s great need. Without it there can be no union with infinite Mind, no vehicle by which consciousness may rise to the One who is All-in-All. It is when the Kingdom of Heaven abideth within that silent and deeply felt gratitude fervently reaches forward to commune with infinite Mind. It is then when permanent principle, called righteousness, stimulates the heart and an ineffable realization of divine guidance permeates one’s very being. Gratitude is akin to desire either consciously or unconsciously expressed. It forms the complete cycle which encompasses man as the image and likeness of God.

When the soul is most tried that is the time it earnestly appreciates its need for communion with a higher power. That is the time it feels grateful there is One higher-up to whom appeal may be made. How fortunate this is, because it is an influence which stimulates desire to be as one with divinity. It is then the yearnings of the human heart are raised to a spiritual level. By this transition a

void is left in the human self which finds expression as a state of selflessness. It is when this condition obtains that we see in our fellow men exemplifications of perfect lives. Uncertainly, delusion and darkness give way to living light and a new vista is opened through which man sees himself in a true relation to All-in-All.

Gratitude is the pathway leading to divine Goodness which becomes a part of life. It is accompanied by faith which gives assurance of one's unity with God. It prepares one for greater spiritual growth and leaves no room for evil thoughts, banishing all those that do not blend with harmony.

To say "thank you" for those things received is a good beginning along the pathway of spiritual gratitude. With many of us the expression "thank you" is often a habit of speech and not thoughtfully uttered from the heart or sincerely so. This is an unfortunate habit which self-discipline needs to correct. How easy it is to watch one's self on occasions when this expression of speech is resorted to! It occurs most frequently, for all of us are dependent upon the service and goodness of others in the fulfillment of our everyday needs. Thus we are daily given numerous opportunities to accompany our acknowledgments with added thoughts of true gratitude. These are not irksome but are really elevating and become as second nature; spiritual growth becomes assured.

How grateful we should be for the examples given to the world by the many gratitudes felt and outwardly expressed by Mary Baker Eddy's students – the many Christian Scientists in all parts of the world! This great Leader knew the importance and power of truly felt gratitude and made certain that her students should fully realize this truth. She writes in the *Manual of The Mother Church* (Art. VIII, Sect 24): "Glorify God in your body, and in your spirit, which are God's (St, Paul). Testimony in regard to the healing of the sick is highly important. More than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ, "who healeth all thy diseases" (Psalms 103:3)." And in *Miscellaneous Writings* (p 1) Mary writes, "To kindle all minds with a gleam of gratitude, the new idea that comes welling up from infinite Truth needs to be understood." Here we see pointed out the direct path by which gratitude should be destined. The efficacy of Mary's teaching may be judged by the millions of expressions of gratefulness flowing from the

hearts of Christian Scientists. Such a redundant flow can only be because of confirming experiences – experiences and demonstrations which have brought good to the many who find joy in outwardly expressing their feelings.

CHAPTER

10

SEQUENTIAL UNFOLDMENTS

Paul wrote to the Corinthians (1. 2:4), “And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: “Like Jesus, Paul recognized that words are for naught unless accompanied or followed by demonstration of the principles propounded. In all things in life words alone are insufficient to evolve the works that elevate man to worthwhile heights. Proofs must follow Mind-action by real accomplishments no matter what may be the sphere of activity.

When a bridge or any other structure is conceived by Mind, words, oral or written, even when accompanied by drawings, do not denote creation. It is only when Mind exerts itself beyond the limits of words that the structure comes into being to serve man in his daily needs. It then may

be deemed as an actual demonstration of Mind's work. John recognized this truth when he opened his Gospel with these words, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." Divine Mind, God, working through this image and likeness – man—carries His word through to completion of all things "that was made". And so it is today, for the many small and great works which are wrought through the Mastermind operating through the many avenues offered by men.

The fruition of the mind which evolves into many realities has, since the days of earliest history, been given thought by men in its dominion over the many phases of human life. In our waking hours we run across references to it in some form or other. Some are seriously made and some lightly, but they all are founded upon truth. Who would question the logic of Oliver Goldsmith in his opening chapter of the *Vicar of Wakefield* when the Vicar is made to say: "I was ever of opinion that the honest man who married and brought up a large family, did more service than he who continued single and only talked of population."

Nothing happens by chance although in instances claims may be made that chance had its own way. The world has come to know that all is governed by infinite Mind wherein certainty prevails and where truth reigns supreme, where order and definite principles find sway and elevate man above the uncertainties of random. Even when we view the elements, the changes in weather, raging storms and calms, are not accidents; they are known to be brought on by antecedent circumstances. W. Somerset Maugham aptly expresses this thought in his book *Summing Up*. He says, "I am exalted at the thought that the universe was no more than a vast machine in which every event was determined by a preceding event as nothing could be other than it was."

And that great Bible scholar and archaeologist, Sir Charles Marston, F.S.A., writes in *The Bible Comes Alive*: "It would seem that the scenery of the world-stage, on which world events are to be enacted, is being set by invisible forces for some great drama; and the various nations, or

characters, are moving to their positions; all according to plan – the plan outlined in prophecies that are thousands of years old. Even by the time this book is published, and long before it is out of date, its title may be much more justified by present-day fulfillment of prophecy, than by the discoveries it records, that appertain to the remote past.”

In this quotation, we are again reminded of the infallible unfoldment of events that form parts of divine patterns by which this world’s activities are moved. With a pattern all set to cover future ages, it becomes understandable how holy men, en rapport with spirit, are able to prophesy happenings of the future, of which they humanly know nothing.

All happenings and circumstances in a human life, likewise, are corollaries of previous events and result from orderly sequences, no matter how chaotic the present event may appear to be. Therefore, present happenings are demonstrations resulting from actions of the Mind. When divine Mind expresses harmony, all that is good is in evidence. When mortal mind seeks its own way, then error creeps in and harmony with the Supreme law is abandoned and a disturbing influence is brought on resulting in chaos, suffering and sin. Here is to be seen wrong or error in turbulence just as a drowning man beats the water and gasps for air. Only when the Supreme will, alone, is leaned upon can harmony again prevail.

Spiritual progress is given the right-of-way when one selflessly seeks and accepts the will of his Creator.

How clear it is that Mary Baker Eddy’s life was no accident! Her coming on Earth was incontestably due to preceding and paralleling events, events which reach back through countless ages and which surrounded her as she marched along her path of life. Her character and personality were molded by these successive and collective events. Her ancestry was similarly governed and in turn progressively dovetailed its influence in the march of time. There was no alternative to the orderly train of interlocking events in that wonderful life of hers. Every hour of every day of every year brought events of their own that were developed by other events over which she had no control; but which were a part of God’s orderly conduct of world unfoldment, which would continue on into the future in the

unbroken stream of continuity. In this great truth there is definitely to be seen that the mission of this great Teacher was not of her own initiation but was given to her to carry out as an important part of a divine plan, a plan which had as its purpose the stimulation of a renewed understanding of the works of Jesus Christ and of the Holy Scriptures. All events preceding Mary's coming on Earth and all those accompanying her through life were purposefully created as building materials out of which Christian Science was constructed.

There is no end to the procession of events relating to the divine plan which established Christian Science. The works of the divine Messenger who delivered the plan are ever present and continue on and on with sequential events which destine the spreading of the great truth to an ever increasing world audience. Events resulting from tireless work and divine judgment are serving importantly in preserving for the future the truth-principles which were disclosed through Mary Baker Eddy.

Her name is indelibly impressed upon the edifice which results from the awakening of men to an understanding of the Omnipotent Law. The vision which was divinely given her exhales Life everlastingly. Here are her own words: "I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God and trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged." (S&H, pp 226,227)

When Christian Science practitioners heal the sick and other ills, the power of divine Mind is demonstrated. It is demonstrations of this kind, made step by step, that quicken faith and thereby open the way to further demonstrations of Truth. Each demonstration builds reliance in divine Mind and it progressively becomes easier to perform works such as Jesus performed, and in accordance with His word "and greater works than these shall he do;" (J 14-12) Mary Baker Eddy insisted and insists upon her pupils reducing her teachings to practice because only in that way may perfection be attained and the works of Jesus Christ carried forward from generation to generation. It is by demonstration that we live. It is through

demonstration that Mary Baker Eddy projected into the present and into the future the way shown by Jesus. Through the exercise of this law her work lives eternally. She told her pupils, "Through demonstrating his control over sin and disease, the great Teacher by no means relieved others from giving the requisite proofs of their own piety. He worked for their guidance, that they might demonstrate this power as he did and understand its divine Principle. Implicit faith in the Teacher and all the emotional love we can bestow on him, will never alone make us imitators of him. We must go and do likewise, else we are not improving the great blessings which our Master worked and suffered to bestow upon us. The divinity of the Christ was made manifest in the humanity of Jesus." (S&H p 25)

Jesus proved His unity or sonship with the Father by His works; He was ever conscious that they gave evidence of His understanding of divine Law.

When a messenger from John the Baptist came to Him seeking proof that the Christ had come He did not hesitate to reply: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached". (Luke 7:22)

When Mary Baker Eddy enjoined her pupils to reduce to practice the theory of Christian Science, she realized that unless this was consistently done Christian Science could not be considered a reality. The way had been shown by Jesus, and Mary urged that the same way be followed. Only through application of Truth taught by Christian Science, can the truth which it holds be demonstrated and bring about the good that it was brought into the world to do. It is Christ's work performed through man. It is the work of infinite Mind, the one Mind which unifies man. It unerringly brings about an effortless understanding of one's true relation to God and that He is All-in-All, knowing only that which is good and true, and that to become like Christ is the greatest gift to which any man can aspire. Thought must precede all actions. The latter give birth to results and these project into future events and accomplishments. The thoughts expressed by Jesus

took the form of reality when He was on Earth and traveled through the ages to bless man each day to this very time. When these thoughts reached Mary Baker Eddy they were renewed in reality and projected on for future generations to enjoy.

CHAPTER

11

“LET THERE BE LIGHT”

The outstanding thing in Christendom is the great and far-reaching accomplishments of that one solitary life; that life which was ushered into the world nineteen hundred years ago; that life which had long been prophesied and which became known as Jesus of Nazareth. The wisdom He possessed was inherent and came to Him from a divine source. During His short mission of only three years duration, He traveled on foot around about the country and never more than two hundred miles from where He was born. As He preached and demonstrated God’s omnipotence and love, His works were wrought with such truth, actualities, potentialities and proof, that they burst the bounds of His generation and circumscribed area, and catapulted into the future with irresistible power and energy, first

following narrow paths which became wider and wider, and longer and longer as Truth was proclaimed till its influence became world-wide.

In the Nineteenth Century another solitary life brought outstanding accomplishments to Christendom. This time it was a woman who became known as Mary Baker Eddy. Like Jesus, she was endowed with inherent wisdom. Except for very few journeys made to attend conventions in distant cities, her travels did not exceed two hundred miles from her birthplace. Nevertheless, her thoughts reached afar by means of the press. Her whole life was devoted to her mission just as was that of Jesus. And she endowed the world with a heritage which will live eternally. In *Science and Health with Key to the Scriptures* this heritage is indelibly inscribed.

The New Testament and works of Jesus have been illuminated with a crystal-clear understanding of the Truth-Principle expressed nineteen centuries ago. But Mary Baker Eddy was not satisfied to limit her work to this clarification alone. Still more light on God's work was needed. That is why she devoted so much space in her textbook to the subject of Genesis, the first book of Moses of the Old Testament.

Mary Baker Eddy knew that a proper interpretation of the Scriptures should start with the beginning of the Old Testament. It is important that a spiritual meaning be woven into the text of this Scriptural narrative if it is to be clearly understood. The whole story of Creation is contained in Genesis. Therefore, if one is to glean man's relation to his Creator, he needs to study this God-given book as Mary had done from early childhood. She was sure that moral and spiritual development can greatly be aided by such study, because its pages embrace the fundamentals which teach the Science of Man. The whole story of creation is compressed in the first chapter.

God said, "Let there be light." Mary interpreted this as a perpetual demand of Truth and Love, changing chaos into order and discord into the music of the spheres." (S&H p 255) She cautions her hearers to be aware of the pitfalls encountered in the science of matter as evolved by our material scientists. Repeatedly she told her students that God is "infinite Mind, Life, Truth, Love." Therefore when God said, "Let there be light." God's word should be regarded as the word of infinite Mind.

Mary realized that the majority of people were so immersed in material thinking as to make it exceedingly difficult for them to breathe the spirit of God's word as recorded in the narratives of the Old Testament. She accordingly devoted much effort to help them overcome this handicap. She knew when Genesis was spiritually interpreted it gave the history of mortal man as an untrue image of God. Through that means she emphasized that the true man is spiritual and is His image and reflection.

Already, we have noted in these pages how Mary let it be known that spiritually there is no beginning, because the creative Principle is infinite Mind. She definitely covers this point in her review of Genesis, because of its importance to her students. Unless they understand creation to be the unfoldment of spiritual ideas of infinite Mind and that it is not circumscribed by either space or time, their understanding of Christian Science cannot be set on a firm foundation.

Those who are spiritually minded interpret light as an understanding of God's law, that all things that are made by Him are creations of divine Mind. Creations in no way could be made in the light in which mortal man regards material things. Immortal creations always were and always will be. Since the time Mary emphasized the reality of the unseen and the unreality of that which is seen, modern science has come forward and now recognizes this truth. Relativity has turned upside down the mechanical theories of the universe and it is now obvious that the things men were led to believe as governed by physical law have no legitimate proof and were based only on conjecture and erroneous theories.

We find in Genesis a presentation of man's qualities and defects. These are traced in a manner which when carefully studied enables one to take heed of the pitfalls that are so often present. The dawn of the Science of Man, given in this first book of the Bible, will eventually save civilization from destruction which is so threatening in these days of world unrest.

Men, since the beginning of prehistoric man, sought God. No trace of their quest emerged until they had advanced through the ages a great way and brought, through tradition and the evolution of language, concepts of Good and Evil. It is in the beginning of the Old Testament that we see men

expounding these concepts which had grown step by step, by myth and by legend, to the impressive narrative recorded in the first books of the Bible. Before they reached those pages, these beliefs and theories had been sifted over and over again until they were finally accepted as reflecting God's word. It was then that they became a part of the divine record. The time had arrived to pass to future generations that which had been divinely given them as they walked with God. When seeking a spiritual interpretation of these writings Mary studied both the Old and New Testaments, reviewing their context over and over again. She found that a clearer spiritual understanding of the Old Testament was obtained when familiarity with the New Testament was achieved. She tells us: "Scientific interpretation of the Scriptures properly starts with the beginning of the Old Testament, chiefly because the spiritual import of the Word, in its earliest articulations, often seems so smothered by the immediate context as to require explication; whereas the New Testament narratives are clearer and come nearer the heart" (S&H p 501)

That which is nearest the heart is best understood. How carefully Mary analyzed the early Scriptures is evidenced by her sequential review of the first four chapters in Genesis. What which was revealed to her stands as a monument today and will continue to illumine the path of all future generations.

As we, today, look upon the constructive life of Mary Baker Eddy and her spiritual presence, we cannot help being reminded of some of the great religious leaders who preceded her.

Jesus said, "Before Abraham was, I am." (John 8:58) He intended His hearers to know that although two thousand years had elapsed since Abraham was on Earth, time of that sort had no bearing on His own spiritual being. He had always existed in spirit and always would exist in spirit. Christ was in Him as Christ had been in Abraham while he was on Earth. Abraham could equally have said, "before Noah was, I am" We cannot put the same meaning into Noah's mouth because Biblical history tells us that Adam was the first man, but in view of our teaching that there is no beginning it is quite logical to also claim that Noah always was and

always will be although he was only about eight generations removed from Adam.

Because Noah always walked with God he was given notice that a flood would inundate the Earth and that he should prepare himself accordingly. "Now God loved this man for his righteousness and condemned those other men for their wickedness, but determined to destroy the whole race of mankind, and make another race that should be pure from wickedness"; (Flavius Josephus 73) The story of the ark and the deluge has come down to us through history and in the present age the actuality of this happening has been verified by archaeological research. Noah had besought God for mercy and was obedient to God's word and thereby was instrumental in making "another race that should be pure of wickedness." Thus at the very beginning of Biblical history the evil purposes of Adam's children and their children's children who became perverted and forsook the virtuous practices that were inherently theirs, were arrested by God, their Creator, and Noah employed by Him to provide the world with a less sinful race. Noah received a covenant from God and his sons were given seven commands which were to be obligatory for all men. These commands forbade idolatry, incest, profanation of the name of God, shedding of blood, robbery, injustice, and mutilation of living animals.

Here we see a man who was so pure in that he knew the word of God when it came to him and who was ever zealous in doing his master's bidding. When the people saw Noah constructing an ark and inquired his purpose, they scoffed at his reply and tried to dissuade him from an undertaking that seemed so silly to them. Noah was saddened by the perverted behavior of his fellow men and because of the wrath about to be visited upon them, but he would in no wise be influenced to disobey the command of the Almighty. Through his obedience the course of world events was altered. We of this generation and those of all generations to come can look back to Noah's obedience as having exerted a definite influence on civilization as it now is, and as it will be found in the future. Thus Noah lives on. He is with us today. He lived before Adam and does so eternally.

The world did not have long to wait for a great reward resulting from Noah's obedience, for only ten generations removed from Noah the great intellect and leader, Abraham appeared on Earth. That was two hundred and ninety years after the Deluge. (Some students claim the elapsed time to be nearer a thousand years). Abraham's father Terah was a just and good man having gathered wisdom of seventy years at the time Abraham was born.

History tells little of Abraham's childhood, but judging by the spiritual stature of the grown man, he must have learned obedience from an early age and loved to follow footsteps which led to the Kingdom of Heaven. His young heart hungered for enlightenment and he was ever watchful for the meaning of the outward things of life. Life around him abounded in experiences which to a young discerning mind did not always seem consistent with the cause of righteousness. Intuitively he recognized those doings which were wrong and not for the good of mankind and he equally knew when doings were proper and good for one's brothers and sisters. God had blessed him with a keen insight and from the time of his arrival on Earth led him in observation and meditation. The wonders of life were perplexing to his questioning mind.

When accompanying the shepherds in the early hours of the night, it was his custom to lay in the warm field and gaze at the bright celestial bodies moving in orderly procession across the sky. What a wondrous sight this must have been to Abraham's young eyes! These bright bodies were arrayed in the same pattern night after night, rising in the east and disappearing in the west. What could be the reason for such orderliness and regularity on such a huge scale and what could be the power that firmly held these myriads of bodies suspended in the heavens?

His day dreams encompassed many, many things of equal interest. His own eyesight and hearing were a mystery to his questioning mind. He was given eyes to see, ears to hear, and all his fellow men on Earth were blessed with the same gift; likewise the animals and fishes and the insects. What made these organs function and always with the same fidelity? Such questions could not be directly answered. Too, there were many other

questions that needed answering. In the human race there were male and female; likewise there were opposite mates for all species in the animal kingdom. Each specie begot its own species with unerring precision. The same precision was true in the vegetable kingdom. The seeds of the fig tree grew fig trees; the seeds of the oak trees grew oak trees, and so on for all species in the vegetable kingdom. Still there were other wonders deserving of notice. It was one thing for the seed of a tree or plant to grow its own kind and quite another phenomenon which caused growth to take place. An acorn could not grow unless it be in the soil of the Earth and then it had to be stimulated by rain. As the seasons of time moved forward, a gigantic oak tree eventually would grace the Earth with majestic branches and hospitable leaves. Where did all this growth come from? There were no signs of such a structure in the soil when the acorn first took root. Yet there it was in the full trueness of its species. The topmost branch and leaf received nourishment from the ground, as did all other parts of the tree, although the vertical distance was great. There was some power that did the lifting. Then there was the regularity of the seasons to be accounted for. Nature rested at one time and flourished at another and all this in regular cycles. Even the flowers of the field folded their petals in sleep each night and opened them again each morning.

Such were the thoughts that wandered through Abraham's mind. The wonders of nature loomed large in his eyes. His God bid him take notice of them all and as he grew to manhood and sought moments of solitude to meditate upon them, a glowing light seemed to encompass all the wonders of creation. Under this glow, the whole appeared unified as functions of a single grand cause. With such unerring law and order there could be none but one God in command, a Creator of the universe, who governed all His creation. Therefore all were subservient to His command, the command of a single Almighty.

When the Chaldeans and other people of Mesopotamia heard Abraham's doctrines, there was such a tumult against him that he deemed it fit to leave the country and go to the land of Canaan. Thus it was that polytheism gave way to monotheism and the Hebrews were blessed by God

through His righteous messenger who became so well versed in the science of the Heavens and of the Earth. Abraham's sagacity was great indeed and he discoursed on all subjects convincingly and was deemed by all men to be wise beyond human stature.

How different was Abraham's spiritual preparation from that of Mary Baker Eddy! Each was given, by God, a purpose on Earth and each was prepared by Him for his and her mission according to their respective times and purposes. Abraham had to start at the lower rung of the ladder for he was only ten generations removed from Noah and no great spiritual stride had been made since the beginning of the new race God had ordained Noah to bring into the world. The universe was the book of books that served Abraham as his primer, and God-given intuition the alphabet or symbols by which he decoded nature's pages as they unfolded before him. Since then men have been blessed in knowing that there is but one God, one Mind, the Creator of Heaven and Earth, the Ever-present, All-powerful and the One Who governs all. The foundation upon which to build the events recited in Biblical history thus was unveiled by Abraham, the one chosen by God to disclose the truth of His Deity.

The basic Truth propounded by Abraham was projected through the centuries with a dynamic force which flowed through the Scriptures and afforded them spiritual verity. At the time Mary Baker Eddy arrived on Earth, she found at her command a Sacred history in printed pages which could be leisurely studied and restudied. With these pages and those of philosophies available in her day, she gained an intimate knowledge of the one-God originally made known through Abraham. Many, many moments, hours, days and years were spent by her among these pages, mingled with solicitude and contemplation and hearkening to the still small voice within her until she felt prepared to go forward and give Christian Science to the world.

Abraham's influence over the centuries which followed his life on Earth was momentous indeed! There would not have grown up among the Egyptians a whole nation of Israelites had it not been for his influence upon his successive generations. We see this influence reflected in the goodness

of Joseph, Jacob's son, who inherited the good qualities of his father and who was beloved by the Egyptians. It was through him that the way was opened to admit these people to the land of Egypt. Joseph's unsurpassed qualities and sagacious understanding were engendered by his devout belief in one God made known by Abraham. He was so sure that the one God guided him in all of his affairs, that he could do no wrong, even under the severest temptations. Because of these qualities and of his superlative wisdom, he enjoyed high honors from the Egyptian king and was given rule over his domains. This was, indeed, extraordinary for one so young, and a Jew, to rise in grace; and for one who had been sold by his brothers to trading Arabians for twenty pieces of gold and then resold to Potiphar, King Pharaoh's chief cook; and for one who had lodged in an Egyptian prison for two years, although unjustly convicted of an offense of which he was innocent.

During the seven years of famine, Jacob, Joseph's father, came to Egypt with all his descendants. There were seventy in number and they were welcomed by King Pharaoh because of his high regard for Joseph. Out of these grew the great nation of Israelites already mentioned here, upward of six hundred thousand in number, who dwelled and prospered in the land of Egypt and traded with the Egyptians. As we look back on history, we can see how well the divine plan unfolded; how one great leader prepared the way for another; all so necessary as a means for overcoming the recurring weakness of mankind. Laws were made and unmade. Good deeds were followed by bad deeds and vice versa. Men were governed justly and unjustly. There were prosperous times and lean times. When men lived at ease they relaxed in their obligation to God and became prone to greed and selfishness and to indulge in vile immoralities. The rich trampled on the poor and were intolerant of their neighbors. These were the conditions among the Egyptians and among the Israelites at the time Moses was beckoned by God to come forward and rescue the Jews from their transgressions and sorrowful plight. Opportunity had been given to the Israelites to become a great and just people and to lead exemplary lives such as had been led by their forefathers. They failed in their obligations to the world and divine retribution were consequently visited upon them.

They became sorely treated by the Egyptians who too had, through prosperity, fallen into a state of low depravity and inflicted much suffering on the Israelites. The latter had been many years in moral decline and it took Moses many years to filter out the worst that was in them, and bring forth new habits and wholesome thinking.

How much there is in the divine call to duty which Moses received, to remind us of the divine call received by Mary Baker Eddy. Already, we have been told in these pages, how before Mary was born her mother, Abigail Baker, had a pre-natal conviction that the child in her womb was holy and consecrated and was ordained for wonderful achievements. Similar convictions were conveyed to Amram, Moses' father. We are told that Moses was brought up and educated in an unusual way. History discloses how his training especially fitted him for the work that was to become his to do, although this was not foreseen at the time. Mary's bringing up also differed from that customary for growing children of the time and place. The education received was especially well suited to fit her for the Earthly mission for which she had been sent. Her training cannot be deemed to have been humanly planned but there is every evidence that a divine pattern was unconsciously followed.

Following Joseph's era, the Israelites departed from the high moral principles of their ancestors who had migrated into Egypt. In Mary's time, a religious intolerance had grown up among a people whose ancestors had migrated from Europe to a new continent to escape religious persecution and to find freedom of thought and of worship. The memory of their ancestors had been dimmed by time; Christian love was no longer receiving free expression, and the art of Christian healing taught by Jesus and His followers was forgotten and not practiced. A way-shower was sadly needed in her time and age and, because of this, Mary was divinely appointed to lead the way out of the path of dimmed understanding and to throw Christian light on the truths contained in the Holy Bible.

When Moses grew to manhood and led the Egyptian army in victory against the Ethiopians, jealousies arose among the Egyptians on account of his success and, in consequence, his life was endangered. This caused

Moses to flee and go to Midian by the Red Sea. While there he was placed in charge of Jethro's cattle and upon looking for a good grazing pasture he drove the flocks to the forbidden mountain of Sinai. It was there that he witnessed the unusual fire which fed upon a thornbush yet did not burn the leaves and out of the bright flames he heard God's voice calling him by name and telling him to move away and go thence to Egypt to deliver the Hebrews from the injuries they were suffering there. It was due to this vision and divine word that Moses was persuaded to lead the Israelites out of Egypt. God's word had reached him through this strange vision that may have come in a dream. However that may be, he was impressed with the truth thereof because he was truly a spiritual man, enlisted in God's service.

We have seen in previous pages, how Mary's call to duty came about; how she fell on the ice and became severely injured. She too was invoked by God but in an entirely different manner from that which guided Moses. When in a helpless and hopeless condition she opened her Bible and the Ninth Chapter of Matthew loomed large before her eyes, she at once realized that the lesson contained therein was placed before her through the intervention of God. She realized that she had been beckoned to duty and given the power to rise from her bed healed of her injuries; that she should now go forward to lead the way to spiritual light, a light which would unveil a clearer understanding of the Holy Scriptures. Mary was so forcefully moved by this revelation that her search for the key to this healing became her prime mission in life.

In the Mosaic law again is to be seen another parallel. We remember, when Moses was leading the distressed Israelites out of Egypt, how he ascended Mount Sinai, and received laws from God and how he led his followers to the foot of the mountain so they all could hear the word of God who gave them the precepts by which they were to govern their lives, after which Moses repaired to the mountain again and remained there forty days and nights while his followers awaited his return. When he had descended from the mountain and told his hearers of his communication with God, he showed them two tablets on which were engraved the Ten Commandments, the precepts given by God. Following this, Moses gave

the Hebrews many rules that had been revealed to him by God and by which they should govern their lives. These rules have come down through the years for the guidance of future generations. “And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day. And it shall be on the day when ye shall pass over Jordan unto the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster. And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee. Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in Mount Ebal and thou shalt plaster them with plaster.” (Deuteronomy 27: 1-2-3-4). These commandments were, indeed, well recorded for they have come down without change to the present day and are observed by the many millions who remain loyal to the teachings that were given to the world through that great leader, Moses. These commandments were for all time and for the far-reaches of the world. They were for all races and all creeds.

The revelations received by Mary which were to provide the new era with a renewed understanding of the Holy Scriptures were without fanfare being diligently reduced to writing during the time she was wending her way through strange surroundings and when she was leading her early pupils into the new light which was dawning upon her. Although not written on stone as were the commandments of Moses, these revelations ultimately were welded into permanent form through the printing press from which emerged that modern guide – *Science and Health with Key to the Scriptures*.

At this writing, nearly eighty years have elapsed since that historic happening. Mary’s textbook has proved its permanency and is being used by more and more people as the years go by. Already, we have seen to what tremendous proportions the circulation of this book has reached and how there are millions upon millions of readers of the truths it contains.

Those truths may be symbolically likened to the commandments which Moses unfolded for his fellow men.

Christ is ever present with all who are spiritually minded. None knew this better than Mary Baker Eddy, for she wrote:

The advent of Jesus of Nazareth marked the first century of the Christian era, but the Christ is without beginning of years or end of days. Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea, -- the reflection of God, -- has come with some measure of power and grace to all prepared to receive Christ, Truth. Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love. The divine image, idea, or Christ was, is, and ever will be inseparable from the divine Principle, God. Jesus referred to this unity of his spiritual identity thus: "Before Abraham was, I am;" "I and my Father are one;" "My Father is greater than I." The one spirit includes all identities. (S&H, p. 333)

We also truly can say, Mary like Abraham, Jacob, Moses and the prophets 'caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love."

From the foregoing brief review of the prophets, there can be discerned, in perspective, the long-range plan and pattern of the divine purpose. Each step: Noah, Abraham, Moses, Jesus, Mary Baker Eddy, was spaced in progressive intervals of time; each laid the foundations for the next to build on; each delivered the message suited to his time and place. The intervening years were years in which peoples and nations assimilated that which had been given them in the past and prepared their thinking habits for that which was to be revealed in the future.

Noah, Abraham, Moses, Jesus, Mary Baker Eddy, were highlights in the long-range divine pattern; the pattern produced by Divine Mind for the purpose of awakening the thoughts of men from narrow self-limitations to broad understandings of the all-encompassing and eternal Law.

The rotation of the Earth on its own axis and, in turn, its transit through its solar orbit and as a unit of the solar system, follow a huge cyclic passage in the Great Cosmos where myriads of bodies also pursue their individual yet collective circumlocutions; and further, as we reach down into the inner workings of inanimate things, where on a minute scale there are movements in the electron and biological planes similar to those in Cosmic Space, we glean a concept of a divine pattern, a pattern that does not leave out the smaller happenings such as we have upon this Earth, such as the seasons with their accompanying controls of vegetation and animal and creeping life; a pattern that is woven into the affairs of man and of nations, and which becomes discernible in the outstanding accomplishments of great men and great nations.

How clearly this is evidenced to us when we view the parade of those great lives who loom so high in the Scriptures! Here we have a perspective which lends itself to a delineation of the divine purpose. It is not easy to glimpse the picture of present day happenings because of our nearness to details. Yet, what is presently transpiring fits into the pattern as truly as have those happenings of the distant past, and as truly as do the huge movements within the Grand Cosmos.

Now that upwards of forty years have elapsed since Mary Baker Eddy departed this world and left it with unending benefit, her life on Earth of nearly ninety years shines forth as fitting the pattern set by those noble characters who hold important places in the Holy Scriptures. We see in Mary's work a marked impression upon the continuing pattern – a marked impression indeed! Her work which is making itself felt the world over in such an effective way, and which is growing with the advance of time, cannot help but be recognized as a part of the divine will – a part of the stream of events mentioned prophetically in the Holy Scriptures: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old

time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” (II Peter 1:19,20,21)

There is aught for men today but to accept without question that Mary and her work blended with the Divine Pattern framed by prophecy. There is no better authority than that of Peter that prophecy is divine. His apprenticeship with Jesus rewarded him with firsthand knowledge on things spiritual and gave him divine intuition.

CHAPTER

12

SYMBOLIC FULFILLMENT OF PROPHECY

Through the succession of great spiritual leaders a path was opened leading to the Kingdom of Heaven. First, man had to learn that there was but one God and that He was good. Consciously and unconsciously every soul hankers for righteousness and through that yearning seeks a higher power than he finds on Earth. He is conscious that there is a governing power not physically evident to him which, although unseen, really exists. Intuitively he knows right from wrong and can only account for this knowledge as having come to him from an intangible and invisible source, yet one which is ever present and ever ready to be called upon. In realization of the principle that there is one greater than earthly man who abides in all creation and consequently in each individual man, one accepts life as a storehouse of all that is good, and the soul finds itself at rest and blessed with divine harmony.

Each of our spiritual leaders has risen in his own way through a gateway of self-examination and learned the virtue of self-discipline as an important step in the purification of the soul. Each has learned the dangers of surrendering to self-will because such channels lead away from the divine guidance and into unrighteous paths. Each has learned to heed the good that is within him and to exert it truly on behalf of his fellow beings. He follows the dictates of his reason and especially of his intuition for he knows the latter will not mislead him. He controls his passions and ceases to seek self-gratification and his life becomes regulated in doing those things which alone are helpful to others and which conform to law and order. He is greatly strengthened in all his activities in the knowledge that his whole purpose is for the advancement of mankind. Such are the great spiritual leaders who have trod through the ages. In pursuit of their respective objectives they have willingly suffered personal sacrifices without complaint or self-pity but with a welcome when a good purpose could be realized thereby. When ready to depart this mortal Earth they did so with grateful hearts, with gratitude to their Creator for having been chosen for His work – the particular installment respectively allotted to each of them.

The lives of these holy men and teachers were lived so many years ago that their qualities, of which we have spoken, are dimmed in the eyes of those of us who live today. We can appreciate better how these great prophets struggled and sacrificed themselves to give God's word to their fellow men when we review the struggles and sacrifices of the one who lived close to us in our modern world. In Mary Baker Eddy's life and works we have firsthand testimony recorded in terms easily understood by all. There is to be seen in her many efforts, determinations and patient plodding when bringing forth her divine message, an example of what the old prophets had gone through in their respective tasks. Each lived a full life and used that life to the fullest in the service of his fellow men, those who lived in their day and those who were to follow in the future.

These great leaders had their severe trials. Temptations beset their paths which were not always overcome, but by a process of purification the

power of resistance grew ever stronger within them. Moments of doubt befell them and they wandered irresolutely seeking a rift in the haze through which to derive spiritual enlightenment. This they eventually attained although the route may have been circuitous. Each was a member of the human family, just as was Mary Baker Eddy, and as such had to rise above the plane of selfishness prevailing among his fellow members. That is what made it difficult to adhere to the high standard set by God, for their paths were untraveled except by themselves. The task of clearing the way of righteousness was a lonely one and required all the strength of purpose they could muster.

By the sheer force of character and the union of their minds with the one-Mind which governs all, they rose to the supreme level and exerted an influence for good which projected the divine motive to all who were destined to receive it. In this way successive spiritual strides have been made by man, and today we have available to all who wish to accept the benefits so offered, the revelations divinely received by Mary Baker Eddy. These revelations may be likened to the apex or headstone of the Great Pyramid which, figuratively, had its four cornerstones laid by the great religious builders who preceded her – “Jesus saith unto them, Did ye never read in the scriptures The stone which the builders rejected, the same is become the head of the corner; this is the Lord’s doing, and it is marvelous in our eyes?” (Math. 21:42)

Jesus was referring to the headstone of the great Pyramid of Gizeh. Early investigators trace the date of the Pyramid’s erection at about 2170 B.C. by the royal cartouche of Cheops which appears in the King’s chamber. Additional light from ancient records places its erection at about 2625 B.C. and that it required thirty years to build. This marvel of masonic perfection has been studied by world leading scientists who have come to regard it as “God’s chronograph of the universe and history.” Some call it “God’s Bible in Stone.” Dimensions and markings in the interior passages and chambers may be interpreted as prophesying dates of important events such as are chronicled in both the Old and New Testaments. Isaiah prophesied: “In that day shall there be an altar to the Lord in the midst of the land of Egypt, and

a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt; for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour and a great one, and he shall deliver them.” (Isaiah 19:19-20)

The capstone was never set in place, but it is believed was left near the stone quarries many miles away from the Pyramid. This omission the stone which the builders of the Pyramid rejected, had a divine meaning, for mention of it is made as many as seven times in the Holy Scriptures. Verily, it was God’s intent that its rejection be clearly brought to the attention of all who are spiritually-minded.

The Great Pyramid – God’s Bible in Stone – emblematical of the Holy Scriptures, was incomplete and awaited the work of a prophet or apostle of Christ Jesus who would give the world a scientific understanding of the teachings of our Saviour, a work which would become available to all who seek the truth; a work which could be readily referred to, as the Holy Scriptures are referred to. Symbolically, this means the Holy Scriptures were awaiting an addition to their pages which, when made, could be regarded as the placement of the capstone by one who would represent God at some time in the future.

The foundation stones first had to be laid for the indestructible pyramid of Christianity, then upon them, in symbolic fulfillment of prophecy, Mary firmly placed the stone (Christian Science) which long had been rejected, “which is become the head of the corner.” (There are five corners in a pyramid – four base and one apex) Allegorically speaking, the four corner foundation stones upon which was built the edifice of Christianity, were well laid and now a fifth stone or the “head of the corner” was to be set in place by Mary Baker Eddy.

Mention is made in these pages of the rejected headstone because of the allegorical significance it bears to Mary’s work. In a later chapter it will be disclosed of what consequences this reference is.

It is of interest to note here what George R. Riffert says in his book *Great Pyramid, Proof of God*:

“Reference to the famous memorial at Washington, D.C., reminds us that in the colonial crisis times of 1776, the federal seal of our newly founded Republic carried a picture of the Great Pyramid. Suspended directly above it was the rejected headstone, portraying the all-seeing Eye of God. Never has any nation, in any of its federal insignia, engraved profounder truths than those set forth in that seal.”

To those who study the life and work of Mary Baker Eddy, this reminder by George R. Riffert, cannot but indicate especial significance. Here is to be seen a recognition by the founders of this great American Republic that the symbolic Bible in Stone was awaiting the placement of the “rejected” headstone, portraying the all-seeing Eye of God.” This awaitment appeared indelibly impressed upon our Federal seal. Those noble men who caused this to be done surely were divinely guided in their work. Their work was unconsciously done in response to and in fulfillment of the divine pattern in which is woven the life and work of Mary Baker Eddy.

Mary Baker Eddy was later born in this Republic and was guided in her life’s work under the vigilance of the “all-seeing Eye of God.” The capstone shown held in suspension on the Federal seal she, figuratively, lowered in place when she published *Science and Health with Key to the Scriptures*. It was in this Great Republic that this Great Biblical prophecy was to come into reality. Never were there “profounder truths than those set forth” in the works of Mary Baker Eddy, the works that serve as a capstone to the Holy Bible.

Enter the home of any Christian Scientist and there, upon the table, you will see the Bible, and upon that Holy Book there will rest *Science and Health with Key to the Scriptures*. What a reminder this is of the “rejected stone” at long last, finding its resting place on the “Bible in Stone” – the Great Pyramid and its Divine Prophetic Message. To believe in the Pyramid is to believe in the works of Deity – is to believe in the works of Mary Baker Eddy.

The good resulting from what Mary has made known to the world by crowning the Bible with *Key to the Scriptures*, is already widespread, but

this good is only a beginning for it reaches more and more people as time advances and as it extends over wider areas of the world.

In these pages we have briefly referred to the principle steppingstones which led to the revelations received by Mary Baker Eddy – Noah, Abraham, Moses, Jesus. Each one progressively contributed an essential lesson to the ultimate goal as unfolded by the divine plan. From early childhood Mary had studiously studied the lives of these four great leaders and those of the other prophets referred to in the Scriptures. Her interest was especially centered on the life and works of Jesus who revealed to the world God's infallible law of Love. She became more than sure that "our Saviour" was well named by the appellation, for truly it was He who revealed the true principles of life. Mary recognized that Jesus firmly believed that God was the Father of all; a Father who knows no wrong and whose essence is Love; a Father who is All-in-all, ever-present, all powerful. Jesus saved His contemporaries from sin, sickness and death, and preached the truths of the divine law. He communed with God and the Christ abided freely in Him. It was because of this unity that He was able to hear God's voice and to do His bidding. Clearly one recognizes in Jesus a Saviour sent on Earth to save men from sin and all errors of thought.

Mary saw that the Saviour's work was well done and the foundations, which have been called Christianity, were well laid. Upon these foundations a better world has been building for the many centuries which have followed the Saviour's tenure on Earth. Unfortunately, progress has not been as rapid or comprehensive as could be desired. There have been advances and declines, yet the trend has been upward. Due to the progressive advancement of civilization, with all the new thoughts, and strifes attending its growth, men's minds have been diverted from the examples of their forefathers. Spiritual truths which once were practiced and accepted became dimmed in a haze of doubt. Mary raised her firm hand to clear away this haze and to emphasize the simple truths founded on love which had been so forcefully expounded by Jesus. Here was her life's work awaiting her and with full force she launched into it. No stone was left unturned and every help enlisted to promote it.

What a transition from old time beliefs and what a lesson in real truth did Jesus give the world when he said: “Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy, But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? (Math. 5-43, 44,45,46)

All men on Earth should dutifully pause and give ear to this lesson which was given to save us from strife and destruction. No other formula can do so. This truism was given to the world centuries ago by the greatest mind that ever came on Earth. One who has repeatedly proved his unity with the one Mind—God.

There can be no denying the efficacy of the Principle given in those few words annunciated by our Saviour, if only men put them into practice. His words will save us yet. They are indelibly tucked away in the pages of millions upon millions of Bibles and there lay unseen except by relatively few men, and by more of these only on rare occasions. Ultimately they will emerge from their seclusion to free men from the ravishes of war. Their importance to man is so great that these words should be openly and prominently displayed everywhere and on every occasion. They should be permanently written upon the walls of all schools and colleges, libraries, churches, public meeting places, and in all government buildings of all nations. They should regularly appear in box form in all newspapers and other publications. No opportunity should be overlooked to keep them before the eyes of peoples of all nations at all times. How much past strife and how many wars would have been averted had the leaders of nations been imbued with the true meaning of our Saviour’s instructions. Scatter and broadcast Jesus’ words as one would scatter seeds on the ground, knowing that here and there they will fall on fertile soil and take root in the minds of righteous human beings, until their numbers grow to large proportions. The power of their numbers will then disarm antagonism

wherever it may rise to the surface. Thus, through the application of the Principle founded on Love, true peace will have been achieved with the Utopia which has been longed for, for so many generations.

Mary Baker Eddy, through Christian Science, has already done much in bringing the Saviour's words to the attention of millions of people and this blessed work of hers is marching forward year after year with increasing momentum. Wherever it takes root, harmony prevails, contentions and unrest do not exist. We have mentioned before that at this writing eighty years have gone by since the birth of Christian Science. This interval is infinitely small when measured by the history of man, yet in this tiny space of time unprecedented strides have been made, each stride leading to others, progressively increasing the numbers who arm themselves with the armor of Love.

Mary practiced love, preached love and taught love, wherever she went and proved the virtue of love in all her writings. She left no stone unturned to show the way which our Saviour had opened for mankind and which was no longer being followed by the multitude. This great work of hers did not cease when she left this mortal world. It continues each year with increasing conviction in the minds of growing numbers of students. In consequence of the heritage she has bequeathed to mankind, Bibles are daily opened by millions of people who find therein those peace creating words of Jesus. His words live on forever and are given new impetus through the spread of Christian Science.

The measure of the scope of Mary's work is beyond man to make. If a census of Christian Scientists were to be taken, it would show large numbers of people spread over the world who are leading exemplary lives. These followers of Mary's doctrine of love represent only a small part of the good she has bestowed on mankind because some of the truths she preached have been accepted and practiced by many who did not or do not profess to be Christian Scientists. These may be even greater in number than there are acknowledged Christian Scientists today – at this writing. These followers of truth may not always be conscious of the source of their beliefs, although in instances they are traceable back to Mary Baker Eddy

through the channels of some of her pupils who were the means of spreading the teachings of their leader; but who, through independent will, did not adhere to Christian Science in its full purity. Nevertheless, thoughts in the right direction were launched through those who at some time or other diverged from the true path taught by Mary, and the world has been bettered by them; the Bible is better understood and there is a greater reverence for the unseen Deity. As we look upon this by-product of good, men can justly say a prayer of gratitude to Mary Baker Eddy for the many avenues of good which project from the truths she pronounced.

In this uncharitable world there is need to increase the numbers of those who think no evil and who foster peace through their understanding of the sublime Principle Mary so valiantly expounded – not as a virtue formulated by herself – but as one contained in the Holy Scriptures and divinely revealed to her while in communion with her Creator. Mary has translated the meaning of the Scriptures so that they become clear to all who are guided by her writings. What a benediction the world has had showered upon it through the enlightenment given by one who devoted her whole life to an awakening of her fellow men to the spiritual truths contained in the Holy Bible! How evident it is that God works out His purpose through the agency of men who freely enlist in His service! Mary could well have said to her pupils, as Samuel did to the Israelites:

“Fear not; ye have done all this wickedness; yet turn not aside from following the Lord, but serve the Lord with all your heart; And turn ye not aside; for then should ye go after vain things, which cannot profit nor deliver; for they are vain.” (1 Samuel 12:20,21)

When reviewing the life of Mary Baker Eddy it cannot be emphasized too frequently that the affairs of this world unfold according to a divine plan, and each human being contributes to the fulfillment of the purposes of God, some good and some evil. Those happenings which may be recognized as evil are surely parts of the whole structure. These, through a process of elimination and purification, open the way so that the good may be welded into a homogeneous entity. The New Testament gives an illustration of this in the betrayal of Jesus by Judas Iscariot. We see how this

betrayal was in fulfillment of divine prophecy and formed a part of the divine plan which gave Christianity to the world. Jesus confirmed this in the following words when the legions of the priests came to arrest him: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" (Math 26: 53,54)

In Mary's life there were those who betrayed and persecuted her and condemned her teachings, but each betrayal and each condemnation was a part of the divine plan and contributed much toward welding Christian Science into a homogeneous doctrine.

As one looks over the events which contributed to the life-work of God's divine servant, one can see how it unfolded in an orderly way, each step leading to another, each advance adding strength to the growing structure until it became the imperishable pillar of strength which we find it to be today; a pillar that will live on eternally. The truth revealed and demonstrated by Jesus had been rejected and lost. Through Mary it is now revealed and accepted by her students the world over.

When Jesus said to his followers: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7) His words carried a significance not alone in His contemporaries but also to all future generations. They meant that men should become more self-reliant in their belief in the unseen Christ because they should no longer lean on Him to personally guide them in their spiritual association with God. He had shown them the way; now let each seek the path which was open to him to follow. When left alone how few were able to pursue the pattern which had been so clearly charted for them. The stragglers were many indeed. Along the road of time, here and there an occasional head would rise above the general level of uncertain Christian belief. These exceptions did much to crystalize the teachings that had gone before. But not until Mary Baker Eddy gave birth to Christian Science and its textbook, did the Comforter referred to by Jesus appear. There is no mistaking its identity because the spiritual light it is radiating is giving comfort to all who

wholeheartedly embrace the Principle it teaches. “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (John 14:26) How well does the work of Mary Baker Eddy – Christian Science – fulfill these prophetic words of our Saviour! It brings “all things to your remembrance” whatever Jesus had taught and said. The work left off by our Saviour is now renewed and never again will be retarded.

Mary’s spiritual understanding had risen far above the level of her contemporaries. Because of this, she was chosen to deliver the Comforter prophesied in the Scriptures. She truly became the representative of Jesus – a true apostle!

Already we have reviewed how Mary’s spiritual ascendancy was gained through abnegation and self-purification; how her whole life was a selfless one but powerfully moved by a passion for good in others, moved by a desire to understand God’s law so that she could make it known to her fellow men. Surely, man needed a helping hand; he needed to become virtuous and strong and to know no hate and to know that all men are the sons of the one Creator whose sun shines on all alike. “That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust.” (Math 5:45)

Large numbers of people are uncertain as to their own beliefs although they may professedly regard themselves as Christians. They fail to comprehend that all creation is governed by one Supreme Power and that each individual is a part of the whole. The strange delusion of material existence may be likened to a curtain which hides that which is behind it. When the veil is removed, the delusion of matter disappears and in its stead all creation is recognized to be spiritual or that which is visualized by the one-Mind – the Mind which operates through all individuals. Christian Science is the vista through which may be seen the unreality of matter and the verity of all things emanating through divine Mind. The Comforter awaits to serve those who seek a way out of the labyrinth of uncertain

understanding. Each day many receive solace from this source, are freed of their error thoughts, freed of sickness and sin, and truly take on the garment of Christianity.

CHAPTER

13

VISTA OF ETERNITY

Throughout the writings of Mary Baker Eddy one may glean that immortality is with us now; that it is ever-present; that we need not speculate with uncertainties beyond the grave. Already we have mentioned in these pages that “The infinite has no beginning and no ending and that the creative Principle is God eternal in the heavens. “Mary also emphasized that man is the image and likeness of God, “infinite Mind, Life, Truth, Love.” Therefore, man as God’s image is likewise eternal.

Eternity or immortality in no way relates to time. Never can they be associated with it. While time is here now and eternity here now, the two are of different concepts. When man thinks in terms of matter, he measures things by time and consequently entertains not the true meaning of immortality. For him the span of life becomes related to time with pronounced limitations of beginnings and endings. To him anything before or beyond that is speculative and nebulous. He hopes there is a hereafter but sees not how his personality can express itself when deprived of the material body he is accustomed to knowing. This uncertainty of thought persists while he remains immersed in the gratifications of his senses which

cognize only those things related to matter. He clings to life as he knows it and thirsts for its continuance as long as possible, for he dreads to be deprived of earthly luxuries to which he has become accustomed.

Through the death of the body, man's material personality does not achieve immortality because he associates with his personality a beginning and an end. The biochemical cycle which transpires in this transient phenomenon serves greater ends than the material thinker, who inhabits the body, has supposed possible. In all life there is a substance which reaches beyond the pale of human understanding. Mary Baker Eddy has taught us that this substance is real and greater than anything recognized in the material world. It is something that has always been and which endures eternally. It is the creation of infinite Mind. It is ever-present and with us now.

The immortal man separates himself from time and all things associated with time. He ascends into a state of consciousness, unaffected by passing events, and there, above the procession of earthly events, views those happenings which are mingled with mortal life. He is a passionate observer of his own destiny and the destinies of men and of nations. On this general subject Mary Baker Eddy says:

Speaking of the things of Spirit while dwelling on a material plane, material terms must be generally employed. Mortal thought does not at once catch the higher meaning, and can do so only as thought is educated up to spiritual apprehension. To a certain extent, this is equally true of all learning, even that which is wholly material.

In Christian Science, substance is understood to be Spirit, while the opponents of Christian Science believe substance to be matter. They think of matter as something and almost the only thing, and of the things which pertain to Spirit as next to nothing, or as very far removed from daily experience. Christian Science takes exactly the opposite view. (S&H pp 349-50)

We learn from the writings of Mary Baker Eddy that mortal man lives in a waking dream. He is a dreamer who is ignorant of the true meaning of

life. He does not know that the seeming life he is living is a dream and not reality. He is conscious of things beginning and ending, but all seems very real to him. On the other hand, immortal man has been awakened from his mortal dream and knows what he dreamed was not enduring substance. He is conscious of eternity – that all true substance persists everlastingly. Through the annihilation of self, he has shed all fear, passion and the many vicissitudes of mortal man, and put on a cloak of impersonality, purity, humility, wisdom, compassion, Love. By this elevation he takes on happiness and joy and radiates these attributes to all who come near him.

How persistent is Mary in letting it be known that he who lives largely through material consciousness is blind to the spiritual verities which really control life and thereby is deprived of those blessings which cement men together in unity with the one-Father in Life Eternal! Such a one has not discovered the correct process of seed-sowing and in consequence thereof achieves little germination of spiritual understanding. His mental attitude is bound in materiality which serves as a fence to the exclusion of thoughts reaching into the unseen. His thoughts confine him to the earthly world with its inharmonies, distress and cloudy pathways. He does not see beyond his line of vision and adheres to the path of the Biblical Adam. Let him watch his mental seeds and frequently ask himself if there is not a broader avenue than the one he is following. Let him seek for the answer within himself. Let him, as Abraham did, watch nature's ways and glean therein the marvelous power and wisdom of an unseen ruler. With persistence and sincerity the vista which Mary has opened to the world will reveal to him a new light, new thought and a consciousness of the unseen. The limitations of things material will unfold into infinite reality. Then infinite Life and immortality of the soul will become consciously realizable.

Having traversed this bridge and achieved spiritual security, he obtains the protection of the highest Law, the Law of Love. He is protected from temptation, and all influences of evil and follows a blissful path of intelligence in unity with infinite Mind. Here is the perfect man who has reached the highest goal, yet he resides on this Earth as a human being and mingles with his fellow men. By these associations he is able to help others

to see the light which marks the way to a better life, a life awakened from the false dream of material things. Self is no longer exerted; it is replaced by selflessness and spiritual wisdom, a vision of God's ways, a vision of Eternity, things everlasting. This is the harvest gleaned from the seeds sown by Mary Baker Eddy.

CHAPTER

15

ETHER OF SPACE

As we think of eternity, we marvel at the universality of energy; energy which is inexhaustible and active at all times, which sustains and propels all creations – the Earth, the Moon and all the stars in the heavens with their internal and external pulsating power radiating to endless distances and for eons of time. This never tiring energy is everywhere, not only in the astral bodies but also pervading all the cosmic space. The light and heat waves and the many waves in the lower frequencies, all of which radiate from our sun and from all of the other astral bodies in the universe, criss-cross through this space, rippling in countless frequencies the substance we call the ether. Even our own radio broadcast stations and the many telegraph and telephone radio beams add their minute and particular kind of agitation to this unfelt, unseen understood, but very real substance. We can go on endlessly to enumerate the countless mediums by which man unwittingly agitates the ether. It is a substance so dense that its density cannot be compared with that of the hardest of steel, yet we live in its

midst and area completely unconscious of its presence. It permeates everything, is present everywhere. There is no place or thing where its full density does not obtain or penetrate. It had no beginning and will fill all space as usual for all time. In spite of its great density, it offers no resistance to any moving physical body. That is why we are unconscious of the all-prevading presence of the ether of space. In the tiniest atom it fills every crevice yet the electrons of which the atom is composed gyrate and dance within this substance with unhindered ease. It may be likened to a fluid such as air, water or mercury, but the density of these fall far short of the density of the ether of space. The movements of electrons and of all material things through the ether are effected without the slightest resistance. A fish in water or a bird in air finds some slight resistance as it propels itself through these media, although the densities of these fluids are far less than that of the ether which is dense beyond human conception and which offers no resistance at all to anything moving within it.

The ether of space is the greatest and only vehicle of power and energy in the expansive cosmos in which we find ourselves to be an infinitely small part. It is the vehicle which carries the energy which propels the great astral bodies through space and holds them unswervingly on their respective courses of travel. It is also the vehicle through which all energies of smaller proportions are transmitted, whether by mechanical means or over wires by the phenomenon of electricity. Energy moves through it at incredible velocities. That which reaches the Earth has traveled at the rate of one hundred and eighty-six thousand miles a second, the same speed at which electricity travels. Here on Earth we are constantly aware of the functions of the ether through the force which we have called "gravity".

As we ponder this wonderful all-pervading medium let us be reminded that it also serves as the vehicle for the one Mind which Mary tells us is All-in-all. The universality of the one Mind becomes obvious when we remember that the ether of space is all-prevading and is the medium by which, and through which all things exist and move. Through it the Mind exerts its power to express intelligence in the many ways we find it in life. Life itself is sustained because of the infinite permeability of this

medium and because its presence cannot be excluded from anything of which the mind is conscious.

As we allow our thoughts to pause on the functions of the ether of space, we readily appreciate the logic of Mary's teachings and her claims of the infinitude of substance. (Ether of Space) and that substance as such is more substantial than matter. We marvel at her definition of substance which she gives in *Science and Health* page 168: "Substance is that which is eternal and incapable of discord and decay. Truth, Life, and Love are substance, as the Scriptures use this word in Hebrews: "The substance of things hoped for, the evidence of things not seen." Spirit, the synonym of Mind, Soul, or God, is the only real substance. The spiritual universe, including individual man, is the compound idea, reflecting the divine substance of Spirit." Again on page 124, we note this insight: "Adhesion, cohesion, and attraction are properties of Mind. They belong to divine Principle and support the equipoise of that thought force, which launched the earth in its orbit and said to the proud wave, "Thus far and no farther"

"Spirit is the life, substance, and continuity of all things. We tread on forces. Withdraw them, and creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind, are inherent in this Mind, and so restores them to their rightful home and classification."

How plainly we now can see "the divine substance of Spirit" as an embodiment of the ether of space and, likewise, the divine Principle as belonging to "thought-force" exerted in the ether and holding the cosmos in a balanced or harmonious state! "Equipoise," the word used by Mary, is the word which best expresses this thought. Truly the ether is "eternal and incapable of discord and decay." Without the ether there can be no "Mind, Soul, or God," – there can be no "Adhesions, cohesions or attractions."

Without the forces embodied in the ether, "creation must collapse." These forces "belong wholly to divine Mind", as a function of the ether.

While Mary Baker Eddy did not expound on the all pervading ether, her theories are indelibly interwoven with this substance which fills all

space. Her doctrine dovetails with nicety and scientifically with that which forms and controls all creation. Her logic is perfect in the light of what scientific men now know of the make-up of the Cosmic System. She was endowed with a great intellect and through revelation and diligent research of the Scriptures she was able to interpret the meaning of God's message and was divinely given words to impart it to her fellow men. She possessed great courage and fought bravely in the cause of Truth although innumerable wanderings were necessary before she reached her goal which would free humanity of its suffering from wrong thinking. Her faith in her mission was supreme and through it she surmounted every obstacle placed in her path. How could it be otherwise when she so fully realized spiritual substance to be the only real substance and that matter is unreal, only a passing dream?

Mary was greatly strengthened in knowing that evil is unreal. She repeatedly emphasized this truth in her writings and as a Scriptural fact that has come down to us through the ages. She pleaded with her hearers that evil, being contrary or the opposite of good, could not be real because God is all and knows only good. In many ways she illustrated how this was so. After reviewing her refreshing statements, we become convinced that there is no inherent evil in the universal order and that each of us can be raised to a moral altitude wherein evil becomes unknown. Then one gazes upon the Cosmic Order with a realization that there can be no disorder in his life other than that which he himself mentally creates or dreams.

The universe or cosmos is an orderly entity of energy. The whole universe with all its vibrant life is held in perfect equipoise, as Mary has explained. There can be no departure from harmony, such as evil evolved in the mind of men, without cosmic corrective forces being exerted to annihilate that which is wrongly conceived. Through these corrective forces which are irresistible, suffering and sorrow overtake transgressors who seek to impose their individual disorderly wills upon a perfect entity. There can be no escaping retribution when inharmonious thoughts are entertained. The great Cosmos cannot be ruffled by any adverse will of man. It rolls on in mighty order and smooths out any ruffles which may reflect inharmony

of mortal mind. It may be likened to a steam roller which levels uneven ground. This unevenness may be likened to the transgressions of mortal man; and the sufferings he experiences in consequence of these transgressions result from the corrective means of the cosmic steam roller. There can be no escape. The grand all-pervading Cosmos must remain in equipoise.

All remains well as long as the individual expressions of the one-Mind keep in harmony with the whole. Man is only conscious of life through his individuality because in no other way does the Almighty become known to him. He has been given his several senses that he maybe enrapport with the life bestowed upon him through the ether-substance, the one-Mind – God. He may freely express himself and go about what seemingly is his individual existence and join with other men on Earth in a common purpose.

He who has acquired an understanding of the supremacy of the Cosmos of which he is a part, acquires faith in the power of that which governs all and cannot be shaken in the face of trials, difficulties or sufferings that may be imposed upon him; or be lured by temptations which promise personal gratifications or unearned benefits, because he is endowed with a sublime courage which defies doubt and despair, and is given power to adhere to a just and honorable course.

We have no better examples of this perfect state than are given in the lives of Christ Jesus and Mary Baker Eddy. They watched their passions and emotions and held them in complete control. By so doing, they held possession of their minds and in consequence were able to abide with the one Mind which governs all. They could discern man's ways as departing from the true path established through God's law and worked to help him conquer his weakness, and by so doing conquer evil and put an end to sorrow. They knew that it was not to the educated, clever or self-confident that the Kingdom of Heaven would be give, but to the pure, self-effacing, wise and loving. They knew that virtue stands as a luminous beacon illuminating all within reach of its rays, and that evil fades into nothingness under its benign influence.

They were never-tiring in their devotion to duty, that which was imposed upon them by the supreme Father who made Himself known through the ether which comprises the Cosmos over which he reigns and in which they were and still are immersed. Their understanding of the Cosmos was sufficiently clear to let them know that all creations are eternal, without beginning and without end; that their work in behalf of their fellow men would, likewise, carry its influence perpetually. They were ever conscious that their work was not really theirs, but that of a greater Power who used them as His mundane means, because they were human and therefore would be understood by their fellow human beings.

In the pursuit of their missions their insight of God's laws came to them as second nature, and they were rendered invincible in their overcoming of evil and sin in all the ramifications of these man-made errors. They knew the root of these errors to be due to a state of ignorance, to a lack of understanding of the allness of the ether of space and of the Cosmos governed by the one-Mind; that intelligence radiates from this great source. They knew there was, and is, much for men to learn about their own thoughts and earthly ways. The foundation for their salvation was laid in the teachings of Christ Jesus which he bequeathed to all mankind for all time. These infallible truths were elucidated by Mary Baker Eddy who aroused new interest in what Jesus taught and in the ancient Scriptures. Each step taken by her in propounding Truth to her pupils was accompanied by proof and demonstration. The way was always opened for each student to prove for himself the Almightyness of Spiritual Substance. By that means, the enlightenment she gave the world will continue eternally.

That insight which Mary gathered through self-purification opened a fountain of sweetness of character which was accompanied by clearness of intellect, gentleness and culture, and a responsiveness to the "wee small voice within her." The Love she preached was hers through and through. Her heart could not be ruffled by the inconsistency of mortal thoughts with their concurrent errors and sufferings because she always denied their reality and would only acknowledge Truth and Love to be the real and all-

inclusive gift of God who lives eternally. Mary's ways and methods were practical. They had to be, in order that pupils might readily understand and practice her theology.

CHAPTER

15

INERRING REASONING

In *Science and Health*, page 215, Mary Baker Eddy tells us:

“Whatever is governed by God, is never for an instant deprived of the light and might of intelligence and Life.” These are important words because they reflect a principle woven through all of her teachings. While she devotedly leaned upon her intuitive faculties in all her spiritual steps, she never ignored the potency of intelligence, and cultivated that gift to a high degree. Mary's reasoning was unmatched in the conduct of her worldly affairs and it was looked up to by all who had dealings with her. It was through the cultivation of the divine faculty of reason that she was able to master the many difficult problems that presented themselves through the work of placing Christian Science upon a firm foundation. It helped her develop calmness, mental poise, self-assurance, patience, and to know that her work was related to an all-prevailing intelligence available to everyone who wished to draw upon it. It engendered confidence in all who came

under her direction and in those who sought her advice. Her reasoning always was accorded the greatest respect.

While it is true there is a higher light than reason, it is only because men are apt to disassociate from this God-given faculty the divine purpose for which intelligence has been given to man. When it is recognized that the Spirit of Truth dominates all, and that intelligence cannot reach its zenith except when governed by that divine Substance, then it is that reason, intuition and the Spirit of Truth are in equipoise.

Many people hold the belief that intelligence functions independently of God and that which they themselves exercise originates entirely within their own brain. They are possessed with self-esteem and conceit which separates them from the divine flux. Although, at the time, they may not realize it, they are unconsciously denying the presence of God and become unable to respond to His guidance. Such people are prone to lead themselves into paths of error, no matter how clever they may believe their reasoning to be. They have not left the door open to the One who alone is able to show them the right direction. Their reasoning is wrongly employed and, in consequence, is not homogeneous but scattered with unnoticed pitfalls which lead to uncertainties and suffering of different sorts. Such people need to be reminded of God's words to the prophet Isaiah: "Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." (I-18) This invitation to "reason together" remains open today for all who wish to accept it. Mary accepted it wholeheartedly. That is why, throughout her life, her reasoning was faultless and always convincing.

Mary's reasoning can truly be called divine insight. Her mind was always open to revelation. Intuition may be the word to name the channel which she left open at all moments of her thinking. Only through selflessness can such a path be left unobstructed. Divine guidance then flows unimpeded and rewards the thinker with thoughts that conform to God's law.

In all of Mary's undertakings, rewards were always forthcoming. Rewards were not personal but for the cause for which she worked. To be given directives from the Supreme Power which were to beneficially serve her fellow man, was welcome compensation for the efforts she devoted to this benign purpose.

Because Mary leaned on divine guidance, she was resourceful in meeting the many problems which were set before her. No petty or great disturbances ever caused her to lose her mental poise. Under such circumstances there was a calmness and peace of mind which permitted a perfect functioning of her reasoning. Thus she could envision Truth as through an open window and without elation or depressing thoughts. In this self-possession is to be seen how unfalteringly she overcame any false material aspect of her life and how she exhaled the passionless harmony of the kingdom within her – the kingdom with no beginning and no ending, but which is eternal as God's law is eternal. To understand this clearly, all we need to do is be reminded of the law of mathematics which has always existed and always will exist and will always be unchangeable to the last degree. In this law we find an illustration of eternity, with which we all are familiar. The impersonal spiritual qualities possessed by Mary Baker Eddy may equally be regarded as having the same character as eternity. Because she possessed these virtues, her work lives eternally.

When we seek evidences or examples of eternity, the Psalms, with their spiritual meaning, loom large before our eyes. We cannot help but be reminded of their author, King David, that most versatile intellect, the son of Jesse. While he possessed some of the frailties of mortal man and in consequence, on occasions, seriously suffered through transgressions of God's rule, the spiritual influence within him was so overwhelming that it would rise and exert its power to lead him back into the path of God's law. At such times, his contrition was great and he would appeal to the Lord in prayer and in song, in acknowledgment of the Lord's greatness and goodness.

The Psalms which flowed from David's heart undoubtedly were inspired through his communion with God. This unity was clearly felt from

early childhood, for did he not on more than one occasion style himself as “the son of God’s handmaid?” He revered his Holy mother because of her sympathetic understanding of the poems he was wont to compose when as a boy attending his flock. Upon his return home from the field, she would inspire him with her encouragement and thereby he was led to a high motive in life. The lighthearted boy became thoughtful and sensed that he was in the service of his Creator and that no matter what he be required to do, was in the service where duty called him. Nothing could be too menial for him to do. He attended his sheep as a consecrated task and while in the midst of his flock, to the accompaniment of his harp, sang praises to the Lord. These habits and spiritual inclinations accompanied him throughout his life. During that period there were recorded many verses which flowed from the one who felt the Lord to be so near him.

Although these verses were composed three thousand years ago, they have come down to us intact. It is not too much to say that they will eventually continue to bless mankind. There is nothing more permanent in the world than David’s Psalms. They occupy as much as seven percent of the pages of the Old Testament, of which millions of copies are spread over all parts of the world, and millions more are leaving the printing presses each year. The greatest world disaster imaginable could not destroy all these Bibles. If such a disaster should occur there always would be many copies which would survive any widespread destruction and these would provide text for future printing.

Here again we see, in the legacy with which David endowed the world, how God works through individual men to bring word to mankind. As we read the Psalms, we glean the thought that David conversed aloud with the Lord. During these communions he keenly felt the presence of the Almighty, whether they were during his trying hours or when his heart was filled with gratefulness. It is when word comes to men through spiritual inspiration that it becomes indelibly impressed upon the world. There is unmistakable evidence of this all through the Scriptures, in the records of the prophets, Jesus Christ, His disciples, and, latterly, in the works of Mary Baker Eddy.

CHAPTER

16

BROTHERHOOD AND SISTERHOOD

As we review the accomplishments of Mary Baker Eddy, one is impressed by the spirit of Universal Brotherhood which is keeping pace with the growth of Christian Science. It is a brotherhood and sisterhood without acclaim but very real in every way because it thrives on love as the true Principle – God. It is the supreme ideal of humanity projecting into the millennium so fondly hoped for and which only can be achieved by harboring universal love. Mary has given to the world a practical formula by which this goal can be reached. This formula is Christian Science and all that which it embodies.

Unselfishness is the keynote to the temple of brotherhood. When that state is acquired sympathetic understanding of one's fellow man is taken on. Love prevails, eliminating intolerance, hatred, impatience, covetousness, resentment, envy, contempt, disparagement, and the many other evils, all being negated as a knowledge of Christian Science is

acquired. Honor is engendered in every heart; resulting in mutual confidence and goodwill.

In every city of these United States, and in many other cities the world over, there will be found the spirit of brotherhood spreading forth from Christian Science centers. This spirit is very real because all members of the Christian Science Church imbibe the spirit of truth breathed by their great Teacher and Leader, Mary Baker Eddy. This spirit of brotherhood and sisterhood is not confined to Christian Scientists alone but through the love they have learned to harbor they radiate it to others who may be sensitive and responsive to a harmonious atmosphere. Thus we see how Mary's life work is uniting human beings in a brotherhood of harmony. She repeatedly emphasized that Jesus teaches us that we and our Father are one. Therefore we are brothers and sisters of the same Father and are of His image and likeness.

Goodwill is the guardian angel of these brothers and sisters and because they hear the small voice within them, peace and harmony become their reigning power. As these principles spread to more and more people so, step by step, will worldwide peace be gained. Strifes and wars no longer will be known to man. A true brotherhood and sisterhood will preside. Mary expresses it briefly in this way:

The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good. Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud. All the varied expressions of God reflect health, holiness, immortality—infinite Life, Truth, and Love. (S&H,p 518)

God has given in the Scriptures lessons in universal brotherhood. These lessons have been available to man from generation to generation, awaiting man's voluntary response to the heritage which is his for the taking. But through selfish leanings he has shown indifference to the welfare of his fellow human beings. In this dire need for more brotherly love, Jesus came on Earth to teach the spirit of brotherhood and to disclose

the shallowness of the religious rituals practiced in the name of the Lord. His own ministry was an example of what brotherly love can do for others. The simplicity of His teaching gave the world a grand spiritual ideal, easy to understand and easy to follow. Yet the awakening has been slow. There still is a need of a broader acceptance of God's gift awaiting humanity. What a blessing it would be if all men should carry in their conscience the understanding that they are the sons of one Father in heaven and act towards each other accordingly.

“Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?” (Malachi 2:10)

In general, men strive for themselves and their immediate families but are indifferent with regard to their neighbors and of human beings as a whole, the sense of survival with them being more acutely personal than racial; which of course, complies not with God's long-range plan for His children. In consequence, men have suffered many trials and tribulations as they journeyed through the centuries since the Great Teacher opened the way to a brotherhood which he intended for their salvation. It is not too late to respond to Jesus' beckoning. The Truth He pronounced has the same potency today as it had nineteen centuries ago.

Mary Baker Eddy did valiantly when she forcefully and with clarity brought and brings to the attention of her pupils – those that were, are now and will be in the future – the necessity of heeding and understanding the precepts so generously given in the scriptural lessons. Her advent on Earth was timely because men were becoming ready to accept the doctrine she had to offer, the doctrine which had been disclosed through the ministry of the Nazarene but which had fallen into obscurity. She took pains to record everything on the subject which was spiritually revealed to her. Further, her daily life radiated a perfect example of brotherly love. She perpetually exemplifies the work of Christ Jesus in a way that is reaching out to the multitude who through the need and desire to be healed better comprehend and embrace the spirit of brotherhood in the acknowledgment of the one Father of all.

There are no groups of people who realize better than do Christian Scientists the meaning of brotherhood. The rudiments bequeathed to them by their wise teacher become so well entrenched in their understanding that amity is ever present in their midst. They look for naught but good in their fellow man, and there they find what they seek. They are taught that their thoughts are creative and they fearlessly pursue those thoughts which alone coincide with God's will. They are eager to attain the knowledge of life which has been placed before them by a gentle mother.

Those who seek examples of amity and brotherhood have not far to look. Each individual's own corporate entity affords a perfect example of such an ideal state of being. The same is true for the entity of any and all of God's creatures and plant life. We are told in Genesis: "So God created man in his own image, in the image of God created he him; male and female created he them." "And God saw everything that he had made, and, behold it was very Good."

It is possible only to understand how perfect God's work is when we realize that each human being is a corporate being made up of infinite numbers of individual life cells and groups of life cells; that each of these life cells is truly individual yet they dwell and work together in perfect amity and unerring teamwork. We have learned that during their life cycle each individual cell performs a function or duty, in association with his neighbors, which contributes to the wellbeing of the cell group to which he belongs and through that corporate group to the wellbeing of the person of whom he is a member.

Each corporate being, that is, each person, leaves the government and functions of his body to these minute living organisms who dutifully do their respective parts. These duties are many, too numerous to mention, but all of us are familiar with the brain, heart, liver, kidneys, stomach, muscles and so forth, and not least the blood stream with its billions of corpuscles who busy themselves carrying oxygen to all parts of the body and on the return trip carry away waste matter. Here in the human citadel is God's creation; a community of living units working together in perfect harmony and with the most faithful teamwork; a true brotherhood of

minute living things who live and work for a greater purpose than for themselves.

There is no better example of brotherhood than the living brotherhood within each of us. Therefore, how important it is that each individual should give heed to the biological functions which govern his entity! Herein is to be observed complete obedience to the Supreme law. The same obedience is required of each human being, and when anyone violates the law in pursuit of selfish desires – desires that are not for the good of the whole community – then derangement of harmony takes place with consequent upheavals or rebellions among the life units which make up a person's corporate being. Such discord is reflected in sickness and functional disturbances. It also reflects social discord within the community of human beings, disturbing, in some degree, national and international harmony.

The cultivation of a daily habit of harboring and reflecting brotherly love will do much toward the establishment of worldwide harmony. All we need to do is to follow our Saviour's steps in our attitude towards our fellow men. Let us regard all whom we meet, no matter who they be whether they be bad or good, as our brothers, as the sons of the same Father, remembering that Christ cares for each one. These are lofty ways of thinking which Mary Baker Eddy has outlined in all her teachings and by which Christian Scientists are guided in their daily lives. They coincide exactly with God's law and therefore will be eternally reflected.

Teamwork is a very necessary function of God's law. Without it the activities of the world could not be carried on. No individual, whether it be a single life cell or a corporate being composed of myriads of life cells, can carry on or exist in disassociation with other life units or life groups. Separate any single life cell from all other life cells in your body, thus depriving it of cooperative activity; in consequence it becomes useless and will relinquish its life. Separate any single human being from the activities of other human beings and the same thing will occur. This principle is true for any human activities, any movement, whether it be religious, political, social, economic, industrial, educational, and so on endlessly.

Accomplishment is achieved only through some sort of teamwork – association with others.

It is because Mary recognized the verity of this all-prevailing principle that she welcomed the aid of associates very early in her unfoldment of Christian Science and diligently promoted brotherly love. She followed the law of brotherly love to the utmost. With brotherly love as a fundamental underpinning, she created an outstanding organization of Christian workers, an organization which spreads to the far-reaches of the globe and which functions with an unerring degree of high efficiency; one that embodies harmony and recognizes only that which is good and lawful. This vast organization truly works for the benefit of the human family just as life cells work for the benefit of the corporate being of which they are the workers. In every way does Mary's work exemplify the living example to be found in the biological unity of purpose embodied in each corporate being. She knew this was the law of being and if Christian Science was to make headway it must observe this law to the utmost. Accordingly, she left no stone unturned to see that this was done.

There are many who regard Christian Science as a new religion, a sort of American made-to-order religion, a religion that possesses not the spiritual lineage of the old stand-by religious denominations. The error of such beliefs becomes pronounced, indeed, when one examines the science of Christian Science. To the one who does so a vista is opened which brings into view a Christian religion which is markedly broader than those of the popularly accepted and old-school Christian denomination, and which, like them, is built upon the same Christian foundations bequeathed to mankind through the inspired writings contained in the Holy Scriptures. But there is a difference in that Christian Science utilizes the Bible in the practice of its theology in a far more intimate way than do other Christian religions. And there is a further difference which distinguishes it from all others. It is that which Mrs. Eddy so poignantly stated in *The Unity of Good*, pages 9,10) “*by knowing the unreality of disease, sin and death you demonstrate the allness of God. This difference wholly separates my system from all others. The reality of these so-called existences I deny, because they are not be found in*

God, and this system is built on Him as the sole cause. It would be difficult to name any previous teachers save Jesus and his apostles, who have thus taught”

One cannot study the writings of Mary Baker Eddy without discovering the breadth of her teaching. Nothing in the Holy Scriptures is left unrevealed by her and much is scientifically analyzed and marshalled before the reader in a fashion which invites an understanding of the fundamentals of Christianity. In this work of hers there is a breadth of scope which encompasses all in Christianity which all Christian church denominations have and in addition thereto there is that very broad fundamental Christian brotherhood – and healing of the sick. Those who practice the principle underlying Christian Science are unconsciously united in an unseen influence which is expressed in brotherly love , a love which reaches beyond the pale of their own denominations. Thus, at last, the door has been opened wide to true Christianity and the teachings of Jesus are daily being made known and practiced. The principle which Christian Science embodies is so broadly Christian that its standing in the Christian world is unchallengeable.

Pertinent to these thoughts, Mary Baker Eddy asks these questions:

What is the relative value of the two conflicting theories regarding Christian healing? One, according to the commands of our Master heals the sick. The other, popular religion, declines to admit that Christ’s religion has exercised any systematic healing power since the first century. (S&H, p.355)

Why do those who profess to follow Christ reject the essential religion he came to establish? Jesus’ persecutors made their strongest attack upon this very point. They endeavored to hold him at the mercy of matter and to kill him according to certain assumed material laws. (S&H p 27)

How can there be a more wholeheartedly embodiment of our Saviour’s teachings than that which includes healing of the sick? An affirmative answer to this question is obvious.

CHAPTER

17

THE UNSEEN DIMENSION

One who studies the life of Mary Baker Eddy, cannot help being impressed by her elf-effacing manner. To the ordinary observer this was not openly evident because this great Leader was a dynamic one, tireless in her endeavor to help her fellow men. She was never satisfied with half measures and would follow through all her undertakings till they were set on the right path. The energy she displayed in carrying out her mission may easily have been construed as self-exertive or self-opinionated. But as a matter of fact, the records of her life disclose just the opposite and prove that Mary Baker Eddy at no time in her life believed otherwise than that she was guided by an unseen power for the purpose of bringing to light a doctrine that would free men of the bondage into which they had unwittingly wandered. As we review this phase of her life, we clearly see how her outstanding personality was approachable on all occasions and in varied circumstances without her accepting personal credit for the disclosures she was making.

Previous pages have mentioned how Mary consistently refused to accept personal acclaim or adulation from her many admirers. This aversion was not just a shrinking modesty but resulted from sound reasoning. She knew that there was but one Mind and that no one can truly make claim to thoughts as being independent of this unified or single all-pervading influence. She told her pupils that there was nothing more substantial than substance. This claim is fully sustained by what we now know about the ether of space and of the harmony of energy prevailing within this all-expansive medium.

Mary knew that she and her work were a part of the great cosmos already referred to and that it was contrary to the all-prevailing law for her, alone and singlehanded, to be instrumental in unfolding a principle that had always existed in the ether of space. What little we know of the cosmos is sufficient to convince us that no one thing, no one grain, no one event or movement or thought, can be regarded as independent of all else. Therefore, no one person may claim his actions to be all his own. It is true he is given seemingly individuality, and intelligence and seemingly exercises these as though he were dis-associated from an all-pervading and all-governing medium. This is life and is the avenue by which life is expressed, but nevertheless every and each individual is closely linked with every other individual and with the greater immeasurable whole

In everyday life we are unable to gainsay individual expression or to link it with an all-pervading Mind, because, as yet, we are unable to think directly in terms of more than three dimensions – length, breadth, thickness. Only through the aid of mathematics are we enabled to comprehend the addition of a fourth dimension. This dimension has no real existence in the sense by which men view the world, yet by the aid of mathematics it is represented to be a necessary factor in all things recognizable by the human senses. However, its actual existence cannot be observed or demonstrated; yet without it all things would be naught. Therefore, no length, breadth and thickness must be added another or other dimensions to bring things into reality. Our perceptive faculties are unable to isolate the mysterious dimension for individual analysis. Time

and motion may play an important part in this unperceived factor, but just how these are linked to the other three dimensions of space no one has made clear. A finite mind is unable to picture the true state of existence because it is conscious only of the three dimensions – length, breadth and thickness. The finite mind is not conscious of the association of any other dimension, yet without a fourth dimension associated with the familiar three, nothing can exist, life would be a blank.

Mary Baker Eddy unmistakably recognized this limitation of the finite mind and stressed the capability of the infinite Mind, the Mind which comprehends all life and intelligence. She saw clearly that matter, which the finite mind limits to three dimensions, can have no existence because it lacks something of which the infinite Mind alone is conscious. Here we glean why Mrs. Eddy was so emphatic in her belief that there can be no beginning to anything in life. It is the unperceived dimension which links all things of life into a homogeneous whole. Because of it we may truly say there is but one God, one Mind which is eternally omnipresent.

In further support of Mary's belief that there are no beginnings, we have that ever-present phenomenon – inertia. It accompanies us in everyday life and it plays an important part in all world and cosmic affairs. No motion of any kind or thing can be accelerated, retarded or deflected without inertia intervening. When a force is exerted to retard, accelerate or deflect the motion of anything, inertia indicates at what retrogressive or progressive rate a change shall be made. Its virtue is to retard changes and keep things within the bounds governed by its law. It does its part in holding the universe in constant balance. We believe all things in the cosmos to be in a state of motion. Those things which we deem to be in a state of rest on this earth, we know are at rest only in relation to other nearby things, but, in truth, are moving with the earth's rotation and along the path of its orbit, and, in turn, with the various orbits and motions of our solar system. There is and can be no state of rest in the cosmic space. All is one grand movement in which inertia plays a part.

Because inertia comes into play when changes occur, nothing can reach a state of rest. Unless there is lack of motion – a complete state of

rest – which there never can be, there will be no beginning of anything nor any ending, whether it be matter, life, ethereal phenomena or thought. Mary is truly right in believing that there can be no beginning. She was sure of her ground – the phenomena of the universe supports her claims.

Finite mind is accustomed to three-dimensional matter and all manifestations related to it, such as movements and vibrations, but beyond this it is incapable of visualizing that there is something else which plays an equally important part in manifestations relating to life. We, equally, are nonplused when we attempt to descend in the scale of three dimensional manifestations. When we try to do so, we familiarly speak of surfaces having two dimensions – length and breadth – which theoretically results in describing area, but on close scrutiny we find that such area does not really exist as a tangible thing that is, without it be given the third dimension – thickness – with the accompanying fourth one. Finite mind cannot conceive that an area of two dimensions exists when it is devoid of thickness. We know it cannot and that such is purely imaginary. By this illustration, it becomes easier to realize that the same is equally true for manifestations having three dimensions. These manifestations cannot occur or exist without that something else of which the finite mind is yet unconscious. In the same line of reasoning, it cannot exist, it is purely imaginary. It is this verity that Mary Baker Eddy points out in so many places in her textbook. She evolved the theory of the un-reality of matter spiritually, for it came to her through revelation. Before incorporating it in her textbook, she applied the test of reason and was unable to break down the logic of it all. This led her to claim matter to be an illusion of the finite mind, and reality the creation of the infinite Mind; also to declare the substantialness of the all-encompassing Substance. In a previous chapter we have quoted her words which concisely state her views on the unreality of matter and of the substantialness of Substance.

Even that which is referred to as dimension deludes our senses when we try to determine the true part it plays in what is regarded as physical manifestation. The reader will realize how true this delusion is when he

draws a line between two points which, in themselves, also may be so small or infinite as to be imaginary.

The, what is that which we have called distance? Is it something that takes time to travel its length? That is what, at first glance, we are likely to think, but upon close examination we become disappointed in that line of reasoning because it is found that if time is an element, we do not know what time is. We cannot isolate it – make it stand alone. It is something that does not exist in its own entity or when disassociated from other factors. It is something which is always with something else. That something else may be motion, but motion of what? Motion of itself cannot be isolated. Such an isolated element does not exist. How motion and time combine, we are unable to explain, and if they do combine, we are still in a quandary as to the resultant. Our conception of motion is that something which may be varied in speed – from no velocity to infinite velocity – that is, the interval of time it takes to go from one place to another. Already we have seen that single dimension cannot exist and that time has no individual identity. Therefore our conception of speed or velocity is an erroneous one. It is an artificial acceptance of the finite mind.

If a single dimension or distance is non-existent, then each of the two dimensions which form the boundaries of area or of a surface, do not exist anymore than a surface without thickness is real. Likewise each of the three dimensions forming the boundaries of cubical mass do not exist anymore than matter is real. This reasoned unreality may be traced to the absence of a dimensional element or elements that does or do not register on the finite mind although it is present and is essential to any creation.

It is evident that Mary Baker Eddy knew that there was a spiritual key to these quandaries because, in a few simple words in *Science and Health*, pages 90 and 282, she wrote: “The earth’s orbit and the imaginary line called the equator are not substance. The earth’s motion and position are sustained by Mind alone.” “The real Life, or Mind, and its opposite, the so-called material life and mind, are figured by two geometrical symbols, a circle or sphere and a straight line. The circle represents the infinite without beginning or end; the straight line represents the finite, which has

both beginning and end. The sphere represents good, the self-existent and eternal individuality or Mind; the straight line represents evil, a belief in a self-made and temporary material existence. Eternal Mind and temporary material existence never unite in figure or in fact." Later, on page 468 of the same book, Mary asks the question: "What is the scientific statement of being?" and answers "There is no life, truth, intelligence or substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual."

Mary had no less an authority for the foregoing declaration than Paul who in his epistle to the Corinthians said: "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Infinite Mind is the creative mind. It is the mind which encompasses all dimensions. Mary never allows her pupils to forget that the Bible teaches that God created the Heavens and the Earth and all things in the Heavens and upon the Earth and that Mind and God are the same entity; that "all is infinite Mind and its infinite manifestation." When this is fully realized, there is no longer need to postulate a human concept of material things, as to whether or not they came into being through three or more dimensions.

The seeming nothingness of the dimensional element which we have reasoned must be there yet have been unable to discern just what it is, leads us to inquire as to what relation it bears to the Great Cosmos, the ether of space which is equally full of mystery. We have mentioned that everything moves and is immersed in this remarkable fluid although it is denser than the hardest steel. When we point our telescopes in the direction of the distant heavens we are able to see astral bodies millions of light years away. We know it is not our sight which reaches out to these distant objects but instead, the rays of light they emit come to us and enter our telescopes. Their rays have traveled billions of miles to reach us and started their journeys millions of years before we were born. Thus we see

in the present that which happened in the past; an example of Biblical truth already mentioned in these pages, and of the theories so lucidly given by Mary Baker Eddy.

This distant closeness and this past presence obtain although infinite distances and infinite time intervene. In fact, we are compelled to accept the belief that the intimacies occurring between all things and movements are due to the fluidity and density of this densest of dense substance.

It may be of more interest and clearer graphically to look upon some astral body nearer to our own Earth than those distant ones referred to. Our own moon is near to us, standing in majesty before our eyes as an immense sphere suspended in space. As we look upon it we become impressed by its apparent solidity and marvel with what exact regularity it revolves about the Earth and accompanies its parent in its vast journeys in the Grand Cosmos. In this familiar neighbor we observe a seemingly massive sphere moving through the Ether of Space at great speed and in complex spirals. Because it accompanies our Earth on its travels, we are unconscious of its velocity and thereby are able to leisurely view it and thin of what is taking place by its presence and movement in the Cosmos. We already know that the Ether of Space is all-pervading, that it is everywhere and without boundaries. We also know, that as it does in all things, it permeates the moon through and through without the slightest lessening of its density of or causing any known effect on the moon's physical makeup. As the moon speeds ahead, the ether fluid streams through it just as though the moon were nothing but a transparency or nebulous mirage, just as if it were there only in the imagination. Yet men of science have measured its size which they give as 2,160 miles in diameter with a mass one-eighth that of the Earth.

What does this dimension mean? Only that which mortal mind has evolved relatively. It is a comparison with other things comprehended by mortal mind. Yet it has been reasoned that there is no such thing as dimension alone, because there is no beginning in anything and because there can be no such existence without a fourth dimension, an element which has persistently eluded discernment. We are further mystified when

we credit the Earth and its moon as traveling at a high velocity through the Ether of Space. We ask: "Is this velocity movement? If so, what is movement? Already it has been noted that we do not know what it is, because, how can movement be discerned without comprehending time? Here again we do not know what time is, because all in the Grand Cosmos is continuous, cyclic, without beginning or ending. Then, what are these two orbs – the Earth and its moon? Are they real, as man considers reality? Yes, but only in the sense of material thinking which Mrs. Eddy tells us is naught but a waking dream. But in the face of science we know that they do not exist as such but are there as images or creations of the Mind. Is not this borne out by our physicians who tell us that no two things can occupy the same space? On this premise, how can anything occupy the same space in the Ether of Space which is infinitely dense and infinity everywhere and without voids or cavities? Because we know that the all-pervading substance fully penetrates and occupies all astral orbs without in any way diminishing its density, we are left with the assumption that these astral bodies, like all things we suppose to be material, are part and parcel of the Ether of Space and in no way are separate entities from that Substance. Clearly these bodies do not exist in the way we think they do. We must look to the one Mind – God is All-in-all – and again be reminded of Mary's words: "The earth's orbit and the imaginary line called the equator are not substance. The earth's motion and position are sustained by Mind alone." The Grand Cosmos, the Ether of Space, the One substantial Substance, are one and the same. All creations are manifestations of this All-in-all – this One Mind which is in and governs all.

CHAPTER

18

THEN AND NOW

It would have been less remarkable had Mary Baker Eddy disclosed her theological theory forty or fifty years later than she did, because in these later years physicists through their research were uncovering new points of view in respect to the cosmos and its unbeginningness and unendingness. In these later years, theories of relativity were being discussed and publications on the subject circulated. The public were given opportunities to learn that what seemed to be physical things cannot really exist if limited to three dimensions only; and mathematical reasoning pointed to a union of a fourth and unseen dimension as necessary to material creation. Also, the ether of space, its suppleness and substantialness, were becoming better understood. People by and large became to intimately know this through the popularity of radio. That the ether can be agitated and rippled in endless ways is a knowledge everyone gains when adjusting the dial on his radio set. These intimacies were absent in the years when Mary was evolving Christian Science. She had

none of these modern disclosures to stimulate her thinking along the lines of her theology and had to grope her way along avenues of enlightenment which as yet had not become public knowledge. She had an audience which was ill prepared to comprehend the full meaning of her deeply scientific theories. Mysteries of the Ether of Space were yet to be revealed.

In this respect Mary was a real pioneer. She was treading ground where none of her contemporaries trod. She was a lonely woman entertaining thoughts which radically differed from those then prevailing and which were acceptable only to a few of her immediate listeners. Here was one who was born and brought up on a farm and among people with a circumscribed orthodoxy which allowed no freedom of religious thought. Here was one who when she reached the age of independence lived under needy and restricted circumstances – boardinghouses in various small New England communities where the outlook upon the world was not a broad one. Here was one who did not have ready access to a liberal education means. Low priced boardinghouses, certainly, were not centers which afforded that kind of advancement. Her early education differed from that of her contemporaries. We have seen that she had little schooling yet she acquired a liberal and fundamental knowledge through association with adults, and a limited academic course. In spite of these limitations and handicaps, she became a highly educated and well informed woman. Mary read much, especially the Bible which served as her principle textbook. This she carried wherever she went and it served as a close companion during many lonely hours while closed in uninviting surroundings where she often suffered from oppressive heat or from numbness due to the cold. Here we are reminded of what Paul wrote to Timothy: “And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”

Here was one who was regarded askance, as somebody a bit queer. Those who saw her could well ask: “Can there be any good thing come out of Bow, New Hampshire?” in the manner that Nathaniel said of Jesus: “Can there any good thing come out of Nazareth?” (John 1-46) Circumstances

could not have been more adverse for the evolvment and acceptance of a new theology than those through which Mary Baker Eddy plodded.

Only undaunted courage could constructively carry on through situations such as Mary encountered every step of her way. It was a courage that required repeated and constant renewal because adversities were never ceasing. It was a courage built on faith gained through the silent companion which was ever with her. Its pages were read and re-read in search of light – a closer understanding with the Almighty. It was a courage stimulated by her conviction that there was no evil; that that which appeared so in her surroundings could only be a phantom of the imagination. Such thoughts were the nucleus of Christian Science.

“The trials encountered by prophet, disciple, and apostle, “of whom the world was not worthy,” await, in some form, every pioneer of truth.” (S&H p28) Mary Baker Eddy was no exception.

These were seeming dark days, but there was an inner light which glowed through all adversities and imbued calm strength where it was needed most. Mary was enabled to stand face to face before innumerable obstacles and know they were merely figments of the imagination.

There was a goal to reach which could be possible only by steadfast adherence to the divine Principle which as yet had not been entirely revealed to her, but which had been sufficiently so to assure her that she was traveling the path which would eventually lead to a clear vista of Truth. The obstructions thrown in her way she would not resent but would use a stepping stones of experience. That was the purpose, and gratefulness responsively whelmed her heart. This is the divine manner of overcoming every inward and outward foe. It is the manner of gaining greater understanding, an understanding which unites one with all things that are good. We have seen in these pages the importance Mary gives to gratefulness. It was this appreciative feeling which did so much to counteract the handicaps that seemed ever-present.

As we view those days when Mary Baker Eddy was emerging with a new theology, it readily can be appreciated how insuperable such an

undertaking would have been for anyone in those days who was not possessed of the faith and courage which was Mary's good fortune to have. By her writings we have seen that she was conscious of the cosmic grandeur and of its substantialness, and that therein was the unseen power which she named "infinite Mind." This consciousness gave her strength and courage to meet the challenges that came from many sources. She would not be shamed or abashed by virulent and unkind attacks which frequently accused her of uttering unsound thoughts.

There was no one to uphold her cause; the battle was hers and she fought it on this earthly field alone. But there was a divine power behind her which gave assurance that she was following the path of Truth.

Through diligent study Mary had grown to understand the meaning of many of the lessons contained in the Bible. These lessons stood out in greater clarity in her mind than they did in the minds of those who so ruthlessly challenged her. This courageous woman's forgiving heart bade them no retaliation but firmly and lovingly met each issue in a manner which revealed the truth. Many vicissitudes were met by one well-schooled in a knowledge of human frivolities and their conflicting approaches. Passings and emotions abounded in the multitude and were ungoverned, through absence of logic. How easy it was for those who lacked self-control to develop arrogance and mercilessly attack one who was bringing a message for their good! This was the situation which Mary Baker Eddy had to face in the early days of her mission and right up to her last years on earth.

It is important not to overlook those trying days when we set out to measure the stupendous task divinely given to one solitary woman to perform. Even when weight is given to the relentless resistance besetting the new theology, one falls far short of estimating the greatness of the accomplishment.

It is not possible for those who in subsequent years were to look back on events which were spelling out the tribulations of Mary Baker Eddy, to fully evaluate the prodigiousness of the task which had been divinely given her. In later years, when many scientific disclosures have come to light

through the efforts of an army of research scientists, more and more people accept, more or less complacently, Mary's theology, and more and more are accepting it wholeheartedly. In consequence of these advances, how much easier it is today to accept and understand Mary's theories than it is possible to do in the mid-nineteenth century! Today we have repeated confirmation of the verity of the teachings of this great theologian. Thus, how much easier it is now than then to accept the truth of her words!

From the foregoing it can be plainly seen how the march of time is bringing Mary Baker Eddy into greater reality. She lives today in greater brilliance than she did in those early days of which we speak. With each year she grows in stature; with each year her accomplishments grow in abundance; with each year more and more people recognize and acknowledge the truth she teaches; with each year her work does more and more good; with each year science brings in added confirmations of the logic of her theories.

What a contrast between now and then! The early days were filled with struggles which called for a fortitude to be exercised only by one who was conscious of divine guidance. As poverty and opposition were gradually overcome, so did the haze gradually lift to reveal, with growing clarity, the meaning of the new theology and bring increased respect to its originator. Each step advanced served to progressively renew and enhance the courage of the human soul who so unceasingly adhered to her task. By perseverance, and through understanding and love, Mary's mission was unfolded to the world and many grew to believe in her and in her theology. The way was then opened to the establishment of an organization which, at first, would function under her direction and, later, automatically do so under rules and by-laws.

When Mary Baker Eddy was nearing the completion of her mission, her popularity had grown to great proportions, although the disclosures confirming discoveries of modern sciences were yet to come. What a contrast this is with those early boardinghouse days when skepticism prevailed! At last sceptics were being transformed into believers and helpers, and the way opened to definite and orderly progress. Her personal

popularity had become such as to detract from the theology she preached, thus inadvertently diluting the understanding of the subject Mary was delivering to the world. This hazard had to be met by self-effacement. We have seen that this was done by her retirement from public appearances, in this way leaving Christian Science to stand and progress on its own truth. As the years went by, this truth was afforded increasing corroboration through research in the field of physical sciences. Whereas in the early days there were opposition and doubt, there at last appears unquestioned proof and approbation.

There is one quality which Mary Baker Eddy possessed which has not been referred to in these pages. It is – discrimination. Her ability to logically discriminate was of importance in the pursuit of her mission. Spiritual progress would have been retarded without a readiness to distinguish one thing from another – the real from the unreal, the true from the false. In this respect we have seen how her intuitive faculties served her faithfully. It was these inward promptings which always brought forward the right decision. Where confusion in her surroundings was present, her analytical mind enabled her to view with clarity the true state of affairs and to unravel all sorts of human tangles.

All through life no element of doubt confronted this far seeing woman for long. Discrimination can rightfully be claimed to be a spiritual quality. That Mary abundantly possessed this quality has, through history, been proved beyond all doubt. It is because of this faculty that she was enabled to forge a homogeneous theology out of what had been confusion.

With all her attributes Mary became the perfect woman just as we find the perfect man in Christ Jesus. She may well have been considered in God's service during all of the nearly ninety years she dwelt on Earth. From cradle to girlhood, divine preparation was taking place and long before she was twelve years of age she was clearly conscious that she had a mission to perform. This is quite evident because, as we have seen, at that age she was "about her Father's business" when she appeared for examination before the Bow Congregational Church. Even at the tender age of four, in answer to the question by her Sunday School teachers as to what she would

do when she grew up, she lisped: "I will write a book". We can surmise that similar divine preparation occurred during the early life of Jesus, because He too evinced a keen knowledge of the scriptures at the time he appeared before the doctors of the tabernacle. Such knowledge could have been obtained only by close study during the earliest years of His childhood.

The records of Mary's activities following her childhood tell how diligently she worked, first in completing her preparation for what was to be done, and then in disclosing the full meaning of Christian healing as it was given to the world by Christ Jesus. Through untiring work she made this understandable to the multitude and then she placed it on an indestructible foundation so that further generations would benefit through the divine revelations she had received! Hers was a life filled to the brim in dutiful love for her fellow man, and in the service of the One who sent her. The world was made better because of her devotion to the great cause of her mission. The world will continue to improve with the advance of time and as truth reaches out to more and more of God's children.

All who personally knew Mary Baker Eddy grew to love her with a deep spiritual love. No less was she loved by those of her audience when she lectured on the subject of her theology. The record is replete with evidences which show how abounding this love was. Now that she lives in memory and through her Christian work, and the good it is doing, this love for her is spreading to millions of hearts in the far-reaches of the world. It is that kind of grateful love which fervent Christians hold for Jesus.

CHAPTER

19

BIBLICAL CONFIRMATION

Two years after Mary Baker Eddy founded the *Christian Science Monitor* – her last great gift to mankind – and two days before she passed into the world beyond, she returned from her usual afternoon drive and called for a writing pad and wrote thereon:

God is my life

These were significant words which she could have uttered orally had she chosen to do so, but no, their importance was too great to trust them to the memory of her hearers. These words were to be preserved for future generations. They expressed a precise statement. An oral expression of her four words might be regarded as an incidental remark and not register on its hearers any more seriously than would casual conversation. Never before had Mary made a direct statement about herself which intimately united her with the Supreme Power and in a manner which denoted the verity of the work which was wrought through this association. We have seen how she consistently shrank from personal credit for her work and always emphasized that the truth she gave to the world came direct from

God - - Divine Mind. But here was a statement which would make clear for all time the impersonal verity of Christian Science and its divine ordination.

Mary had completed the work on Earth she had been ordained to do. It was a work so well done it would progressively continue its purpose without her human presence. It was a work which would be self-perpetuating because it was divine and was divinely given. How grateful Mary must have been in the knowledge that more and more people each year were accepting the truth which was being given them through the medium of her labors! It had at last become her earned privilege to prepare herself to step into a still closer unity with her Father who had so lovingly guided her footsteps in this human world. The work she had performed was His and His alone. She was only the medium through whom He worked. It was important that the world remember this truth in all future generations because to do so would strengthen faith in the Source and purpose of her divine accomplishment. With these thoughts in mind, how could Mary have helped being impelled to leave a final word which would prove to the world that what she had delivered was unmistakably an important part of an over-all pattern in which the Holy Scriptures held the central place? Clearly it was essential that irrefutable evidence be given.

Asking for a writing pad, in itself, gave evidence of a definite purpose, that Mary desired to write down something for future reference. The physical act of those who complied with her request aided in centering attention upon the incident so that it was not passed over as if nothing had happened. The message was concise, composed of four short words having a total of eleven letters in all. These numbers had a purpose of their own and this purpose would be revealed in later years. Because of the brevity of the message there could be danger of its importance being overlooked. To insure against this, these four words should stand alone on a single sheet with aught else to distract from them.

At no time must it be overlooked that Mary's writings were divinely revealed to her. This she repeatedly emphasized so that there be no misunderstanding. Therefore, it is certain that her four last written words were also written through divine revelation. Judging by the character of her

writings, supported by her claim to revelation, the world is compelled to accept this belief.

No doubt the words written on the pad were noticed by those attending their beloved leader, but the import of the event probably was not comprehended until two days later, and then not wholly so, when peacefully in her sleep Mary Baker Eddy went on her spiritual journey. The great void felt by her intimate associates and attendants was difficult to accept. She had been with them for so long, had been their mentor and guiding spirit in all affairs associated with their daily lives. The abandonment of the material body by one so dearly loved, was a transition which filled them with deep emotion although they were fully conscious of the continued spiritual presence of the one who had guided their activities for so long a time. While not present in the body, surely she was spiritually present and would be “an ever-present help.” They knew that her soul and work lived and would do so forever.

Many events which had occurred in their leader’s household came to memory and the significance of these was, now, better understood than ever before. Had not their whole lives been renewed and brought into harmony by association with one who so patiently and earnestly pointed the way to Truth? Even small happenings, such as some of the many kindnesses they had enjoyed, came back to memory as though they were happenings of the present time. How grateful they felt for these past years and how grateful they were in the possession of a love which would forever dwell within their hearts! Their teacher taught them the value of gratitude and now it overwhelmed them.

With such a feeling of reverence pulsating in these children of Christian Science, those last four words written only two days before, could not go unnoticed. There they lay in full sight, in plain letters, which registered a meaning of importance to the world. Everything Mary did has a meaning and a purpose and formed an essential part of her lifework. Her attendants knew the same must be true of the brief writing on this slip of paper. Yes, these words were written down that they would not pass out of

memory and that their significance would be recognized by all lovers of Truth!

Because of the time these four words were written, because of the one who wrote them, because they were her last written words, Christian Scientists regard them seriously, reverently and lovingly, and accept them as providing an assurance that Christian Science is authorized by God. This may be readily understood by all persons when these words are carefully scanned.

God is my life

All through *Science and Health with Key to the Scriptures* there radiates the significance of this memorable sentence. Its meaning is woven in page after page. It is there for everyone to see who reads understandingly. This textbook makes known to its readers that God is Life. On page 331 it specifically says: "Life, Truth and Love constitute the triune Person called God, -- that is, the triply divine Principle, Love. They represent a trinity in unity, three in one -- the same in essence, though multiform in office: God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter."

This statement plainly denotes that Life, Truth, and Love are all one and the same Principle. This is confirmed in a few words on the same page: The Scriptures imply that God is All-in-all."

Mary Baker Eddy could have written, with the same meaning: "God is my God," or "Life is my God," or "Truth is my Love," or any other combination of the Trinity which constitutes God. All these to a degree fulfill the meaning of the simple single sentence she wrote for the world to see. But there is one outstanding exception. These alternate sentences do not all fulfill the purpose of the chosen number -- eleven letters -- contained in the sentence written by Mary.

Let us take one combination of the all-encompassing Triune and review it: --Truth is my Love. This contains two more letters than the eleven written by Mary yet we can read into it very much the same meaning as is

contained in the eleven letter sentence. Had – Truth is my Love – been used, it would have implied that Mary’s Life had been devoted to dispensing Truth. Love is God and God is Life, therefore Truth – the reflection of God-Love, was the object of Mary’s life. She dispensed Truth by revealing Christian Science, which in turn interprets the Scriptures and the Truth revealed therein, and by so doing expressed the spiritual idea – the Holy Comforter.

Now, let us see how her own written words compare with the above: God is my Life. Mary has told us, “Life, Truth, and Love,” constitute the Triune Person called God.” This cannot be questioned. It is supported by the Holy Scriptures. On this premise God is Truth, and Life is Love, therefore it can be said with equal certainty that this sentence also implies that Mary’s life was devoted to dispensing Truth – Love. No sounder truth than is contained in this interpretation can we associate with the life of Mary Baker Eddy. Truth and Christian Science are unified.

Having given thought to the two end words, “God” and “Life”, let us look at the second word of the sentence, -- is. This word, as it is placed, implies an ever-presence with no beginning and no ending. Spiritually, Mary always had been in the past as she was and is in the present. God had always been Mary’s Life and always will be. Her departure from material earth did not terminate her Life because Life and God are united as one and continue into eternity. Mary and God are united as one, for God is All-in-all. Mary was God’s expression on Earth and this expression led to the unfoldment of Christian Science. This Science always was, just as the law of mathematics always existed and will always exist in the ever-present (is) although this truth had not always been understood by mortal mind. Like all else, it had no beginning and will have no ending. Through this two letter word, Mary denoted the permanency of Christian Science. It was in the past and (is) in the ever-present (now). It is Truth, it is Principle, it is Law, it is Substance, it is Eternal.

The third word or personal pronoun – my – unites the author of the four word sentence with: --Truth, Love, God. Clearly she served as God’s expression to mankind during her passage on Earth. It was God who spoke

through her in revelation when the Christian Science textbook was written. Therefore the personal pronoun denotes God's means of illuminating Truth for all men to see.

In this recording that she is one with God in the performance of His work, Mary makes it known to men that the work she delivered was authorized by Him and should be so accepted. In no way may the use of the personal pronoun be regarded other than in a non-personal way. It was written by one who throughout her mortal life had been selfless and self-effacing. Her motive was to assure the world of the authority which gave it Christian Science. She had told the world before that she was only the scribe. Now she confirmed that statement in her last written words. How patent it is that she not only worked to deliver God's message but also to place it on a firm foundation so it would endure forever in its original purity!

Had Mary desired to use more words she could have added those spoken by Jesus when comforting His disciples: "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." (John 17-8) These words could have been uttered with equal truth by Mary Baker Eddy. All evidence sustains this belief. However, she reduced her last message to the simplest expression which contained an all-comprehensive meaning of her life's work.

In all her writings Mary Baker Eddy was particular as to punctuations. She would not permit her publishers to alter them without her permission because the meaning of her sentences had been carefully constructed and it was important that her thoughts be printed as she intended them to be understood. Remembering this exactness on the part of Mary one is led to note that: *God is my Life* has no punctuation, no period or full-stop (.) at the end of the sentence. In one so particular as it was Mary's habit to be this could be no accidental omission. It must have been deliberate. There was nothing to indicate a termination. Therefore, absence of a period should be accepted as giving an added significance to the four written words. The absence of a period may be interpreted as denoting that the four words,

while complete in their meaning, shall be considered in the broadest sense, -- without limitation, without termination, eternal. There can be no ending of a sentence which truly reflects the Allness of God and of His Creation. Like the law of mathematics, its meaning was always there and always will be in the future. Having left the sentence wide open, it stands as an everlasting monument to the Creator and His Creation, Christian Science.

In the foregoing brief review is to be seen how all the aspects of Mrs. Eddy's life and of Christian Science are combined as the Triune, Principle, -- Life, Truth, and Love, --named God. We see how the legacy by which she endowed the world was concisely expressed in four short words having a total of no more and no less than eleven letters.

What do these numbers point to? Are they cryptic? Everything which Mary did and wrote had a spiritual meaning. Her last written words surely were intended to disclose to the world something of importance. We have seen the meaning she conveyed in each of the four words chosen by her, and the meaning of the four words combined as a sentence. Every word carries weight, even the absence of punctuation is significant. The use of four words, no more or no less, and eleven letters to make up the four words, could not be without a purpose. These words were the last to be written and like all that Mary wrote were written through divine revelation. They must be so regarded, and therefore carefully examined.

As a revealer of truths taught by Christ Jesus, Mary truly was an apostle of His, if there ever was one. In her consciousness of this she desired that it be made known and proved to future generations that Christian Science was authentically given by God. Therefore, let us seek for a further and final proof of this divine authority, a proof supported by the Scriptures. None other will convince the world!

After analysis of the four words which we found revealed much light on Mary's life, there is aught left to rest upon for further search than the two numbers, -- four words, eleven letters. On casual glance, these numbers look meaningless -- of no more consequence than the number of letters associated with any other sentence. Then why should they be given attention here and given serious thought? Because they are Mary's last

written words which were divinely revealed to her. We must seek and find; knock and the door will open. There can be only one door through which to enter and that one which leads to the pages of the Holy Scriptures because Mary's whole life-actions were evolved from the folds of this God-given book. Her mission was to make its contents better known to the multitude, that the many could share in the good which this enhanced knowledge would afford.

Yes, the Holy Bible is the place to look, but there are many pages between its covers. Where should we look first? In the Old Testament or in the New Testament?

Because all through her life Mary emphasized Love, the Love which Christ Jesus practiced and preached and made known to the world, it is logical that we search the New Testament for the secret enfolded in the two sets of divine numbers. It was by studying this Testament of Love that Mary learned the law upon which Jesus rested when he healed the sick, restored sight to the blind, raised the dead and preached to sinners. Wholeheartedly did she accept this law and expounded its verity in a far-reaching way, as did no other apostle before her. She expounded it for the generations which lived in the Nineteenth Century and for all generations which were to follow.

This work of hers, clearly was an act of an Apostle. Accordingly, we should look for the disclosure we seek in that noble book of the New Testament – The Acts of the Apostles. Therein is revealed in Chapter 4 (four words), Verse 11 (eleven letters):

“This is the stone which was set at nought of you builders, which is become the head of the corner.”

Now, in the year 1953 A.D. it is revealed that Mary Baker Eddy, by the number of words and letters contained in her divine sentence:

God is my life

Pointed to:

The Acts of the Apostles

Chapter 4 (four words), Verse 11 (eleven letters)

The soundness of reasoning which leads to the Acts of The Apostles is plainly confirmed by the product obtained from the two numbers of the cryptogram. This produce, *forty-four*, gives the sequential position of the book, The Acts of The Apostles, in the King James version of the Holy Bible. Thus the decoding of the cryptogram is complete and indisputable.

What an illuminating disclosure this is! Here is Biblical evidence that *Science and Health with Key to the Scriptures* is authentically given by God. All evidence, all history, all scientific research relating to the divine meaning and purpose of the Great Pyramid, compel the acceptance of this truth. The Holy Scriptures came to us as the word of God. This has been unqualifiedly accepted by all who believe in Deity, in the one God-Mind who created and governs all, the same one-God who caused to be erected a great monument in stone which would endure through the centuries so that future generations would find an enduring confirmation of the authenticity of the Holy Scriptures. That is why the Great Pyramid of Gizeh has reverently been named the “Bible in Stone.” Its incomparable construction was divinely inspired and there were no details from its foundations up, or as to its location Egypt and orientation on this Earth’s globe, which came within the learning or capabilities of man alone to evolve, except by the guidance of a Supreme Power. Such guidance, without a doubt, was given to its designers and builders. George R. Riffert, in his book *Great Pyramid Proof of God* writes, under the caption “Sentinel of the Centuries”:

So stand it must, as it has, through almost fifty centuries. The great Flood did not affect it; the vandal hordes that destroyed its mantle of glory have turned to dust; battles have been fought in its shadows; the dynasties of Egypt have risen and fallen in its presence; civilizations have come and gone; but the Great Pyramid – Silent Watchman of the Centuries and Prophetic Monarch of Go – *abides*.

The Great, the Mighty God, the Lord of hosts; is his name, Great in counsel, and mighty in work; for thine eyes are open upon all the ways of the sons of men; to give every one according to his ways, and according to

the fruit of his doings; Which has set signs and wonders in the land of Egypt, even unto this day, and in Israel and among other men; and hast made thee a name, as at this day: (Jeremiah 32:18, 19, 20)

The great Monument, for nearly five thousand years, has stood without a headstone – the “head of the corner” silently and symbolically awaiting the completion or crowning of the Holy Scriptures. The latter, like the Pyramid, would not be complete until a textbook was added which would unify its pages into a comprehensive lesson which would aid man in overcoming his many vicissitudes. It is this textbook to which Mary Baker Eddy pointed in the cryptogram she wrote two days before she departed this mortal world. That it was divinely revealed to her there cannot be any question or doubt. A message of such import could have come in no other way.

The Pyramid with its headstone suspended above it in a halo of glory, representing the Seal of the Great United States, is engraved on the back of every dollar bill. All who will now learn through this reading that this seal symbolizes the crowning of the Scriptures with the Christian Science textbook will be ever reminded of this divine historic record each time a dollar bill is given and each time one is received. Thus it is ordained that the divine Truth revealed by Mary Baker Eddy shall be in constant memory of all those who revere her. Let us pray that this emblem of God be never removed from the American unit of exchange.

Divine prophecy was perfectly fulfilled when the Biblical Headstone was symbolically placed on the Holy Scriptures by Mary Baker Eddy. We can truly say, as Paul said to the Thessalonians: “Despise not prophecy.

It has been shown in these pages how Mary’s whole life-actions were interlocked with a definite divine pattern, a pattern that existed before she arrived on Earth and which projected into the future; also, how, during the nearly ninety years of her physical life, the many events and accomplishments formed a part of that divine plan, and how these dovetailed with that of the pattern related to those years spanned by her tenure on Earth.

The Scriptures and their emblematical representation in stone merge into a unified entity of history and prophecy, affording the present generation and generations to follow an insight into the divine purpose which has projected through the ages. This insight is aided by spiritual interpretation. We have been reminded of this by Mrs. Eddy.

The verse quoted from the “Acts of the Apostles” to which the cryptogram pointed was taken by Luke from the Third Gospel, Luke having written the Third Gospel in which the Parable of the Vineyard is cited. He remembered this when he wrote the verse quoted from the “Acts of the Apostles.” In this parable Jesus answered the Chief Priests and Scribes when they asked Him: “By what authority doest thou these things? Or who is he that gave thee authority?” In His answer He said in part, “What is this then that is written. The stone which the builders rejected, the same is become the head of the corner?” Jesus was referring to the divine works which He was doing but which went unrecognized and were rejected as the works of God. His hearers could not understand His words, Nor could they comprehend His meaning when He referred to the prophetic writings of the Scriptures. He desired His hearers to know that the Scriptures were not complete without His teachings; that the Truths He recited were there for their acceptance, but they could not understand His words although He spoke in parables and likened His theology, which they rejected, to the capstone of the Great Pyramid. Even with this analogy, His words, works, and the law, and science by which He worked and performed miracles, remained obscure. Light was not focused on the science used by Jesus until many centuries later when Christian Science was disclosed by Mary Baker Eddy. It is in this Science and its textbook that the prophetic words of Jesus became illuminated for all to see and understand. Here then is the Saviour’s realization – “the same is become the head of the corner.”

How timely it is that the cryptogram was decoded some forty years after it was written by Mary Baker Eddy! Its full meaning comes to light at a time when the world is in the throes of sorrow and fear; when unrest is spread everywhere, unrest within nations, and stress between nations, an unrest which bears so heavily on the hearts of men. Fear is everywhere;

fear of loss of freedom, fear of atomic annihilation; fear brought on by forgetfulness, forgetfulness of man's true relationship to God. Greater need for an understanding of our divine mission on Earth is upon us, such as man has never before encountered on so world-wide a spread. Man is seeking peace, talking peace, organizing for it. Yet it does not come within his reach. Mingled with words of peace are words of war and preparations for war, with large expenditures for war. Many sacrifices are borne to make these expenditures possible. With all the talks of peace, there are places in the world where men are fighting to death. We have example upon example, from the dawn of history, that war leads to slavery, poverty and depravity. When the early tribes crudely invaded a country, men would be slaughtered, women carried into slavery, and the land laid desolate. What a lesson this should be to all thinking men, yet have we learned the lesson given by these barbarians? Seemingly not. It is true we preach humanity on the one hand, yet on the other hand strike our neighbor when he displeases us and reduce his land to greater desolation than was ever done by the ancients. The principle is the same as of yore but the ways and means of today enlist irresistible destructive machinery which makes possible complete annihilation. That is why our minds are full of fear.

How can a halt be called to all this chaotic thinking? There is one way, and that way is infallible if world leaders will enlist it, enlist it without equivocation of mind. The way has been made wide for all leaders and their followers, for all men on Earth who yearn for peace and for freedom from all fear. That way is set forth in *Science and Health with Key to the Scriptures*, the book that crowns the Holy Bible with an illumination which brings Love to the forefront, which makes its meaning so lucid that every man may enlist in the service of his Creator, Love. It is there for all to see and understand. It points the way to peace, to freedom, to honor, to fearlessness and self-effacement; also to tolerance and brotherly love.

Requoting *Science and Health*: "I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and

acknowledged.” Re-read this several times for we need to remember well that in Christian Science, “the rights of man are fully known and acknowledged.” When all men remember this the world will be at peace/

How timely it is for those who still doubt the divine authority of Mary Baker Eddy’s gift to man, that there is disclosed an irrefutable Biblical testimony that her work was prophesied thousands of years ago and is duly authorized and authenticated. By her work we are reminded that Sir Charles Marston wrote: “it would seem that the scenery of world-stage, on which world events are to be enacted is being set by invisible forces for some great drama.”

One may truly say, it is divinely ordained when the decoding of the cryptogram was timed for these days of stress. May this disclosure be the means of marshalling all men to the banner of Christ. May they learn the way to peace and serenity through the pages which have become the stone “of the head of the corner.”

In the second chapter of the First Epistle of Peter we have these words:

Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. Ye also, as lively stones are built up a spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scriptures, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

Let the good news be broadcast so all may know that peace knocks at the door, the door which may be opened by the key which Mary proffers in the spirit of Love. Already many have opened the door with this key and have gained admission to harmony of thought which leads to peace on Earth for all men. In these fortunate ones we have living examples who confirm the efficacy of the Truth taught by the two Holy Books – The Bible and *Science and Health with Key to the Scriptures*.

Mention has been made in these pages how these two books serve as pastors in Christian Science Churches and in the homes of their members. Great strides toward peace will be achieved when these two Pastors are heard and heeded by more and more people. When their numbers become sufficient, Love will dominate the world. Then men will bow their heads to the one – Mary Baker Eddy – who fulfilled prophecy and made possible this sublime state.

“God is my life”

