

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

VOLUME III

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

Published by

THE BOOKMARK
Post Office Box 801143
Santa Clarita, California 91380
U.S.A.

MARY BAKER EDDY: HER SPIRITUAL PRECEPTS

Volume III

November, 1894 through January, 1896

by

Gilbert C. Carpenter, Sr. and Jr.

Pleasant View
Concord, N.H.
Nov. 3, 1894

My beloved Brethren:—

In behalf of Mr. Henry G. Nickerson, and his wife, Mrs. Dora Mayo Nickerson — former members of your Church — I herewith present to you their letter of confession, and solicitation to be restored to membership and Christian fellowship with your Church.

The God of all grace will give you wisdom to emulate your Master's holy example of forgiveness, and so take back these sorrowing young members into the fold of The Mother Church. Also to encourage them by your own Christian example to consecrate their lives anew to the service of God and humanity.

We are loath to admit that individuals taking the name of Christian Scientists should for a moment step aside from the strait and narrow path. But now, as of old, divine compassion reiterates the tender rebuke: "Go, and sin no more"; and "He that is without sin among you, let him first cast a stone at her."

This is my first, and I trust it shall be my very last occasion for having to direct any action of this Church pertaining to receiving, or dismissing members.

Finally, brethren, I thank you for the evidence you bestow that so many among you desire to deal justly and love mercy. And I admonish you to love one another even as Christ loveth you.

May grace and peace be and abide with you evermore.

Mary Baker Eddy

Mr. Clerk:—

Read this letter at your church meeting.

M. B. Eddy

Old theology would interpret Mrs. Eddy's attitude in this letter to be Christian. Old theology would be correct, were it not for the fact that it does not know what Christian really means, since it sets forth a Christian life as something that primarily relates to man's outward acts, whereas everything in Christian Science has for its ultimate purpose the bringing of one's thinking under scientific control. Mrs. Eddy wrote this letter primarily to correct the thinking of her students.

In Matt. 5:23 we are told, when we bring our gift to the altar, if there we remember that our brother has aught against us, to leave our gift and go and be reconciled to our brother. Our gift is the utilization of our spiritual understanding in order to heal and to bless. When you seek to bless another, if you hold him as having aught against you, you thereby entertain an unscientific thought toward him which renders your spiritual thought ineffective, and which opens you to the effects of erroneous thought, — just as though you held an erroneous thought toward him, — because you are acknowledging the reality of error. In order to help another, your thought must be scientific, and you are not scientific when you hold error as real either in yourself or in another.

Mrs. Eddy wanted the members not only to hold nothing in thought against the Nickersons, but to regard the Nickersons as holding nothing against them; and she sent their letter of contrition to prove it. Otherwise the members' attitude would be malpractice.

When you malpractice, you endeavor to save yourself at the expense of your brother. When you strive to recognize man as your brother, and to know that he regards you in the same way, divine Love blesses such an effort. You are not only protected from error, whatever it may be, but you help to protect and free him as well.

It cannot be too strongly emphasized that Mrs. Eddy's concept of excommunication was not to protect her Church from erring members, but to protect erring members from the malpractice of membership! When a member does that which is not right, there is a demand among the membership for some sort of discipline or punishment. The moment that erring one is excommunicated, that demand is fulfilled. If such a one remained a member, he might find it difficult to recover himself under the condemnation held over him by many brother members. Not that every member forgets his knowledge of Science at such times; but there always seems to be enough who do, to add weight to the burden the erring one is carrying.

The moment this erring one is excommunicated, however, he is put out of thought and the active malpractice stops. Then if he has an active desire and inclination to reform by awakening to perceive how he has been handled by animal magnetism, and freeing himself from it, he can do it, when he might not have been able to do so, weighed down by the adverse thought in the minds of many of the church members. Then Mrs. Eddy, in her precious Christlike way, would promptly take such a one back into the fold.

Death may be regarded as a form of excommunication, where one has been unable to rise above the malpractice of mortal mind over him, is relieved of that conscious and unconscious burden, and freed to make his own demonstration. When an individual admits that he has some illness that

material methods cannot heal, with that admission as the opening wedge, he comes under the universal malpractice of mortal belief which says that he must die. And he will, unless this weight of belief is lifted. All that was necessary to raise Lazarus was for Jesus and his disciples to handle this universal malpractice. When he was loosed from it, he was restored, after having been in the tomb four days!

In this letter Mrs. Eddy repeats Jesus' "tender rebuke, 'Go, and sin no more.'" When one reads this, he should recall the higher definition of sin. Mortal mind says that sin is some deflection in conduct; Christian Science declares that it is descending from divine Mind to the human mind. No one can do that with any permanent satisfaction. Who would desire to remain in the mesmerism of mortal mind, after he has had a taste of God? In the majority of cases if a church member who has sinned is given a fair chance to regain his spiritual status, he is more than glad to do so. The greatest barrier that stands in the way of reformation by a church member who has erred, is the weight of condemnation from his fellow members. And in passing it is to be noticed that those who participate in this condemnation, thereby become co-sinners, according to Mrs. Eddy's definition of sin.

If a wife is ill and her husband sees her illness as a reality, while she is "feel-sick," he is "see-sick." Sickness is making a reality of sickness, whether one does it through one sense or another. We participate in an error when we make a reality of it. For this reason students are as careful to overcome the temptation to see disease, as they are to feel it. They are as watchful in rising above the tendency to make a reality of the errors committed by fellow members, as they are in watching that they themselves do not commit such errors.

When church members live up to Mrs. Eddy's teachings, and throw the mantle of scientific thought over an erring member, -- as Noah's sons did to him when he erred, as recorded in Gen. 9. -- then if the member desires to overcome his error, the membership cooperating with him will enable him to do it; and this cooperation was what Mrs. Eddy wanted her Church to stand for, namely, that the moment the devil enters into one member, everyone will quickly cooperate to cast him out. A Christian Science church is not worthy of the name, if, when a member errs, the other members join with the error in making it real, so keeping the fallen one down, when, without that malpractice, he might rise up and free himself.

A letter of this kind in regard to members who have sinned and reformed will always be of enormous help to our Movement. It could well be framed and hung in the Board room of each branch church. Then there would be less danger of members permitting old theology and self-righteousness to influence and direct their attitude of mind, when they are called upon to deal with erring brothers and sisters.

The Bible tells us that God is too pure of eyes to behold evil. Then as His reflection, we must make it unreal to ourselves, and refuse to acknowledge or see it. Then we will be in no danger of trying to build ourselves up, by tearing others down, or by feeling glad when we see one who has been held up as a model student, exposed in some error.

Mrs. Eddy hopes that this will be her last occasion for having to direct the action of the church in regard to members being received or dismissed.

Here she makes her point of view clear, the attitude that she wants her students to adopt on such matters, since it is a forever sample of the Christian Science attitude toward erring members who have repented and reformed.

Evidently Mrs. Eddy did not consider that the Christianity and the Science of her students were sufficiently united to cause them to act correctly in this matter, so she sets the precedent for all time. It is to be noted that the Nickersons did not attempt to brazen out the wrong they had committed, but acknowledged that they had fallen from the standard that Christian Science has set for action on the part of members. This in itself was a hopeful sign. They were willing to acknowledge their wrong and to express their desire to be restored to membership. They made no complaint that they had been unjustly treated. They did not demand that they should be taken back. They admitted that the church was justified in its action, since their conduct had been of such a nature as to make their excommunication a just act. Now in the spirit of humility they asked that they might have another chance.

In this letter Mrs. Eddy not only tells the Church how to function, but also indicates the attitude an erring member should have, if he expects kindly treatment. Sometimes a member who has been disciplined or dropped will seek to be reinstated without manifesting proper humility. He may still believe in his heart that he was right in whatever he did. So he declares that the action taken was unjust and demands to be reinstated. Such an attitude betrays the human will at work, and should provide sufficient excuse for a refusal.

Mrs. Eddy expressed the prayer in this letter that the God of all grace give the students wisdom. One can never escape the necessity in Christian Science for being governed by wisdom. The Directors need to reflect God's wisdom as well as love. They need to recognize the inability of their own educated minds and human preparation and experience to conduct the business of the Cause, and so realize the importance of letting God direct them, and of declaring, "Not my will, but Thine be done." Mrs. Eddy never lost an opportunity to impress upon the Board that the success and faithfulness of their efforts would always be in proportion to their recognition of the fact that the wisdom required in their position must come from God, and that unless it did, it was not wisdom. Because she was writing for eternity, she was addressing all Boards of Directors.

She intimates it was God's wisdom that told her what was right in this matter, and she passes this on to the members, so that they may make it their wisdom, since they had shown that when the Board or members had decided such matters for themselves, -- it was not always divine wisdom that had directed them. Mrs. Eddy did not imply that it was the demand of divine wisdom to take back everyone who applied for restitution. If that were the case, that would have been a rule. In following it they would have needed no divine wisdom to guide them.

In this letter Mrs. Eddy also placed an additional responsibility upon the members by enjoining them to encourage the Nickersons to consecrate their lives anew to the service of God and humanity, by their own Christian example. Thus the admonitions in this letter would not be fulfilled merely by readmitting these sorrowing young members, since they would need help and

encouragement all along the line; they would need something to strengthen them, just as a man who has given up the habit of drinking liquor needs help thereafter. Above all he needs new friends who will not tempt him in the old way, but will provide him with relaxation and recreation, and who will like him apart from liquor. A man who has had the habit of drinking, cannot stop at once and do nothing. He must find friends who will help him, since the only friends he has had are drinking friends. If he goes back to them, they will do all they can to make him drink again. In fact, they would not care for him if he did not drink, since his example would be a constant rebuke to them. For this reason, people who do not drink must be willing to befriend a man who has taken his stand against liquor; otherwise the latter may not be able to hold his position.

Mrs. Eddy saw that the Nickersons would need friendliness, encouragement and help. They would need as friends those who would regard the error, not as something to make them feel ashamed, but as a phase of animal magnetism that was no part of them, to which they had yielded, and of which they must acquire an understanding. The error must be exposed as something from outside, rather than from inside. Man is responsible, of course, when he yields to the outside suggestion, but students must be careful in their estimate of themselves and others to realize that it is animal magnetism that sins and never man. Of course, when a man permits animal magnetism to represent his individuality, he cannot avoid having a reputation for being a sinner; but it is always animal magnetism that does the sinning.

Next Mrs. Eddy says, "We are loath to admit that individuals taking the name of Christian Science should for a moment step aside from the strait and narrow path." Sometimes students fail to recognize that a Scientist by the very stand he takes against all sin and material testimony, arrays against him mortal mind's resistance to truth's claims. The moment he associates himself with the Church, he faces an error that must be handled. Thereafter his temptations are not so-called normal ones; they become the result of his determination and effort to become a working Christian Scientist. When he takes up arms against the belief in a human mind and attempts to banish it from earth, he cannot expect that it will not resist and retaliate. It is true that it has no real existence nor intelligence, but it has been built up by mortal belief to a point where apparently it is as real as any part of the Adam dream. Hence a working student must see that if he is active and successful he will have the retaliation of the human mind to meet. In Science and Health, Mrs. Eddy calls it, ". . . sin's revenge on its destroyer."

A study of I Kings 13 furnishes an example of this revenge. A man of God was instructed by the Lord to cry against the altar of Bethel, which aroused the anger of the King. It was a dangerous mission for the man of God, thus to stir up the wrath of the one highest in authority; but under the demonstration he did it without fear and the king saw the justice of it. In fact he was so satisfied that he invited the prophet to come home with him and to refresh himself. The latter refused saying that it was charged him by the word of the Lord to eat no bread and to drink no water. It is evident from this charge that the wisdom of God recognized that there would be a revenge by animal magnetism on this man of God for having taken such an important member of the nation out of sin, which meant that the devil had lost an important foothold. When we sit down to eat with friends, we are apt to be off guard, and to forget for the time being our demonstrating sense, in

the midst of the atmosphere of enjoyment and friendliness.

Thus it was necessary for the man of God to watch and protect himself from sin's revenge, until he finished the demonstration and arrived home. But he disobeyed the charge of the Lord and a lion slew him. He met an old prophet who lied to him, saying that God had told him to bring this man to his house for meat and drink. One might argue that the man of God was justified in listening to the older student, but one who has reached the point of demonstration where he is able to do what he did, should know of himself the importance of protection and be able to differentiate between the promptings of Truth and the suggestions of error, regardless of who voiced them.

When a student has finished a term of readership in a branch church or The Mother Church, he should know that the devil does not stop its effort to wreak revenge upon him. It takes time to meet the situation, before the error is entirely thrown off, that is, if one does the work of reader in the correct way, so that mortal mind feels the touch of Truth that spells its destruction.

Finally in this letter Mrs. Eddy admonishes them "to love one another even as Christ loveth you." Why should it be difficult for church members, or practitioners, to love one another? Unity of effort against the common enemy is vital, and the enemy knows this, and so works on the point of disunity more than any other. Jesus was insistent that the workers in the Field love one another. He knew that that and that alone would cause the work to be done in unity, and so effectively.

Members must always watch lest they under-estimate the seeming strength of animal magnetism. It is something they never had to meet before they joined the organization, and so often they have to learn by experience and by what they suffer. If coming home each night, one had to cross a small stream he could easily jump far enough so as not to wet his feet. Then one night the stream is swollen, and his ordinary jump lands him in the water! Such a one should not be excommunicated from the church on that account; he should be helped. Even if his clothes indicate he has been in the water, the others should consider the fact that the accident happened because he did not properly gauge the claim of error that membership brought down upon him. The work he ordinarily did was not sufficient on this occasion to keep him free from error; even so with the evidence of the wet clothes, he should not be cast out, unless the lack of Christianity in the members makes them feel that they cannot stand to have such a person in their midst. Then it may be necessary to remove him from the weight of this malpractice, in order that he may have the chance to reform.

When no other means are successful in bringing forth divine compassion from members, it may be necessary to do as Mrs. Eddy did in this letter, namely to say, "Let every member whose life is so blameless that he can say that he has never done anything that he is ashamed of, vote to cast out this sinner, or refuse to take back a repentant one," and then see how many do so.

Mrs. Eddy intended this letter to be a pattern for all time. Having once written it, she never wants to write it again, so she says, "This is my first, and I trust it shall be my very last occasion for having to direct any action of this Church pertaining to receiving, or dismissing members." She

makes her position clear, and she expects that from henceforth this letter will be used as a guide and a rule by her students.

In Judges 14 we find the incident where Samson found bees and honey in the carcass of a lion, which prompted him to put forth his riddle to the Philistines, ". . . out of the strong came forth sweetness." Even from a human standpoint it can be noted that when a man increases in strength and influence over his fellows, he must balance these with sweetness, or he will lose them. When you find him letting the prominence and authority of his position crush out love, you know that he is doomed to lose his power.

Here we find Mrs. Eddy ending her letter by saying, "Finally, brethren, I thank you for the evidence you bestow that so many among you desire to deal justly and love mercy. And I admonish you to love one another, even as Christ loveth you." She always associated love and wisdom together, as though the feminine should be the motivation of the masculine. When she rebuked, she did so with love, that her students might accept it and be glad for it. She knew that rebuking from irritation (as many parents do) is of no value, since one can feel the irritation through the rebuke, and does not profit by it, but merely feels upset. When parents rebuke and punish their children when they feel irritable, and overlook things when they feel amiable, their children know this, and see no justice in the rebukes; hence the rebukes do little good.

It is noteworthy that Mrs. Eddy took time to appreciate good work, as well as to rebuke bad work. If one was to check on all her letters to the Directors, he would find that she sought to maintain a balance between her rebukes and her approval. In her home she sought to do the same thing, namely, to balance her rebukes with love. When she found that her rebukes were causing a student to regard her as a forbidding and stern taskmaster, she would neutralize this, or balance it by showing affection.

One night in the year 1906, after Caroline Foss, her maid, was ready for bed, Mr. Frye knocked on her door and said Mrs. Eddy wanted to see her. Miss Foss went to her room with fear and trembling, wondering what she had done wrong, for which she was going to receive a rebuke. She put her head in Mrs. Eddy's door and said, "Did you want something, Mother?" "Yes, dear," was Mrs. Eddy's reply. "I want to kiss you," which she proceeded to do in a most tender way. Miss Foss' only comment was, "O Mother, isn't God good!"

If you wanted to feed pigeons, you would have to give constant indications that you loved them; otherwise they might become frightened and fly away. Mrs. Eddy realized that she had rebuked Miss Foss to the point where the latter was becoming afraid of her, so her wisdom guided her to reestablish her relation with her through affection. She sensed that Miss Foss was regarding her as a stern rebuker, which was causing her to retreat from the place where she could feed her spiritually; so she once more bound her with cords of love. In such ways she fulfilled Samson's riddle, that ". . . out of the strong came forth sweetness."

Thus while Mrs. Eddy was never forgetful in rebuking errors in the students, at the same time she never failed to praise them, when they did well. The Directors of our times would do well to emulate their Leader's example, and not be neglectful in showing appreciation for work well done, since such wise action always brings forth more and better work. The

Directors should remember that often error creeps in and shuts the mouth of praise, so that students, not knowing whether they are pleasing those in authority, come to look upon them as the "Board of Correctors," whose sole function is to discipline and rebuke. Mrs. Eddy never let this error stop her mouth or pen. She balanced her rebukes with love and praise, where these were deserved.

Pleasant View
Concord, N. H.
Nov. 4, 1894

Beloved Brethren:

I submit four Rules for your consideration at this meeting and discussion as to adopting them. Also I request that Mrs. Laura Lathrop, and Mrs. Pamela J. Leonard be at this meeting admitted as First Members of The First Church of Christ, Scientist, Boston, and immediately informed of their membership.

Also that Mr. and Mrs. Nickerson be instructed that they are restored to this Church as members in full fellowship.

Mary Baker Eddy

Were Mrs. Lathrop and Mrs. Leonard especially promising students at this time? They were Mrs. Eddy's own students of many years' standing, having taken the Normal Course in the Metaphysical College under her in 1886. They both served in her home. Mrs. Eddy proposed their names as First Members two years before this time, and then changed her mind.

One might well marvel at Mrs. Eddy's ability to take promising material and develop it into maturity, although at times the most promising students went astray. If one wonders why she did not detect in advance those that would betray her, let him realize that when one is buying trees for transplanting, he may select straight ones, and yet later some of these may become bent.

The fact remains that Mrs. Eddy selected many students who, under her guidance, became of value to the Cause. It is not becoming of historians to criticize the weaknesses or the strength of those Mrs. Eddy trained, unless it is done in order to point out lessons that future generations need to learn and profit by.

An article by Mrs. Lathrop telling of her experiences in being healed by Mrs. Eddy, may be found in the Christian Science Sentinel for Dec. 24, 1904 that is of interest.

There is a story of a woman who was so uncomplaining, that when a neighbor, in an attempt to break through her unflinching optimism, brought wood for her stove that was twisted and gnarled, she merely remarked now nicely

her pots would fit into a fire made of such pieces. When some of her students appeared to be twisted in thought, instead of complaining, Mrs. Eddy used them as best she could. She was unfailing in her effort to see the best in people, take advantage of it, and so bring out more fruitage. Thus she helped them to do better and to be better.

Jesus evidently handled Judas in this way. Judas had qualities that were important and helpful. As long as Jesus watched over him, he played his part well. It was only when Jesus had to withdraw his help, that the error that had never been cast out, ripened into action and caused his downfall.

Both Peter and Judas were handled by animal magnetism, when the Master withdrew his protection. Judas' error, however, was a belief in a foundational flaw, while Peter's was in superstructure. All error is false belief, but when one believes that he has a fundamental flaw in his character, such a belief is more tenacious than one where the individual merely believes that for the time being he becomes the victim of error that is no part of himself.

Peter was strengthened by his experience, whereas Judas was self-destroyed. Students who have to be excommunicated because they believe that they have some error in foundation, are like Judas, and must remain apart, unless the error is finally exposed in such a way that it is seen as false and unreal, and so is dropped. A study of these letters indicates that Mr. and Mrs. Nickerson would come under the classification of Peter, rather than Judas. Hence when their error was seen and repented of, and dropped, they were ready to be restored as members in full fellowship.

Everyone is destined to be saved, because all error is animal magnetism, or impersonal belief that is never part of the real man. Error never clings to man; man clings to it. Sometimes one can remove spots from his clothes by his own efforts; at other times the clothes must be sent to the cleaners. There are errors which assail man, the overcoming of which is facilitated by church membership. There are also errors attending membership which become a greater deterrent because of such membership. Error works in two ways: Either it becomes a whip to spur the student to greater effort in the right direction, or it tends to produce depression and discouragement.

When sickness or suffering assail a student, if he feels that he deserves it because of sin, he accepts it, and if honest, will make the thought correction that casts out the error. If, on the other hand, he feels that the suffering is not deserved, he then can use the error as a whip to forward his spiritual growth.

Our Leader never took revenge on a student because he had harmed her or the Church by his actions. She never attempted to damn an individual because he yielded to error. Her entire effort was to heal and save. She inaugurated excommunication wholly with the thought of helping and saving erring members. She never used the threat of excommunication as a club to hold members in line or to force blind obedience, unless she knew that such a mode would help the student in his warfare against error.

A certain amount of error attends church membership. If one is unable to rise with the extra burden, the kindest thing to do is to relieve him of it. Membership in the church is intended to be a blessing and a help to each

member in his endeavor to make spiritual progress, and it is in the majority of instances. No doubt the Nickersons were excommunicated because for the time being the error became too much for them to handle. Thus the severing of their connection with the organization was for their regeneration, not damnation.

Love must always be present when those in authority deal with erring members. When love is absent, Christian Science itself is absent! The motive to help and the consideration of the needs of members must always actuate those whose responsibility is to discipline members.

Mrs. Eddy never enforced church rules in such a way that they became stumbling blocks in a brother's or sister's path. She was guided by God to write the rules, and then Love caused her to execute them in such a loving and wise way that she established the example for her followers for all times.

Before leaving this letter of Nov. 4, I wish to conjecture why Mrs. Lathrop and Mrs. Leonard were proposed by Mrs. Eddy as candidates for membership in the group known as First Members two years before this time. At times individuals may be fitted and entitled to join a group from every standpoint but that of adaptability. Their names may be proposed, but the effect of electing them on those comprising the group may be such, that the election has to be delayed. We must believe that when Mr. Frye wrote to the Board requesting them to elect these ladies First Members, he did so at Mrs. Eddy's instigation. Perhaps there might have been prejudice against them on the part of one or two of the Directors, which Mrs. Eddy instantly became aware of, that caused her to delay the action.

When readers are elected in branch churches, it is important to elect those who will work together in unity with each other and with the entire membership. If readers are elected and there is a feeling of animosity between them, they do not symbolize the unity between the Bible and Science and Health, which is so essential to the success of the Lesson-Sermon. The work of the readers must fuse in order to set forth the unity of these books as the masculine and feminine uniting. When a man reads Science and Health, which may be called feminine, and a woman reads from the Bible, which may be called masculine, the greatest fusing of these books is illustrated. This harmony would be impaired, however, if there was no solidarity between the readers. It follows that a candidate suitable from every other standpoint, might have to be rejected if there was any feeling of prejudice on his or her part against the other incumbent.

Readers who do not coalesce cannot do effective mental work, since they are working from adverse standpoints. When mental workers are grouped together, as they were in Mrs. Eddy's home, if they do not work together, they work against each other, which means that the work savors of the human mind. There is only one basis of unity in mental work, which is divine Mind. Workers in a group do not have to know how the others are working, in order to be in harmony with them; they do not even have to be trained to work in the same way; they merely need to work in the one Mind.

In Mrs. Eddy's home we all worked mentally in exactly the same way, as far as the declarations we used were concerned, since she furnished those; yet she had to stop us from working time after time, because she sensed that

we were working against one another, which indicated that the thought back of the work was becoming human.

When Mrs. Eddy named Mrs. Lathrop and Mrs. Leonard as First Members in 1892, she felt a mental repercussion. This made her realize that while the work these ladies had done for the Cause entitled them to this honor, yet they had not made the demonstration that would cause them to be acceptable to all of the First Members, a fact that the Directors were aware of, since the latter had their fingers on the pulse of the Movement and had an accurate knowledge of such matters.

When Mrs. Eddy named the Building Committee in 1902, she included Edward P. Bates as a member. He had proved his ability in the matter of building when The Mother Church was erected. Yet at once the Directors felt that it was not wise to have him on the committee, since he was not acceptable to the majority of students in Boston. Joseph Armstrong suggested that I as chairman ask Mr. Bates to resign. He declared that he knew many well-to-do students who would not give a penny toward building the extension, if they discovered that Mr. Bates was a member of the Building Committee.

I had the impulse to tell Mr. Armstrong that the money was being contributed to the Cause of Christian Science and not to Mr. Bates, and that if the Leader selected him, that alone should make him acceptable to the students in Boston. I felt like declaring that if a member would not contribute merely because Mr. Bates was on the Building Committee, he had better keep his money, since it would not be a welcome contribution, backed by an unscientific and unloving sense.

I knew, however, that Mr. Armstrong was naming the situation honestly as it appeared to the Directors. So I sought to make a demonstration of asking Mr. Bates to resign. He did so in a kindly manner, and Calvin Hill was named to take his place. No word was ever received from Mrs. Eddy regarding this change, so I felt that she was satisfied. One point, however, remains in my memory that deserves mention. I said to Mr. Armstrong, "Mrs. Eddy selected this committee. Therefore, I should think the Board of Directors was running a risk to go contrary to her selection. Suppose you are making a mistake?" He replied, "Well, I probably would be sick, but I would get well again." He recognized the fact that if he was making a mistake, he would probably have to pay for it, but that he would recover. This simple statement has helped me many times through the years.

Had I been tempted to believe that Mr. Armstrong was asking me to do that which might make me appear in Mrs. Eddy's eyes as the instigator of a move that was contrary to her wishes, I merely had to recall that no one needed to fear anything of that kind when dealing with Mrs. Eddy, since she saw things rightly and justly.

The Directors felt that this committee would have opposition from many students as long as Mr. Bates was a member. The effect of this would be to put an added mental load on all of us. In fact it is possible that we could not have built the extension with Mr. Bates on the committee; yet it seemed as if we could not do it without him, since neither Mr. Hatten, nor myself had any experience in building. Finally the Directors assumed active charge of the building, leaving the Building Committee to function as mental workers. Today I can see the hand of God in this, since before long I was

called to Pleasant View. Mrs. Eddy might not have felt free to call me, had I been functioning on this committee in an active way. She might not have wished to take one who was doing important work, and one who would have to be replaced in the middle of the building operations by one who did not have the same grasp of the situation as one who had followed the work from the beginning.

Mr. Bates was eminently fitted to be a member of this committee by his ability and experience. He and his wife did heroic work when The Mother Church was built, so much so that Mrs. Eddy referred to what they had done in her dedicatory sermon. See Pulpit and Press, 9:9. It was Mr. Bates' appliances that warmed the edifice, and it was Mrs. Bates who climbed to the top of the tower to help settle a certain question.

By 1902, however, the Bates did not fit into the Boston picture as harmoniously as they had in 1895. One reason for this was that they did not return to their own field of labor, after their work was done in Boston. They stayed on and on, and thus antagonized many local students. Why was this? The answer is that it was natural for the Boston students to assume that the Boston field belonged to them; hence one coming from outside was an interloper, who might rob them of patients, and pupils also, if that one happened to be a teacher.

Students should realize that a good demonstrator coming into a Field will always increase the work for themselves and for everybody else; just as a good worker in a service will handle the error of inertia for all, so that all may work mentally with success and ease. The reason students in Mrs. Eddy's home could work mentally for such long periods, was because she handled the error that would make such work difficult. In races where a bicycle paces behind a motorcycle, the speed the former is able to attain is wholly because the latter meets the resistance of the air.

In Christian Science the harvest is plenteous, but the laborers who know how to meet the claims of inertia and prejudice, so that the minds of people are opened to Christian Science, are few. It should be self-evident that any seasoned practitioner going into a field, will increase the possibilities in that field for everyone. He knows that the only way to have patients is to do the mental work that breaks down the error and prejudice that would keep patients and inquirers away. When he is successful in doing this work for himself, he does it for all, since what blesses one, blesses all.

Mrs. Eddy saw this tendency to stay away from their own Field, to seek activity and excitement elsewhere, when she wrote to Mr. and Mrs. Bates in March, 1888 in part: "I see no outlook that God will bless when my students are willing to tear down, but are not ready to fill the breeches. I am almost discouraged looking for true Christianity. Miss Cross is no doubt doing what you say, and if so, it is sure she is backsliding. But where shall I turn for one who is doing their duty and living up to their light? . . . You could no doubt get Miss Estes by writing all about the place she is offered, but where or what are you and your wife doing? Even so much her seniors, Normal Class Graduates, old members of the Church and standing still in this hour, when such important orders come from God: 'Occupy until I come.' Oh! is it nothing to you all, ye that pass by? Two years longer in which to be paying debts to men and all your years indebted to God without paying Him by obeying His command -- Go work in my vineyard. Heartily

disgusted with error, I am, Your teacher, M. B. G. Eddy."

The Bates sojourn in Boston was not a desire for place and power; but they were geared to such wide accomplishments and charged with such energy, that it seemed too tame just to remain in their own field and heal and teach year after year. Mrs. Eddy had such students as the Bates in mind when she wrote on page 230 of Miscellaneous Writings, "Rushing around smartly is no proof of accomplishing much."

The time comes with each advancing student when he gains his entire satisfaction from the effort to reflect God. Until that time comes, he will seek satisfaction in many ways. The Bates in doing their part in helping to build The Mother Church, were like soldiers who acquitted themselves nobly in battle, but who found it difficult after the battle had been won, to go home and resume the humdrum of ordinary life -- the drab work of merely earning a living.

The Bates were people of large affairs. They could cope with sizable problems. Often those with such abilities and qualities find it difficult to be content with the basic work of Christian Science. Those who work well in the limelight, crave to be in it continually, when the real work of Christian Science is done in the closet.

The qualifications of a good Christian Scientist are many and varied. He must be flexible. He must be able to work in the sunshine as well as in the storm. He must be able to speak with authority when it is necessary, and yet like the Master be humble enough to wash the feet of those who need it. He must maintain a balance between being too active outwardly on the one hand, and being too passive on the other. He must be like an engine that can do a big job when necessary, and yet be throttled down to do a small one. The Bates were gifted with a wide vision and great energy, which gave them the ability to handle important matters with dispatch and efficiency; but they found it difficult to throttle down to the point where they were content in doing the so-called smaller tasks God called them to do.

These letters written by our Leader are of enormous value to posterity. Through them we can see how she measured up to every requirement of God. In them she set forth the human qualities in students that, when yielded to, will cause their downfall, -- even though they are the very salt of the earth. None of her students fulfilled the measure of God's destiny as did their Leader; and it is through these letters that we learn why. When we read that Mrs. Lathrop and Mrs. Leonard did not join the First Members for two years, we should not think of the incident as happening to persons, but to qualities of thought in line with what Calvin Hill said to Mrs. Eddy when he was searching for helpers to work in her home: "Mother, I am not looking for persons, but for qualities of thought." We should learn from Mrs. Lathrop's and Mrs. Leonard's experience that our work of fitting ourselves for whatever place God has for us, must include the demonstration of adaptability, co-operation and compatibility, so that we can work with our brethren in harmony.

Had these two ladies in 1892 made the demonstration that would have endeared them to all of the First Members, as our Leader did, they would have been elected to that group. Had the Bates met the error that caused them to become unpopular in Boston, the husband would have been retained as a member of the Building Committee. In studying their history, however, one should

not think of them as persons who did not measure up to the standard, but as qualities of thought that perhaps did not have the advantage we have today, namely, of being able to look back and perceive in the history of other students, qualities that proved to be deterrents in the path.

The history and experiences of pioneers are exceedingly valuable to generations who follow after. When a pioneer leaves a record of his difficulties in finding a ford across a river, those coming after can take advantage of his final discovery of the right path, and avoid his extra labors and experiments. Thus these letters of our Leader, which deal with her pioneer experiences, should not be studied from curiosity, but through a sincere desire to profit from the mistakes of other students.

Pleasant View
Concord, N. H.
Nov. 7, 1894

Dear Student:

I thank you for the detailed report and By-law. But most of all I thank God and you for the awakening to the sense you expressed of what is so important for your present and future progress, welfare, safety. For all this I tried to prepare in the By-law relating to your office.

As ever lovingly,
Your Teacher,
Mary Baker Eddy

In the days of the pony express, fresh mounts were provided at predetermined points, so that when one horse was spent, another could be used. The drivers also carried weapons. Thus armed and provided with a fresh mount, they could protect the mail.

Mary Baker Eddy did three things for her followers. First she opened their eyes to the enemy and exposed how it relies on a surprise attack for its success. For instance, one may wonder how he could come down with a particular sickness, when he was not thinking about it, or harboring conscious fear of it. Mortal belief hides its claims so that they will not be detected, but will come as a surprise. Mortals touch poison ivy, that to the ignorant one appears to be a harmless leaf, and are poisoned. In like manner mortals accept suggestions that appear to be harmless and even good, when contained in them is some hidden claim of sin or sickness.

The second thing Mrs. Eddy did was to furnish her followers with weapons that, rightly used, will always overthrow the enemy. In this way they may prevent the enemy from stealing that incalculably valuable thing, namely, their spiritual thought and conscious oneness with God.

The purpose of animal magnetism is not to make us sick or poor or sinful. It is always to rob us of that precious thing, our consciousness of God, with which we can conquer the world, the flesh, and the devil, and help to restore all humanity to their right relation to God.

Finally Mrs. Eddy provided her followers with fresh mounts along the way, giving them thoughts to refresh them and keep them active for the fray. In the work of demonstration that Science and Health sets forth, parts of the book are intended to lighten and refresh thought; but one should never enjoy that revivifying sense to the point where he neglects the rest of the work. For instance, one should not enjoy the Lesson-Sermons on God, Life, Truth, and Love to the extent that he neglects those on animal magnetism. It is true that the latter calls for practical demonstration, in contrast to the refreshment that comes from the former; but in order for the refreshment to fulfill its purpose, one must use it to keep ahead of the enemy, exactly as the rider of the pony express would use a fresh mount, when his old one was fatigued.

At times, when students work mentally, they are driven by an excess of fear, and so do not work scientifically or correctly. They approach the error through fear rather than through expectancy, and soon become so mentally weary that their work is not only ineffective, but not intelligent. It is not intelligent to work against error as if it were real and needed the mighty power of God to crush it, when it is merely a claim of nothingness, a dream, or an hallucination.

It is a trick of animal magnetism to tempt one with the argument of mental weariness, so that his work becomes mechanical and fruitless. Refreshment and relaxation of thought are permissible at intervals, if one believes that he needs to recuperate from the vain attempt to apply Science with a weary sense. When thought is refreshed, it rises up to overthrow the claim of evil with the needed expectancy and clarity of vision.

Some battle-scarred practitioners at times permit thought to become so weighed down with an excess of effort and a weary beating of the air, that they do not think intelligently. They possess the necessary knowledge and ability to handle error, but in belief they become worn down with strife and need a fresh mount. The moment they gain the needed refreshment, thought rises spontaneously to destroy fear, their vision becomes clear, and the problem is solved. They know the truth and the truth makes them free.

Christian Science is not a prizefight where one opponent continually strikes another, until he overthrows him. The contest is with oneself. It consists of throwing off the false beliefs that hold thought down. When thought is fresh, this can be done with ease; but when thought is weighed down and weary, it needs refreshment, not work.

Samson furnishes an illustration of one with an understanding which enabled him to meet daily all error that presented itself. Then through subtlety and trickery, he was robbed of his spiritual thinking, as symbolized by his hair. He was overthrown and retired from any further fighting. Yet after a while his hair grew again; his thought became refreshed, and he was able to rise up again and to overthrow the enemy.

This line of thought leads up to the concept of safety as expressed in this letter, showing that it is not enough for a student to embrace the first two points Mrs. Eddy furnished, namely, a knowledge of evil and the weapons to use against it. In order to awaken his thought and handle error, one must have a rested sense. Once Mrs. Eddy expressed this by saying, "Touch lightly on evil when treating, as you would upon the grace notes on a piano." It requires a light thought in order to do this, since one characteristic of the claim of mental weariness is that it bears down heavily on the claim of error, and thus tends to make it more real, instead of less.

The By-law referred to in this letter is no doubt the one that read, "If the clerk of this Church shall receive a communication from the Pastor Emeritus that he does not fully understand, before presenting it to the Church he shall inform said Pastor of this fact, and obtain a clear understanding of the matter, and act in accordance therewith. Failing to adhere to this by-law, the clerk must resign his office."

A thought weighed down with responsibilities becomes so heavy that it cannot comprehend things. Practitioners who become weary in well doing, may believe that they are applying their metaphysics as they have been taught. But they are merely tiring their thought with constant repetition of arguments, not realizing that what they lack is inspiration. It is foolish to believe that one can accomplish by repetition that which can only be done by inspiration.

Practitioners sometimes get into a rut where they give patients the same treatment day after day, feeling that that is all that is necessary. What makes the healer believe that the treatment that did not heal the patient yesterday is going to do so today? What is needed is that lightness, or yeast, that lifts thought to the point of reflection. The effect of a heavy thought is to rob one of his expectancy, and to magnify error until it appears to be real. Under such circumstances a continuation of arguments is not only ineffective, but not intelligent.

In regard to the above By-law one can say that Mrs. Eddy realized that Mr. Johnson's thought had become weary in human effort to understand her letters. He was vibrating between the fear of being reprimanded if he misunderstood a letter and did something wrong, or if he consulted her unnecessarily, and added to her burden by bringing to her his error and confusion. This had happened once as we learned in the letter of August 12, 1892, where she had to write to him, "You confuse me, and I see now that M.A.M. confuses you for this purpose."

Hence the moment this By-law was written which required him to obtain a clear understanding of her letters, and to consult her for this purpose, a great load of fear was lifted from his mind, and this rested him. Mrs. Eddy watched the mental state of her students, and probably felt his sense of uncertainty, weariness and fear, so she found it necessary to correct the situation with a By-law.

No one could realize what it meant to have daily dealings with our Leader, unless he had actually experienced them. More than once students sat up all night trying to satisfy her demands, rather than have her criticize them, or assert that they had failed in any direction. Perhaps her demand that Mr. Johnson demonstrate in order to understand her letters, pressed on

him too hard at this point, so she lightened his burden with this By-law.

It was essential that Mrs. Eddy make her communications somewhat cryptic and obscure, in order to encourage the Directors along lines of metaphysical analysis, since the time was coming when they would be driven to the demonstration of Mind, by the fact that she was no longer in their midst. If she could drive them to God when she was with them, they would be certain to go to Him after she was gone. In writing this By-law for the clerk's office, however, she realized that he was not far enough advanced to depend consistently upon his own demonstration of oneness with God in order to understand her letters. He had become weary and depressed in an honest desire and effort to comprehend all that she wrote. This By-law, therefore, was intended to give him a sense of rest, that would enable him to continue his duties with renewed vigor.

Mrs. Eddy was disappointed when students did not measure up to her expectations; yet she always expected more of them than they could fulfill. Had she not done so, they would not have developed. The right way to bring forth better effort is to hold individuals as having more intelligence and ability than they manifest at present. The students did not want Mrs. Eddy's faith in them misplaced; so by expecting much of them, she brought forth the best they had.

When I state that Mrs. Eddy was grooming students to carry on after she had gone, I do not imply that she expected them to outlive her. She wanted to establish in the various offices of the organization the ability and requirement to seek and to obtain wisdom from God to guide the Movement. In this letter she expressed the fact that what interested her was the present and future progress, welfare and safety of her students in office, as well as out of office.

When it came to safety, Mrs. Eddy knew that the students could protect themselves from obvious forms of error; but she saw also the need of opening their eyes to the action of hidden error, just as a householder examines the foundation at intervals, lest termites work undetected until his house comes crashing down about his head!

What makes this action of termites possible in the physical realm, is the fact that mental suggestions claim to work in the dark undetected. What one sees in the universe is a visible replica of what goes on in the mental realm. So the greatest element in safety is the use of spiritual sense to detect hidden error.

One of the problems that confronted Mrs. Eddy was the fact that she knew that human language could never convey to uninspired thought the spiritual message she had to impart. There may be those of her followers who believe that it is possible to couch the spiritual message of Christian Science in terms that will enable human thought to comprehend it; but Mrs. Eddy never made this mistake.

However, when she perceived the degree to which Mr. Johnson was troubled over her letters to the Board, she was guided to frame this By-law. Then she was thankful because Mr. Johnson caught a glimpse of the spiritual intent that underlay the by-law, which would result in his safety and the safety of the Cause. This gave her a renewed hope that, if one student could awaken to

hear and understand spiritually, others might. If a mother hen has one egg that hatches, that gives her a right to expect that the rest will.

Mrs. Eddy was always filled with hope when a student caught a spiritual vision. We find this exemplified in a letter she wrote to Mrs. Helen Nixon on October 11, 1892: "It was comforting to read the divine record of your communion with God. He has shown you the Truth on every topic you wrote . . . Is it not wonderful and glorious to watch the signs of the times! I hope dear Miss Gorham is clear in her spiritual sense by this time, and that dear Miss Campbell and Mrs. King will have sweet communion with God and His angels." It is evident that Mrs. Nixon had caught a spiritual vision, and Mrs. Eddy had a right to expect that these other students would likewise peck open their shells and gain the same spiritual light and freedom.

It did not take much to please or to encourage our Leader. If the limited human sense in a student lifted sufficiently to let in a measure of truth, she was thereby made glad. She was like one called upon to talk to primitive people about electric lighting. When she found that opaque mortal thinking could gain but little conception of spiritual facts, it was not an encouraging outlook.

Once a man was trapped in a gold mine in Nova Scotia. His rescuers realized that he would smother before they could dig him out, so they drove down a pipe through which they sent him air and food. Mrs. Eddy found her students buried in materiality. When she found that through a small aperture in thought a student was receiving spiritual inflow, she rejoiced. When she saw one student manifesting spiritual qualities to any degree, she could look forward with some assurance to the future success of the Cause.

When the students wrote to her and said, "Dear Mother, we received your letter and promptly obeyed," that pleased her and promised well for the present, but it did not necessarily indicate the spiritual development that boded well for the future of the Cause; but when a student indicated that he was beginning to function with the same spiritual sense that she employed, even if it was only to a small degree, she thanked God and the student for such an awakening.

Friday, 10 A.M.
November 23, 1894

To the C. S. Board of Directors

When the mists have risen above us,
As our Father knows His own,
Face to face with those who love us,
We shall know as we are known.
Love, beyond the Orient meadows,
Floats the golden fringe of day;
Heart to heart we bide the shadows,
Till the mists have cleared away.

Mother

It would seem fitting to include this poem in Mrs. Eddy's letters to the Board since valuable thoughts and precepts can be deduced from it. It may be found on page 39 of Joseph Armstrong's book, The Mother Church, and is taken largely from an old Gospel hymn. Proof of her love for it may be found in a letter she wrote to E. J. Smith of Washington, D.C., which reads in part: "They are singing the same songs you sang at Washington, in the parlor here, and I am writing you in the midst of music very sweet. One song is my favorite and it fairly takes me from my subject. This is the caption: 'We shall know each other better when the mists have rolled away.' Oh, I love it! My tears dim my eyes as they sing with joy and with a sense of the beauty and truth of the words of that song."

When spiritual perception enables one to understand the motivation of Mrs. Eddy's thought, and to discover why she moved as she did, he will be better able to understand her teachings, as well as to have a more intelligent and direct knowledge of its application. It is valuable, therefore, to ponder why she sent this verse to the Directors at this time.

Mrs. Eddy told me with her own lips that she did all of her healing work instantaneously. Why have her followers not reached this high attainment? Have they not the same power to work with? Has the Leader not shared with her followers all of her knowledge? Why are their results inferior to hers? Was it the thought that accompanied her declarations, which made them more effective for her than for them? If that is true, her followers must strive harder to gain her position of spiritual skill and power.

The Spirit of God demonstrated to meet the needs of our Cause, provided the wisdom necessary to establish and to perpetuate it. Mrs. Eddy named this demonstration of wisdom, the Pastor Emeritus, and left the requirement for this same impersonal demonstration in the future running of the Cause, by stating in the Church Manual that many of the By-laws could not be obeyed without obtaining her consent.

The greatest demonstration of wisdom is required in running the Christian Science organization. Its progress is like that of a great vessel. It must be piloted by none other than God, lest it go aground on a reef. All its members should apply their demonstration of divine wisdom to the organization, as well as to their own experience. Mrs. Eddy's insistence that before members could apply certain By-laws, her consent would have to be gained, means that in the present-day administering of the Manual, students must strive to attain the inspirational thought that Mrs. Eddy had when she guided the Cause.

This requirement which Mrs. Eddy left in the Manual does not apply to those who only stand legally at the head of our Cause. The Board of Directors might be likened to five men in a boat. If the tide may stand for the rising and falling demonstration of the members, it follows that the Directors as a unit cannot at any given point rise higher than the demonstration of the whole Field that carries them, no matter how well they may demonstrate as individuals. If the members in general are unfaithful, the Directors cannot be held responsible, just as a thermometer is not responsible when a room becomes hot or cold.

This same point applies to branch churches. For instance, when there is a financial lack, the treasurer cannot be held responsible. The human tendency is to elect someone, and then expect that one to make the financial demonstration. But because every opportunity to demonstrate is a means of spiritual growth, no member should deprive himself of the privilege of growth coming from the effort to demonstrate supply for the church of which he is a member. If the treasurer did all the demonstrating, he would be the only one who would benefit. In reality every member is responsible before God for the financial support of his church. Man may look to the treasurer, but God looks to the entire membership. In God's sight every member is as responsible as the treasurer.

The members of The Mother Church are responsible for demonstrating the thought that holds its officers up to the high point where they belong. If an error appears among the officials, the members must blame themselves for a lack of demonstration. When David numbered the people in disobedience to God's demand, the people were punished. This proves that the lack of demonstration among the people was responsible for his error, since he was their representative; thus it was for their own sin that the people were punished.

Therefore, if we do not feel that the Cause is being conducted properly, we should silence criticism of its officials, asking ourselves whether we are doing our part to pour in the spiritual thought that is needed to sustain the Cause, and to put it under the direction of God.

Whatever would blind a member to this fact is an argument of animal magnetism. Hence it is possible that in sending this verse to the Board, Mrs. Eddy desired to awaken them to the need of handling animal magnetism -- the mists of error. While the poem conveys comfort and encouragement, a deeper reason for her sending it might have been that she saw that they were not handling the "mists" as they should. This was a call for them to do so, couched in such a way that it would take spiritual discernment on their part to detect her purpose. This would foster spiritual growth.

Animal magnetism is the mist that went up from the earth, causing a misconception concerning man and the universe. It follows that to handle this mist is all that is necessary in order to bring into focus the reality that is here and now. Perfection is already with us; in clearing away the mists, therefore, we are not trying to change anything, but merely to disclose the eternal facts of being. Our reward for so doing is not that we gain something we have not had: our reward is the reality that appears as ever-present, when the illusion, which is looking at perfection imperfectly, is taken away.

In handling the mists, it is essential to establish the fact that a child of God has no capacity to believe a lie, or to perceive perfection imperfectly. On page 357 of Science and Health we read, "Truth creates neither a lie, a capacity to lie, nor a liar." We must establish the fact that there is no mist, that there is no mesmerism to make us believe in any mist, to fear it, or fight it. Nothing can interfere with our correct perception of all things, which is given to us of God.

The poem declares that the Father knows His own. To extend this thought we must realize that His own must know the Father and they must know each

other. "We shall know as we are known." This was Mrs. Eddy's gentle way of telling the Directors that as they handled animal magnetism, they would understand her, in line with a statement that she had made to them in a letter a little over a month later, "Do not let the constant dropping change your true sense of 'Mother.'"

The most difficult thing to understand about our Leader was her sharp rebukes; yet those who were privileged to receive these rebukes could gain some hint as to how God regards mortal man, and what a sin it is in His sight to entertain the human mind -- His only enemy -- even in those phases which seem legitimate and right.

This one deduction from this poem, which no doubt Mrs. Eddy hoped the Directors would make, was that as they handled the mists of animal magnetism, they would know her better, and perceive that her rebukes and chastenings were based on divine Love.

One point in Mrs. Eddy's experience which seemed hard for the students to understand, since she often appeared to be unfair and unjust, was in connection with her clothes. It was hard for some students close to her to realize that she was just, since her judgement was based on what she saw in the minds of her students, rather than on what they did for her outwardly. When they leaned on the human mind in her home, which was dedicated to the Mind of God, they had to be rebuked. Surely it would be an offence to bring the human mind into the presence of God -- if such a thing were possible? Then was it not equally an offence to bring the human mind into Mrs. Eddy's presence, since she represented God?

When Mrs. Eddy rebuked her dressmaker, when apparently there was no reason for so doing, she was merely being consistent with her fundamental teaching, namely, that when one's thought is wrong, nothing he does is right, because what he does carries or conveys that wrong thought. She stressed this point when she said to Mr. Kimball (as quoted in his letter to Judge Hanna dated November 19, 1907), "You may declare, 'I have a perfect liver,' or 'there is no liver,' provided the thought back of these declarations is right." Also on page 58 of Miscellaneous Writings is the statement, "If God does not govern the action of man, it is inharmonious. . . ."

When her dressmaker fashioned a garment for her, the dress carried the quality of the worker's thinking; and this was as palpable to Mrs. Eddy's keen sense, as perfume would be to the ordinary individual. Mrs. Eddy once declared, "I may have no sense of smell, but I can detect error a thousand miles off."

In Ezekiel 13:18 we read, "And say, Thus saith the Lord God: Woe to the women that sew pillows to all armholes . . . to hunt souls!" This is a Biblical assertion that there is no good in dressmaking done by an unregenerate thought. Mrs. Eddy, however, had the ability to detect the difference between the fruit of demonstration and the product of the human mind. Garments made for her from a human standpoint, were of little value. She had taken her stand early in her experience against that which was not governed by God, and she was consistent with this stand. She appeared to be unjust only to those who were looking at effect without regard for cause.

To please Mrs. Eddy was the same thing as pleasing God, since she reflected God. When one is seeking to please God, and to put forth that which will endure, right thinking, or demonstration, must be included, since demonstration is the only immortal or Godlike quality. Water will rust a pipe, while oil will preserve it. The difference between mortality and immortality is the difference in thinking. In taking her stand with God Mrs. Eddy set herself against everything of a finite nature, including all that proceeded from human activity, or from an unregenerate thought.

When the sugar maple is gashed in the springtime, it bleeds sweet sap. It is possible to differentiate between a genuine Scientist and the false claimant by the fact that under affliction the former will bleed sweet, and become more loving and thoughtful. It is the one not well grounded in Christian Science who will become irritated when affliction comes. It is as natural for the genuine Christian Scientist to soften and become more considerate under affliction, as it is for a mirror to reflect sunlight. At times when Mrs. Eddy rebuked her students, she was testing them to see if under affliction they bled sweet. She produced an artificial pressure of chastisement which told her much about the student's thought.

In this poem one can feel an effort to convey to the Directors that, when they handled the mist, or mistification, of the human mind which causes mortals to misunderstand each other, they would come face to face with the fact that Mother's rebukes were given entirely because of her great desire to help them to measure up to God's ideal. It was not easy for her to rebuke students, but her desire to see them take advantage of every opportunity to rise higher, drove her to give the necessary instruction and reproof, which, if taken in the right spirit, would accomplish this end. When the mists had cleared away, they would come face to face with the understanding that she rebuked them from love, and never because she was irritated with them.

It is reported that in her class of 1898 Mrs. Eddy was asked if a student ought to reprove error in another, or whether the realization of Love would destroy it without audible rebuke. Instead of giving a direct answer, she said, "One of the hardest things I have had to do was to deal with this very question. I would rather at any time dwell on Love alone and get away from error. But that would not do. It would allow error to increase. Jesus rebuked error sharply. I must do so until I arrive at that place in Mind where I cannot see error, where God, Spirit, is All-in-all. The omnipresence of good involves the nothingness of evil, but the mental argument must be used until you can heal instantaneously without it. Being is knowing. Knowing what? Infinite -- Love."

Once I had an interesting and vivid dream about our Leader, in which I said to her that she made it difficult for students to understand many letters that she wrote; but that I had come to see that she often included something in a letter which could not be understood without spiritual analysis. I declared that I had come to see that she did this in order to foster growth on the part of the students. She replied in my dream, "Did you find that out?"

Mrs. Eddy expected obedience on the part of the Directors, but in her communications we find much that was designed for their spiritual growth. Human sense may conclude that Mrs. Eddy sent this verse to comfort the Directors in a dark hour, whereas spiritual sense would perceive that she

sent it with the hope that they would ponder it spiritually, and discover the message she had in mind for them. In this way they would not only gain her message but spiritual growth as well.

The poem refers to "Orient meadows." These may refer to human harmony, that humanly desirable condition which is not scientific because it is limited. Thus divine Love would have man look beyond the satisfaction found in material sense. The supposed harmony of matter is no more real than the dream of the opium addict, where the mists of mesmerism color the drabness of materiality so that he feels stimulated pleasurably.

When the prodigal son came to himself in Egypt and his normal thinking was restored, the Orient meadows were seen to be no more desirable than a pig pen. The exciting food that he had been eating was discovered to be husks. There is a symbolism growing out of the fact that when the dehydrating of all sorts of food was discovered, a soldier could carry a weeks' supply on his back, so light did the food become when the water in it was dried out. In like manner the husks that the prodigal son ate, might represent matter from which had been extracted the mesmeric belief of desirability, substance and intelligence, so that it no longer acted as a weight to keep him down in Egypt. So he rose spontaneously, like a balloon from which the weight of the ballast bags has been cut away.

The poem ends with the lines, "Heart to heart we bide the shadows, till the mists have cleared away." This indicates that if the students would unite heart to heart with Mrs. Eddy's demonstration, this unity would hold them securely and safely until error had been handled. She had no immediate expectancy that even with an active determination to handle the claim of animal magnetism, they could do it without her help. But supported by her demonstration, they could begin this work and continue therein. To her everything that indicated that man is not the perfect idea of God, living in eternal harmony, was part of the mists that had to be cleared away.

While no one would accuse Mrs. Eddy of plagiarism because she sent the Directors this verse adapted by herself without giving the author credit, yet there have been instances where she was accused of this; so it is not amiss to ask the question: If a man's dog should die, and I should bring him back to life, does it belong to him or to me? When Mrs. Eddy took that which had no life in it, and gave it life, did that constitute plagiarism? A man might find a new use for old safety-razor blades without infringing the patent of the man who made them, since the patent only covered one use. Mrs. Eddy took a verse from an old Gospel hymn and put it to a new use, namely to arouse the Directors to the need of handling animal magnetism in order to catch a glimpse of the real man and his motives. She did not need to apologize for doing this, since she put inspirational thought back of the hymn, thereby infusing it with new life.

Those who reflect God are often plagiarists involuntarily, when they give out as their own what they receive from God. Mortal mind really has nothing of its own to put forth, although it fancies that it has. Mrs. Eddy never claimed to be anything more than the voice of one crying in the wilderness, and what she cried came from God. To her belongs merely the credit of being the one through whom Science and Health came. She states herself that God was its real Author.

There are instances in her writings where statements are to be found that are expressed in the same words as used by other authors before her. One example is in Miscellaneous Writings, page 147:14 to 3, next page. These exact words may be found in Murray's English Reader dated 1825, as quoted from a sermon by Hugh Blair. Yet when this was once called to Mrs. Eddy's attention she did nothing to change it.

What flows from God to man is inexhaustible. Students who have made the demonstration to reflect inspirational ideas, find that they have an unlimited source to draw from, and do not need to steal ideas from others in order to compensate for the paucity of their own thinking. When one reflects God, he can talk and write day after day without repeating himself, and never be at a loss for ideas.

There is a possibility that God might give something valuable to one of His witnesses for him to use to bless others, and that he failed to do this; so God gave the identical message to another to use rightly. Two individuals attuned to God might reflect the same thought in exactly the same language.

It is possible that Mrs Eddy memorized this part of Blair's sermon when she was a girl, and years later gave it out word for word without realizing that it was something in her memory. When this fact was called to her attention, she may have realized that she had simply taken that which was dead and given it life, so that it would become a perpetual blessing to the race. She put back of it a healing, regenerating thought that made it fresh and new. What she did was done at the impulsion of divine wisdom. God gave His approval and consent. Could she change that?

One cannot be accused of plagiarism, if the motive to plagiarize is absent. Mrs. Eddy was animated by the desire to obey God and to bless mankind. No other motive would have caused her to make the nameless sacrifice that she did.

Concord, N.H.
November 23, 1894

(To Mr. Chase and Mr. Armstrong)

Beloved Students:

I fear you did not quite understand me, so will put down the strong points in their order. 1. First and last of all is this important one, finish the church on Saturday night or Sunday morning and hold services in it the last Sunday in this year.
2. \$12,000 was the sum stated as a limit, but I do not mean you should put that full sum into the finishing of the church, if by so doing you could not complete the church this year.
3. Get the roof and tower done if possible, and I know it can be by putting enough men at work on the roof. The inside must be done and will, so that you can hold your service in the church this year, even if the outside is not entirely finished.
4. God has to keep changing His orders to you; by reason of so many advisors you are swayed from abiding by just what He says. Now finish as was named by

us here. Have the chimes as was agreed upon (without electric connection). Paint the walls if you can get it all done this year. I do not care to have this done, and only say this to gratify the students, as I see it would be a great disappointment to them not to have it so, but if this painting will prevent your getting into the church at the time stated, don't have it done. Remember this. Also if you can get the more expensive organ into the church and achieve the first change herein named, namely to finish the church this year, do that and leave the tuning to be done, the next year.

Let me know at once when your outside work is done and I implore you to keep the commandments in this letter.

With love,
Mary Baker Eddy

In Mrs. Eddy's letters to her Church and the Board may be found instructions sufficient to cover every point that the Directors need to know. To be sure, this important knowledge is not set forth in plain terms. For that reason the letters have to be studied and pondered from a spiritual standpoint, with the realization that each one has a meaning that does not appear in a casual reading.

If a question should ever come up that is not covered by these letters, that might be indication enough that such a question should not be taken into consideration. For instance, when she writes to the Directors on December 14, 1909, "Do nothing in statuary, in writing, or in action, to perpetuate or immortalize the thought of personal being," that should be reason enough to question the wisdom of publishing a child's biography of the Leader, as was done in 1942.

When Mrs. Eddy left the requirement in the Manual that certain acts could not be performed by the Directors without the consent of the Pastor Emeritus, she was merely indicating that the spirit of God that animated her should animate her followers. There is but one robe of righteousness that can be worn to the marriage feast, and this is the robe that our Leader wore; we must wear the same robe. She gave this robe to us in her daily demonstration of divine wisdom and love, and if we wish to wear it we must find it in her life. This robe was nothing personal with our Leader; it was the spirit of God that animated her, the "Pastor Emeritus" which governed her throughout her earthly experience as the Revelator, Founder and demonstrator. In all her decisions, recommendations and rebukes, it was the Pastor Emeritus that was functioning, and not human opinion; and this heavenly robe of righteousness remains for each of her followers to wear.

In regard to this letter urging the Directors to finish the church before the new year, it can be said that in her own life, Mrs. Eddy never permitted work of yesterday to overlap today's. She finished all her tasks, no matter how long they took, and started each morning with a clean sheet. When there was a claim of error confronting her, she worked to eliminate it and had her students do likewise, until the work was done. Once she had us work for three days and three nights, before she announced that the work was completed. In this instance we were not told what the error was.

Mrs. Eddy emphasizes the fact that the demonstration for the students is to finish the building, so that services can be held on the last Sunday of the year, even if every detail is not completed. It was necessary to make a demonstration over a limited sense, in order to prove that God's intelligence and power were at work, rather than the human mind, no matter how purified by Truth. Some day students will understand more clearly that the purified human mind is not divine Mind, but merely the preparation of the human mind for its elimination. In this process it must be put under discipline and control, even as it contests its right to govern man in harmless ways. Students must use it less and less, even in minor matters. Finally they will recognize that divine Mind is not something that enters one's human life to sweeten it, and to remove limitation, fear and disease, in order that one may continue in material harmony. On the contrary, discords and limitations of every name and nature are to be regarded as opportunities to establish divine Mind as the only Mind, since only in that way the kingdom of heaven will be disclosed.

Mrs. Eddy knew that spirituality would be obtained only as students were forced to use divine Mind, rather than their human capabilities. That is why she ordered them to finish the edifice in spite of mortal mind's argument of delay. She thereby forced the use of divine Mind, since that alone could make such a result possible. The only proof that could be given to the world that they were using something higher than the human mind, was to overrule its lying claims.

On the other hand Mrs. Eddy appreciated that there was a limit to the pressure she should bring to bear, so she eased the load slightly. She saw that the responsibility of doing more than the students felt they could, was a little too much for them. So she reassured them in a way that would make them forge ahead, and at the same time would not weigh them down with the feeling that every detail must be completed at the time specified.

Mrs. Eddy realized that if the students felt less responsibility for the non-essentials, and more for having the interior suitable for the holding of a service at the appointed time, this would aid them in completing the entire work, whereas under too much pressure they might fail. It is wise not to make students feel too much responsibility, but to let them be faithful in the work they feel they can handle, since many times under such wise treatment they will accomplish the whole.

Mrs. Eddy knew that the students felt burdened by all the ramifications of the work confronting them, much as a practitioner would who contemplated the symptoms of a patient. She knew that demonstration would finish the building, but if the workers felt that there were too many details to attend to, they might fail. So she called their attention to one goal, just as the practitioner says to himself, "Now all these symptoms point to just one thing, namely, that the patient's thought is out of tune with God. All I have to do is reestablish his consciousness of man's relation to God, and that demonstration will take care of all his needs."

I repeat that no plan of God can be called a demonstration of Christian Science unless it is finished in less time than the human mind argues is necessary. Otherwise what proof is there that something greater than the human mind is at work? When Moses' miracles were duplicated by the

magicians, the value of what he did seemed lost; he had to rise until his demonstrations exceeded those of the magicians. Elijah had a greater spiritual understanding than Moses; when he had his contest with the priests of Baal, he not only was able to show forth the power of God in bringing down the fire from heaven, but also to prevent the priests from accomplishing anything. This was done exactly as a Christian Scientist once rendered void the power of a hypnotist, at a public exhibition, so that the latter came forward and said, "There is an adverse thought in the audience which is preventing me from performing. Now what I am doing is harmless and is purely for entertainment; so I beg whoever it is to stop this adverse influence."

In their efforts to heal the sick by spiritual means, students should establish the fact that there is no other correct method, and that no other method does heal. While this might seem like a "dog in the manger" attitude, it is rightly part of one's effort to establish the supremacy of divine Mind on earth, since in order to do so, the human mind so-called must be exposed as powerless. Material methods are a sin against man's spiritual progress, dealing as they do wholly with effect. It is an effort to take away the effect of wrong thinking, without correcting that thinking. If one's battery became disconnected from the generator on his automobile, and this fact was noted by the indicator on his instrument board, he would not want a mechanic to tinker with its wiring until the indicator showed that everything was normal, when in reality the battery was still being discharged. Would a man be pleased with this deception, if he knew what had been done? At any time his car might stall without warning, miles from help.

Man disconnected from God, the source of all life, becomes, in belief, a storage battery that will finally die. Is it not essential for his salvation that this belief of separation and finiteness be destroyed? Is not sickness one of the main evidences that brings the belief of separation sharply to his attention, so that he may correct it at once? If the discord is taken away without the mental correction being made, he may settle back into blind satisfaction in the belief of self-containment -- that desperate situation in which mortals are separated, in belief, from the infinite source of good. Material methods, therefore, are an effort to plunge man deeper into hell, instead of a help to lift him out.

Christian Science practice would descend to the same level, if practitioners should fall into the lamentable habit of attempting to treat patients for disease instead of for erroneous thinking. Under such practice they might attempt to take away the evidence of man's being disconnected from God, without restoring the patient to Him.

In this letter to the Directors, Mrs. Eddy writes, "God has to keep changing His orders to you; by reason of so many advisers you are swayed from abiding by just what He says." She did not want this letter to be too metaphysical in phraseology; otherwise its effect in stimulating growth and demonstration might have been lessened; but this statement is surely a hint that these "advisers" were in the last analysis mental suggestions, so that instead of clinging to a purpose which was scientific and correct, they listened to arguments which caused them to be unstable and changeable.

Finally Mrs. Eddy writes, ". . . I implore you to keep the commandments in this letter." Over and over she states in her letters that what she put forth was what God demanded of her, and it was her loyalty to Him that caused

her to see that her Church fulfilled His demands. Here the wonder of Mrs. Eddy is seen. It was a marvel that she was able to put self aside sufficiently to reflect the wisdom of God, which is recorded in Science and Health; but it was a greater marvel that she was able to execute that wisdom in spite of the resistance of the carnal mind, and get it into the bloodstream of the Cause, and thus into the nation, and the world. For all time her teaching will go forth in ever-increasing volume, leavening the whole lump and changing the thoughts of humanity. It was a miracle for Mrs. Eddy to be able to take what God revealed to her, and put it forth in such a way that wise, educated and intelligent men and women would accept it, believe it, recognize it as the truth from God, and then demonstrate it.

Concord, N. H.
November 26, 1894

Dear Students:

The only reason I consented to painted walls for our church was the absurd look it must present to see mosaic floors and unpainted walls. The bells I want, and dear Mrs. Gragg supplies these the Dr. tells me. I have directed the students Mr. and Mrs. Bates, Mrs. Frame and Mrs. Hulin to put no silk walls or onyx stone into Mother's Room. I hope now you will abide by this last limit stated on paper that I send by the Dr. today as the boundary for all monies laid out in our Church.

Affectionately,
Mother
Mary B. Eddy

Some of Mrs. Eddy's instructions to the Directors bear a resemblance to orders given to soldiers in training. The men are told to march, then to halt, then to right dress, then to present arms, and this goes on and on. Yet there is not one man who does not comprehend the purpose of what seems to be aimless procedure. It is all designed to make the men alert and obedient. The orders come so fast that no man has a chance to let his mind wander. Each one must be attentive every moment.

The deduction is that much that seemed changeable in our Leader in her dealing with students, was designed to produce flexibility and to bring forth alertness. There are many instances where she declared that God told her to do one thing one day, and something else the next.

Here we have an instance. On October 27 she wrote to one of the students to go ahead and decorate the church without consulting her, and then a month later wrote this letter in which she took a different stand.

The letter of October 27 written to Mrs. Stetson is beautiful and deserves to be quoted in full. "My precious Student Your dear letter breathing the pure spirit of love and loyalty in the truest sense is duly

considered. This, however, is a fixed conclusion to which I have recently arrived, viz, to have the students form and consummate alone their plans. I want my time, and must have it at this late date, to appropriate as God, not man, arranges. So dear one, write not another word to me as to the measures and means (the object you have is right already) of whatever you undertake, if it is not breaking the rules laid down in my books. And these you already know, and are held responsible, as every student is, morally and religiously to obey, without consulting me. Obedience to the inspired teachings, and the desire your heart cherishes constantly to do good and erect our church in Boston and decorate it as your heart and hands are directed -- will be blessed and God will guide you and give you prosperity in His way. Darling, keep this letter and remember it when tempted to call on me to participate longer with the students in worldly measures."

Plaster of paris forms a good illustration of one of the tendencies of the human mind which our Leader took into consideration. If you continue to stir it, it will stay soft for a longer period than if you let it alone. Once you stop stirring it, it sets and becomes hard. Mrs. Eddy saw the need of stirring the students often in order to keep their thinking flexible; so she countermanded orders and challenged their best thought, so that the human sense would not "set." When the human mind "sets" it becomes difficult to change.

Mrs. Eddy likened herself to training soldiers, or leading them into battle when she wrote in the preface of Miscellaneous Writings, "With armor on, I continue the march, command and countermand." In this she was wonderfully wise, in knowing the best way to handle and deal with the human mind. An understanding of this one point would help many students to feel that she was justified in that which previously they had criticized.

One difficulty Mrs. Eddy had in dealing with students, was due to the fact that in Science there can be no stereotyped application of its teachings to all human problems. It is true that there is a formulated or authorized teaching that is given to all beginners and students, which Mrs. Eddy laid out; but when it comes to the problem of animal magnetism, it can only be sketchily touched upon in Primary Class teaching.

When the subject of animal magnetism is being set forth to a patient or a student, the one exposing it must know that it is nothing, since it is not part of the divine creation. At the same time he must admit that it appears to operate in human affairs as a deterrent to spiritual progress and success, until it is exposed and met. So in setting it forth he must use spiritual sense, to gauge the degree of lethargy in the thought of the student from which the latter needs to be aroused. Mrs. Eddy once said, "You should not treat a lymphatic temperament as you would a nervous temperament. What it would take to move the former, would overdo with the latter." The phlegmatic student is not awakened and quickened to a constructive action against animal magnetism by your description of it, unless you bring it home to him sufficiently to cause him to feel at least some degree of fear.

Although in our textbook fear is set forth as the great enemy of mankind, yet in teaching the subject of animal magnetism, one must arouse certain amount of fear. If students were not beset by fear to a certain degree, the whole Christian Science organization would go to sleep mentally. Fear as a wholesome whip can be dispensed with only when the permanent

activity which is the reflection of divine Mind has been established. When man's timing synchronizes with God, fear will no longer be needed.

It requires great skill to know how much fear is needed to waken an individual student without incurring the danger of frightening him into over-activity. If too much shortening is put into muffins, they crumble; whereas if not enough is used, they are too stiff. If too much fear is put into thought, it wilts. If too little is used, it remains stiff and unyielding.

These essential points must be kept in mind when studying Mrs. Eddy's letters, since dealing with the individual students, she sought to meet the need of the hour, even though she might appear to be somewhat inconsistent when her letters to different students were compared.

This letter of November 26 indicates that there was a balance in the spending of money, that Mrs. Eddy was striving to establish for the students in relation to The Mother Church. Under demonstration a certain amount would be permitted, but nothing beyond that.

Let us anticipate the incident where Mr. and Mrs. Bates, representing the Directors, purchased expensive rugs and presented them to Mrs. Eddy in behalf of the Church. In rebuking them for spending the church funds in this way, she realized that they were swayed by sentimentality, and that they felt so much love and appreciation toward her, that they wanted to properly express their affection. They felt that an ordinary gift would not express their depth of fervour, but they overstepped the boundary line of wise expenditure and had to be rebuked for it.

Metaphysically it is a fact that if you feel a genuine sense of gratitude toward an individual, even an inexpensive gift or a Christmas card may carry such a wealth of love and appreciation, that the recipient will wish to keep it.

It is the thought back of a thing that makes it important. It is the thought back of the practitioner that heals, and not what he says or argues. Even uneducated mortal mind can often detect the quality of thought back of a gift that it receives.

The Directors had been given the responsibility of spending money for the church in the way of adornment, and they knew that it was right to spend up to a certain amount. No doubt they felt that it was difficult to determine just what the boundary was.

When she consented to painted walls for the church, because mosaic floors and unpainted walls would look absurd, she was watching lest anything incongruous be put into the building, that would so distract the stranger, that he would lose the spiritual message he came to receive, or that would disturb the members so that they would neglect the work they were expected to do for the atmosphere of the meeting.

Those who come to our churches should find the surroundings so tasteful and harmonious, that they feel a restful sense. There should be nothing extreme or incongruous to divert thought. The highest art lies in putting into an edifice gracious lines and furnishings that blend in such a way that

thought is almost unconscious of them. When anything obtrudes so that it draws attention, it is not in good taste.

In August of 1902 Mrs. Eddy wrote to a student: "I want you to give most of your time to healing. This department of Christian Science is the one in which no student has equalled me. It is the one to which every student should aspire more than any other. It is the one most vacant at present. Oh, how I wish my best students would strive to attain the standard of Scientific healing! I pray dally for all the members of my church and hope and pray they will lead in healing the sick, more than in teaching or church making. Why? Because, my darling student, healing is the foundation of Christian Science. A poor healer can never be a good teacher."

One's first conception of healing in Science is that sickness is an affliction that Truth removes, and it is this proposition that attracts and satisfies the stranger. He is attracted by the human harmony coming from the demonstration of Mind. The fact that there is a higher interpretation of healing should never be set before the public in any form that departs from the authorized form Mrs. Eddy established. Yet scientific healing, as Mrs. Eddy names it in this letter, must include the effort to heal humanity of the belief in a human mind. One might know the letter of Christian Science and be able to heal cases of physical illness and still be a poor healer, since to be a good healer, one must have reached a place where he is assailing the human mind in other directions -- not one who merely confines himself to healing sickness. A good teacher must have the Spirit as well as the letter of Science. He must not only talk correctly, but think correctly. What he says must come from a proven ability to heal, and from a recognition of the spiritual thought necessary to do Scientific healing.

It is illuminating to realize that the same Mind that enabled Mrs. Eddy to heal the sick in such a marvellous manner that no student has yet equalled her, also enabled her to know that no silk walls or onyx stone should go into Mother's Room, and to gauge exactly the boundary of all monies laid out in the building. She knew also that students could make the demonstration to hear God's directions as she did, and so leave her free to do the higher work, since the wisdom of God for one is the wisdom of God for all. This is why she wrote in the letter of October 27, 1894, "Obedience to the inspired teachings, and the desire your heart cherishes constantly to do good and to erect our church in Boston and decorate it as your heart and hands are directed -- will be blessed and God will guide you and give you prosperity in His way. Darling, keep this letter and remember it when tempted to call on me to participate longer with the students in worldly measures." Her implication is that if they went ahead on the basis of demonstration and let God direct them, they would not have to consult her at all. Yet a month later we find her consulting with the students over the decorating of the church. She was like a mother who takes the baby's hand when it is learning to walk. She drops it when she can, but takes it up lovingly if it becomes necessary. She did all she could to encourage the "babes in Christ" to do a little walking without Mother.

Mrs. Eddy's phrase, "obedience to the inspired teachings" implies that the students were to follow any teaching that was inspired, because it came from God. To be sure, this teaching all came through her and was included in Science and Health; yet its application was to be found in all that she said, wrote, and did.

The letter of Nov. 26 following that of Oct. 27 sounds as if the students, instead of doing what their hearts and hands were directed to do by God, were allowing themselves to be governed by human opinion. As usual Mrs. Eddy had to step into the breach. As the Leader and teacher she had to keep testing students by telling them what she wanted, to see if they would follow out her desires. If they did, all was well; if they did not, she stepped into the picture, lest God's pattern be marred.

Mrs. Eddy made it plain that in Science the great demand is for active progress. I am reminded of the time when my forty-foot motorboat ran aground in the mud. I was able to haul the boat into the channel by carrying the anchor in my rowboat as far as the chain would permit, and letting it down. Then I pulled the boat up to the anchor by using the windlass. By repeating this process the boat was soon afloat.

Mrs. Eddy continually threw the anchor of her expectation beyond what the students were able to accomplish, but they progressed spiritually through their effort to measure up to what she set before them. It is divinely wise to encourage students to go beyond their present ability, since in this way they made larger and larger demands on their reflection of God. To be sure, Mrs. Eddy did not want her students to attempt more than they understood, in the sense of staying in a storm when the body was freezing, or in a burning building, when the flesh was being consumed, -- as we find her saying in the little Bible that Mrs. Mary Beecher Longyear found in the Bagely homestead, -- but she did require students to make progress.

Once an ambitious Roman undertook to increase his strength by carrying a calf around the arena every day. He miscalculated, however, the increase of his strength, since one day the calf was too heavy for him to lift.

There is no limit to the endurance man can develop, when he recognizes that it comes, not from muscle, but from Mind. Having learned how to demonstrate, one finds that as one's spiritual understanding increases, one is given the strength to take care of every responsibility. Christian Scientists daily carry burdens greater than mortal mind ever conceived of; but they do it easily when their spiritual growth increases proportionately. Thus under demonstration the student is always capable of doing what he is called upon to do. The only impossibility would be if he tried to carry his load without divine help.

Sometimes when a student feels completely weighed down, the reason is that he has turned away from God and is trying to carry his burden by his own strength. All failures in Christian Science can be traced to students turning away from God's help, since He never sends us anything we cannot handle, if we use the strength He gives us.

December 10, 1894

To Dr. Foster-Eddy

I would take Mrs. Stetson's singers for she has done well for the Church fund. But if Miss Lincoln wishes to attend the dedication, honor her by permitting her to go on to the platform and sing a solo, or in any other proper way.

This extract from a letter to Dr. Foster-Eddy has its place in this series, since it covers an incident in which the Directors were involved which has received various interpretations, but which redounds to Mrs. Eddy's credit when viewed from God's standpoint.

In a book called Reminiscences, Sermons, and Correspondence published by Mrs. Stetson in 1913, she relates that Mrs. Eddy wrote to her at the time she wrote the above extract, as follows: "Present my thanks to Mr. Case for his fine music, I have just written to the Dr. to have your singers for the occasion when the church is dedicated. But I do not know but they will delay this for sometime yet. I do not interest myself in such matters, any more than is possible to avoid. I feel no interest (comparatively) in them. I dedicated The Mother Church to God and humanity, spiritually, when the Corner-stone was laid — did it alone in my sweet communion with Him. P.S. I forgot to say I do not expect to hear you at the Dedication discourse music, much as I love it. When I go into the public assemblies, there is such a desire to do me honor, it spoils all my joy. Hence I prefer not to be there. Meekness and love and home are my elements."

Mrs. Stetson writes that Mrs. Eddy said she would tell Dr. Foster-Eddy and Mr. Johnson what she had done, and charge them that malicious animal magnetism should not prevent the New York church from presenting the anthem that Mr. Case had dedicated to Mrs. Eddy. When Mrs. Stetson and her singers arrived at The Mother Church to rehearse the day before the dedication, the Directors refused to permit her to go in, because of the confusion and dirt in the building. Later they told her that the program was so long that her singers would not be needed.

In William Lyman Johnson's History of the Christian Science Movement on page 491 of Volume II we read of this incident. He describes how his father hurried to Concord to see Mrs. Eddy this very Saturday. He writes, "The result of the interview was that the anthem was omitted and the order which Mrs. Eddy desired was restored."

To complete the picture it is necessary to quote the letter that Mrs. Eddy wrote to Mrs. Stetson on January 9 in which she said, "I was at a loss to know what you meant by your last dispatch, or should have said by all means do not omit that fine anthem of Mr. Case's. I had set the first order of the day and charged Mr. Johnson to allow your choir two pieces to sing and the Boston two, so as to be impartial. I was not shown the changed programme until the Dedication was over. It shocked me to see Norcross' name the only one with mine on that programme and be told that the music that was dedicated to me was excluded! Three weeks before the occasion I kept charging the Dr.

to see that M.A.M. should not interfere with my order as to the music and Miss Shannon heard me tell him and heard him say that Johnson should do as I requested. He, the Dr., never wrote or telegraphed a word to me as to programme or performance."

In considering this incident, it is necessary to bear in mind that Mrs. Stetson had many enemies. Her success and prosperity aroused envy and jealousy, and the fact that Mrs. Eddy did not discipline her was a source of much speculation. I myself felt that in some way Mrs. Eddy was deceived as to her real character, and that some day the latter's eyes would be opened in this direction.

Today I can see how blind we were, since Mrs. Eddy knew Mrs. Stetson better than any of us, and was doing all she could to save and bless her. This proposition must be accepted, before the problem of Mrs. Stetson can be solved and Mrs. Eddy vindicated. One must realize that when Mrs. Eddy rebuked a student it was with a conviction of his or her innocence; whereas, when mortal mind rebukes, it is with a conviction of his or her sin. Mrs. Eddy's rebukes were constructive, rather than destructive. Mrs. Eddy taught that man is sinless, but that, when he yields to mesmerism, he does that which his right sense would never tolerate. Therefore, if you can help him to regain and to hold his right sense, that right sense will eventually overthrow the wrong sense.

Mrs. Eddy deplored that fact that many students envied Mrs. Stetson, that they thought she was outrageous, and that she should be disciplined and summarily excommunicated. Many of them felt resentful at her apparent determination to take part in the dedicatory service of The Mother Church; they concluded that she wanted to make a public display of herself for purposes of self-aggrandizement, in order to rehabilitate herself in the minds of the Field at large, by indicating that she was in great favor with the Leader,

In regard to the interview Mr. Johnson had with Mrs. Eddy on the day before the dedication, where he reported her to have given him orders not to have Mrs. Stetson's choir sing the anthem, it may be stated that he shared the general distrust of Mrs. Stetson. It is possible that Mrs. Eddy did not catch the full import of what he was asking her, since her hearing was not always keen, and Mr. Johnson's voice was not very loud. I state this merely because I know that Mrs. Eddy's love for her students was impartial. She loved Mrs. Stetson to the end. While the church was in the process of disciplining Mrs. Stetson in 1909, Adelaide Still declares that she was horrified one day to observe Mrs. Eddy writing a letter to her beginning, "My darling Student."

Mrs. Eddy would not have said one thing to Mrs. Stetson and another to Mr. Johnson; yet it does not follow that Mr. Johnson was guilty of double dealing. He felt that it was a great error to have Mrs. Stetson participate in the dedication services, because of her doubtful standing in the Field, and this strong feeling made it possible for him to come away from his interview with Mrs. Eddy convinced that she agreed with his side of the question.

We can assume that in Mrs. Eddy's loving efforts to save Mrs. Stetson, she felt that it would be a small matter to let her have a part in the dedication, if the result would be that it would help her to stay in the

Cause as a loyal member, rather than to be excommunicated. She included among her students many influential people, and Mrs. Eddy had no wish to have them harmed.

In working with Mrs. Stetson, Mrs. Eddy was true to her teachings, namely, that it was animal magnetism that was controlling her, and if she could be freed from this influence, she would be restored to the constructive position she was capable of filling in the Cause. Mrs. Eddy's heartfelt wish for her was, "O, if she would only awaken to throw off the error to which she is yielding."

This incident, therefore, illustrates both sides of the situation. On the one hand students were striving to exclude Mrs. Stetson from their midst because they felt she was in error; on the other, Mrs. Eddy was trying to place responsibilities on her, so that she and the other students would feel that Mr. Eddy expected much of her. In this way she would have an ideal to live up to, which would help her to rise above the error that was tempting her. It was always a help to a student to feel that Mrs. Eddy expected much of him. Furthermore, Mrs. Eddy had a right to feel that if Mrs. Stetson played an acceptable part in the dedication at the Leader's own request, that would help to stop much of the malpractice against her. Finally it would be a great lesson in brotherly love, for those who were not manifesting such love toward the one they felt was in error.

The dedication offered those who felt an animosity toward Mrs. Stetson, the opportunity to be real Christian Scientists, and to express to her the Christly forgiveness enjoined in Mrs. Eddy's teachings. There is no authority in the latter's writings for "thumbs down" on a student. Christian Science is not a repetition of the Spanish Inquisition, where one who appeared to be wrong in his convictions was put on the rack and tortured.

It appears as if this incident marked the line between Mrs. Eddy's ideal of Christian Science and that practiced by many of her students. The breach between them and Mrs. Stetson was never healed, but grew wider until her excommunication. I do not contend that the latter was not an erring sister, but I do assert that we students did not make the same Christly effort to help her that our Leader did. We did not hold the attitude that a true Christian Scientist should toward an erring brother or sister.

Mrs. Eddy prayed that her teachings would forever rule out of her church the old theological attitude toward the erring, as if they should be disciplined without consideration or love. All sincere students strive to fulfill their Leader's prayer. It is sad to record, however, that this love was not shown toward Mrs. Stetson in its fulness by anyone except Mrs. Eddy.

I do not mean to give the impression that Mrs. Eddy's students were without exception arrayed against our Leader on this question; but it was generally believed that she was mistaken in regard to Mrs. Stetson, and so needed to be protected from her. They felt that in some way Mrs. Stetson had managed to "pull the wool" over Mrs. Eddy's eyes. Today I perceive that Mrs. Eddy knew all about Mrs. Stetson, but that she was holding a metaphysical and scientific attitude toward her. No matter how many times the latter fell away from grace, Mrs. Eddy was ready to forgive her, even if it be seventy times seven, always hoping that the time would come when she would meet her error. Thereby she set a wonderful example for all Christian Scientists. As

late as April 11, 1903 we find her writing to Mrs. Stetson, "My precious Student: I want my church to act in unity and each one prefer another, and to love one another, even as I have loved them. Darling, I love to think of your cheerful face that I saw to-day -- to think of you happy and prosperous. O, may God bless you, dear, and crown your life with His love. Ever tenderly, lovingly thine, M. B. Eddy."

In his dealing with Judas, the Master set a wonderful example of the Christianly scientific way to deal with students. The more Jesus recognized the error in Judas' thought, the more he tried to save him. From this we learn an important lesson, that even though we may be called upon to deal with some qualities of thought that cannot be redeemed at the present time, we should never give up trying. Even though human sense may declare that certain ones are beyond the pale, we must be as untiring as the Master and Mrs. Eddy were, in our effort to express the love that characterizes the genuine Christian Scientist.

Error might have argued to Mr. Johnson in this fashion: "This is just another trick of Stetson's. She has once more 'pulled the wool' over Mrs. Eddy's eyes in getting the latter's permission to take part in the dedication, and in presuming to put herself on the same level with the loyal and faithful students who have accomplished so much for the Cause. Therefore we must act in order to save Mrs. Eddy from herself." If these sentiments represented Mr. Johnson's line of thought, then it is possible that Mrs. Eddy may have said something that he felt was sufficient authority for preventing Mrs. Stetson from doing what Mrs. Eddy had invited her to do.

Mrs. Eddy was shocked to learn what had happened, as we learn in her letter to Mrs. Stetson, but forgiveness was so native to her, that she did not hold anything against the Directors. She knew that the love she was expressing toward Mrs. Stetson was a truly Christian spirit that could not be found anywhere except in Christian Science, and that her students had not yet grown to her ability to demonstrate it; but she hoped that they would. She could rebuke Mrs. Stetson from the standpoint of the latter's innocence, realizing that the error was animal magnetism controlling her, whereas when the majority of the students condemned her, they did not maintain the assumption that she was fundamentally innocent. Hence they felt that they could not tolerate her in their midst; neither did they want her accorded any privileges.

One may ask, if Mrs. Eddy was reflecting God's will in having Mrs. Stetson's singers perform at the dedication, why was error able to thwart this plan. The answer is that all things work together for good to them that love God. Mrs. Eddy accepted the finale as the working out of good, since she had been faithful in doing her duty to Mrs. Stetson. Furthermore, Mrs. Eddy gives the rule of Science in its present application to human life, in choosing the lesser of two evils. See Miscellaneous Writings, pages 288 and 289. Without doubt the way the situation worked out at the dedication was the nearest right under the circumstances, although Mrs. Eddy's love was so impartial and all-embracing, that she would have had Mrs. Stetson accorded the honor that the latter craved.

Pleasant View,
Concord, N.H.
Dec. 11, 1894

Christian Science Directors

My beloved Students,

Permit me to make this request relative to the Mother's Room, and if you think best, grant it. On the marble floor at the entrance engrave the word, Mother; and on the arch above the word, Love.

Ever affectionately yours,
Mary Baker Eddy

This letter may be found on page 70 of Joseph Armstrong's book, The Mother Church. It is interesting to interpret and analyze it in connection with two facts, namely, that on Oct. 7, 1894 Mrs Eddy wrote to the Directors, "Stop at once Mrs. Stetson's getting up the figure in marble. I have written to her that she must not do it," and that on Dec. 14, 1909 she wrote them relative to a marble statue that had been prepared for the extension, "No picture of a female in attitude of prayer or in any other attitude shall be made or put into our Church, or any of our buildings with my consent."

The latter statue depicts a woman kneeling, her right hand on her heart and her left hand holding a book. There is a symbolic relationship between the statue and the words at the entrance of the Mother's Room. The right hand on the heart symbolizes the fact that Mrs. Eddy's entire motivation was love, the reflection of divine Love.

The book in her left hand corresponds to the word, Mother, engraven on the marble floor, indicating that as the lowly servant of all in the reflection of God's motherhood, Mrs. Eddy was the humble channel through which God gave the truth to the world.

Katherine Yates once wrote a series of books setting forth metaphysical teachings in the experiences of a little girl, Marjorie, and a brown dwarf which was called a dream. Mrs Eddy loved these books and gave my wife and me two of them. In one called Up the Sunbeams, which was written shortly after our Leader had left us, Marjorie sees the beauty of sunlight on the grass. Lest she fall in love with the grass because of the radiance it reflected, the dream tells her to put her head close to the grass and look up. The dazzling brilliance and beauty she sees, cause her to forget the grass in her rapture in beholding the sunlight.

Mrs. Eddy knew that when we looked at the word, Mother, on the marble floor, we would be tempted to fall in love with her because of the wondrous wisdom and love she manifested. Therefore she put the word, Love, on the arch above, in order to lift our thoughts to the source, or divine Principle, Love, from which she derived all that she gave forth. She wanted us to be like Marjorie, so that when we contemplated the wonder and sweetness of Mother, we would look up and perceive the true Mother, or God, which she

reflected.

In 1909 Mrs. Eddy rejected the idea of a statue for the extension of The Mother Church. Previously she had consented to have it made, and permitted the church to pay for the artist's expenses of studying a year in Paris under St. Gaudens in preparation. Now, seeing how prone mortals are to worship symbols instead of using them as signs pointing to what they represent, she reversed her decision. In leaving the words, Love and Mother, at the entrance of her room, she presented an impersonal statue which would serve the purpose of the personal statue, and at the same time avoid the temptation of personal worship. Otherwise the public would have declared that Mrs. Eddy's students worshipped her.

Hell may be defined as one's thought stopping with the symbol, resting contentedly in the shadow of reality, believing it to be substance; heaven, on the other hand, is looking through the symbol to God, the source of all, and finding all satisfaction in Him.

When Mrs. Eddy spoke in The Mother Church for the first time, she is reported to have said, "I looked over that entire audience, and I did not see a single Christian Scientist." One might feel that this was a harsh arraignment of her faithful followers. Yet as usual she was setting forth a valuable lesson, namely, that she did not find one student in that whole audience who was looking through her, as it were, to see God. They were all looking at her, loving her as a person, satisfied to let their thought rest on the symbol.

An experience of this kind would give her scant faith that her followers could attend The Mother Church, see a marble statue of a woman kneeling, and remember at every service to look through it to what it represented. She saw that the statue might become an occasion for stumbling, and lead to idolatry; so God showed her a better way.

To have the word, Mother, on the floor would help to impersonalize her relationship to her Cause, as being based on that humble mother-love that caused her to feel for the Church what a mother does for her child. Her love for the child causes her to think of the child first, and do for it that which best promotes its growth and usefulness at all times, at whatever cost to herself.

Those who lived in Mrs. Eddy's home will testify to the scorn with which she treated a desire on the part of an advanced student to attend church merely for the good he might receive. She expected that when a student had reached the point of development that would fit him or her to be called to her home, he had outgrown the selfishness connected with church attendance based on a desire to receive an uplift by such means. Yet, behold her love and care for the Church, her untiring effort to make it as efficient and perfect as possible! To her it represented the place where the stranger received his first acquaintance with Christian Science, where he came to drink the holy draught, the healing atmosphere that is established by those who are alert, loving and unselfish enough to do this work.

It is interesting that once Mrs. Eddy wrote an article that referred to the Christian Science Church Scientists in a disparaging way, as if those who indulged in a restricted use of Science and retained a narrow viewpoint

toward church year after year, deserved some derogatory title, when they should be progressing and throwing off such limits. Orderly growth must always be hedged about with right restrictions, but such restrictions become deterrents if one stagnates with them, when God's demand comes to outgrow them.

I recall when my entire interest centered in the branch church to which I belonged. Therefore, it was a big step for me, when the time came that my thought began to expand to the point, where I realized that the progress and success of the organization as a whole was as near and dear to my heart, as was my own branch church.

The time never comes when a right-minded student ceases to be definitely interested and active in watching over the organization, to see that it maintains an attitude toward the beginner and young students that is scientifically correct, as it was established by our Leader.

It was her mother-love for the infants in Christ that Mrs. Eddy exemplified, that became crystallized in the Pastor Emeritus, or the impersonal spiritual guide. To the beginners, or "babes in Christ," Mrs. Eddy must always epitomize Mother-love. Only through love could she have been the Mother of the Cause, and made the sacrifice to watch over it so tenderly. It is necessary that the "babes in Christ" still think of her as present in this impersonal way. As one progresses, his conception expands to the Pastor Emeritus, or the Spirit of God that must animate all those who would do God's work in God's way, so that they may merit the approval of the Pastor Emeritus.

In 1938 it was reported to me that young students in the West did not have the reverence for our Leader that they should have. An official in Boston, to whom I stated this condition, said he did not condemn the young people for this, but that he considered that the old students and teachers were to blame, because they were not faithful in inspiring and instilling in the rising generation, the proper love, reverence, and appreciation for the Leader. He also said that one point that characterized teachers who were Mrs. Eddy's own students, was that they always sought to bring out in pupils a profound love and appreciation for the one who gave us the truth.

In my home my son and I talk of Mrs. Eddy every day. He hands me letters and manuscripts supposed to have come from her pen, for me to analyze and to evaluate inspirationally, and then he records my findings in shorthand. Some students may be bored by my constant effort to weave her into every phase of Christian Science; but one who is seeking to establish a true love for her and a true estimate of her mission, would never tire of hearing about her. He has an insatiable hunger for a deeper insight into her life and demonstration.

If the Cause ever finds itself going through deep waters, this condition may be traced to a lack of appreciation and understanding of its Leader. If this sounds like an exaggerated statement, let us consider what she wrote to a student on Oct. 3, 1897, "I name the foregoing simply to shield you from the effect of a wrong sense of me." She knew the necessity of a right estimate of her whom God had chosen for this mission. Once she said, "My children, if you had not seen, I would have had to teach you this, I could not have avoided telling you that when my students become blinded to me as

the one through whom Truth had come to this age, they go straight down. I would have had to tell you."

She was careful to link herself to the Cause, as she does with these words graven outside the Mother's Room. As the Mother she was the lowly one who gave birth to Science; but we must never forget to look up to see that her love for us was a love that was reflected from divine Love. As the Mother, Mrs. Eddy was the humble servant of all; but allied to divine Love she represented the ideal of exalted thought, the model for all to hold in thought as the goal. Once she declared, "Mother is the Christ-consciousness, in heaven and on earth; on earth as our Leader."

She wanted the Board of Directors to vote to put these words where she instructed them to, even if the suggestion came to them that she might appear to be seeking human aggrandizement. She often had to risk misunderstanding, in order to be sure that the future generations might have that appreciation for her successful demonstration of Christian Science which she knew was essential to all students. Trying to succeed in Science without a right concept of Mrs. Eddy is like trying to make a machinery run without the proper lubricant.

Love for Mrs. Eddy is a necessary lubricant for the machinery of Christian Science. This fount must never be permitted to dry up. One must, therefore, keep before his gaze the threefold nature of the revelation. On April 5, 1907 Mrs. Eddy expressed it to her household as follows: "I live with the Bible. I have not another thing on earth to be one with but the Bible and Science and Health. I, the Bible, and Science and Health, the trinity, three in one."

Those who think of our Leader and her nameless sacrifice, as humbly following in the footsteps of the Master, thereby help to keep alive their affection for her. When one thinks rightly about her, tears come to the eyes and the heart softens. This is not sentimentality, if it is based on a right appreciation and a true love for her as God's idea. She embodied the conception of God as Mother; hence she stands in the path all must tread from sense to Love.

One helpful interpretation of Jesus' parable concerning Lazarus and the rich man, "Dives," -- as he has since been called, -- is that the former represents man's spiritual selfhood -- his divine nature -- and the latter is symbolic of material sense. This lying nature of man, is merely the way man appears to be in the Adam dream. In the meeting where Mrs. Eddy saw no Christian Scientists, her statement to this effect conveyed that her Lazarus was hungry to be fed with a true concept; but that it received only a few crumbs; whereas the students fed Dives sumptuously -- that is, they allowed themselves to feel a deep appreciation for Mrs. Eddy in the flesh. But she knew that in reality she was living in the Spirit; so she needed a continual consciousness of God's love in order to live and breathe. Her need was so great that she kept a household of students working daily and hourly to maintain the realization of God's presence in her home, since only under such a demonstration could she function. At the meeting in The Mother Church she asked for bread and received a stone; hence her scathing summary of the situation as it appeared to her. All the same she laid it not to the students charge. She knew it was the effect of animal magnetism unhandled.

The lesson taught in three words, which our Leader spoke when first entering her new home at Chestnut Hill, will remain throughout time. She said, "What splendid misery!" She indicated that she appreciated the splendid furnishings which had been supplied by the faithful efforts of the students. She appreciated the good taste and the fact that it was suitable to show the world. But one thing had been omitted, which made it misery for her, namely, God Himself! In their zeal to make the home right materially, the students had forgotten to do the work necessary to establish the atmosphere of divine Mind, which alone could make her feel at home.

Had the students been as thoughtful and conscientious about furnishing the home with God, as they had been to furnish it with beautiful draperies, and the like, when she entered it for the first time, she might have said, "This is home because God is here, and the demonstration has been made for this fact to be felt." Her Lazarus would then have been fed with the bread from heaven, which would have meant more to her than to have had Dives pleased by luxurious surroundings.

Eugene H. Greene took Mrs. Eddy's teachings seriously. When she taught him to look away from personality to see the real man, he strove earnestly to do so, and to teach his students to do likewise. She taught him to work mentally when he attended the church services, lectures and business meetings, and he perpetuated this teaching. After the meetings we would gather around him to hear whether in his estimation we had been successful in bringing out a healing atmosphere. He stressed the point that the meeting was not satisfactory if we had neglected to pray for the congregation aright. Those of his students who sought to be faithful to his teachings would never go to a meeting just to listen. They worked until the atmosphere was balanced on the spiritual side.

If such work is not done in our services, what is there to counteract the belief in the presence of mortal mind? What is done to give a taste of the sweetness of God's presence to the stranger? A stranger may attend the meetings and hear read ideas that are in advance of what he would hear elsewhere, yet the real attraction is the healing atmosphere, and not mere metaphysics, however logical. The stranger always feels at home in our church, when he feels a healing thought and he will want more of it. In reality everyone has an insatiable desire for spiritual harmony -- the consciousness of God. One cannot get enough of it, once having tasted it.

Mrs. Eddy hoped that her followers would never neglect the denial of the illusion of personality. It was God that caused her to act with such unerring wisdom and to voice Truth. What she put forth did not find its source in her personality. God alone enabled her to deal accurately with all situations, to diagnose error expertly and to put her finger on that which was hidden from others, so that it might be exposed and destroyed. Thus she wanted us to worship, not her as a person but the God she brought to us, the practical loving God that was the motivation and basis of all her thoughts and actions.

In these two words on the floor and the arch outside of the Mother's Room, she gave us a rule which tells us exactly how we must regard her. She pointed to God, Love, and not to herself; so we must look where she pointed. She knew that the effect of having the Mother's Room would be to draw the thoughts of many toward her as a person, if she did not forestall such an

error; and that in proportion as people turned to her spiritual nature, they would attain their own, and help her to attain hers more permanently; whereas if they turned to her as a person apart from God, they would add to her burden.

Mrs. Eddy found it more difficult to rise above the sense of her own personality, when her students made a reality of it. Hence she sought in every way possible to turn thought away from her as a person to her spiritual nature, because she knew what a help it would be not only to herself, but to her followers. Once she said, "Malicious animal magnetism cannot express itself through the Directors that there is any Leader but Truth. There is but one Leader -- God -- Mother's thought. They must know there is but one Leader, and that Leader is established forever in the eternal Love, which is eternal Life. To think otherwise is now and forever abnormal and impossible. This is the absolute law governing church, followers and Directors. They must realize that I AM."

Mrs. Eddy knew that she had to come into the picture with every student, since God had chosen her to be the wayshower to this age. Only by following her example in Christian Science can a student live it, since she was the one who lived it consistently. Thus she could not be ignored as an individual. Yet she prayed that students would hold her in thought in a right relationship to God, or source. Once she told the students to realize, "Mother is not here in the flesh."

Before entering the Mother's Room the first thing a student would think of would be Mrs. Eddy as the Mother. A mother is a wayshower for her children, guiding them in the right path. They look to her for everything; they come to her for help and guidance. It is the mother who rebukes and punishes; it is the mother who gives them her teachings that fit them to cope with life.

The thought of mother would provide students with the best way to regard Mrs. Eddy in her relationship to her Cause; but lest thought stop there, she placed the word, Love, on the arch above, in order that thought might finally rest in the Principle which supported and animated the Mother, which is Love. The value of Mother was the love of Mother, and if that love was to express all it should, it had to come from God. If it was divine, it expressed wisdom, and carried a rebuke which sprang from love and not anger. Rebukes and punishment spring from the love the mother has for her children. When they feel this love, the children are willing to listen to the rebuke and take the punishment, which they would not do if they found that the mother rebuked them only when she herself felt irritated.

Just as an airplane field provides a take-off, so Mrs. Eddy is a take-off in the mental realm, so that when students think of her as they should, their thoughts soar to God, instead of dwelling on her as a personality. Knowing that mother-love represented the highest point the human mind could grasp in its own realm, she used that concept as the take-off, from whence thought could rise to the reality of Love, of which mother-love is only a faint conception. The world needs the concept of God as Love more than any other. Because God is not regarded as Love, mortals are never certain that their prayers will be answered. Thus their hearts seldom go out to God in a full sincerity of worship and love.

Mrs. Eddy took the weakest point in mortal man's comprehension of God and sought to strengthen it. She placed the word, Love, on the arch, not because it fully conveys the thought of God, but because it represents the sense of God that most needs to be strengthened. When a person loves you, you know that you can rely upon him to help you and to forward your best interest. So the thought of God as Love causes mortals to trust in Him more than any other quality.

These two words, Mother and Love, give us a train on tracks. The right thought of Mother puts the train on tracks of Love, which in turn take it to its destination.

If idolatry is defined as thought resting with the symbol, then students would have indulged in idolatry, if their thoughts remained on the statue of the woman in prayer, which was planned for the extension of The Mother Church. Idolatry takes a symbol of Deity and then makes a god out of that symbol. When Mrs. Eddy declared that she did not see a single Christian Scientist in the audience when she first spoke at The Mother Church, she was accusing her students and followers of idolatry, since they were permitting their thoughts to rest on her as a person, instead of looking higher to observe her real selfhood as the Christ idea.

If a boy is given a pencil and a knife, he may find satisfaction in the possession of both, but they will not be much help to him unless he uses the knife to keep the pencil sharp. Students rejoice in what they believe to be the possession of an understanding of Christian Science; but of what value is it to them unless they use it to keep thought sharp. Mrs. Eddy knew that her students possessed this knife. The question was, were they using it to cut away their belief in personality.

No student is ready for progress until he uses his Science to put every phase of the human mind — that which seems good as well as that which is manifestly bad — into the incinerator of Truth, where it will be burned up, and God's mind shines forth as the only Mind. Even Mrs. Eddy's sweet human personality must be included in the unreal.

Mrs. Eddy would have called her students who were present at the first meeting, Christian Scientists if they had been working and striving to establish the kingdom of heaven in that meeting. Had they done so, instead of leaving it all to her, she would have known it. A policeman is not a policeman when he has taken off all the appurtenances pertaining to such work, and is wearing civilian clothing. Mrs. Eddy did not wish her students to lead double lives, being Christian Scientists part of the time, then taking off the Christly garments as if they visited with God for a while, and then, being weary, visited with the devil. A Christian Scientist is one who has pledged himself to devote all his time to reflecting divine Mind, by striving to put off every phrase of the human mind, even those phases that seem harmless.

Not much progress results from the determination on the part of a student to use his understanding in sickness and other phases of error where the human mind is admittedly helpless, unless this determination broadens to the point where Science becomes the rule of life.

Surely Mrs. Eddy, when she claimed that she did not see one Christian Scientist in the audience, was not implying that if a need arose, the students would not at once put on the habiliments of Science and rise to meet the situation prayerfully and rightly; but from her point of view there was such a need at that moment, and no one was alert to it. They were blinded by the human satisfaction in the presence of their beloved Leader. It might have been this experience which caused her to have placed on the wall in back of the readers in the extension, this quotation from Science and Health, "When error confronts you, withhold not the rebuke or the explanation which destroys error. Never breathe an immoral atmosphere, unless in the attempt to purify it." To Mrs. Eddy any atmosphere in which the human mind was claiming to hold sway, even in the sacred precincts of the church, was immoral and required the rebuke of Science.

The temptation assailed students then as it does now, to feel that they were being good Christian Scientists when they were resting in a great appreciation of the personal Mrs. Eddy and her great work, instead of making the demonstration to perceive the spiritual idea of Love, which was her only real selfhood. The good student is one who actively recognizes that she pointed to God, to what He is and the way to Him. The progressive student is one who uses her teaching to gain an individual demonstration comparable to hers of divine reflection, guidance and healing.

The alert student perceives that in these two words, Mother and Love, Mrs. Eddy was pointing to God as the infinite source, and to His reflection on earth, as the loving and humble channel of good to all. It proves how far from our Leader's thought was the desire to be worshipped or aggrandized, when she put the word, Mother, on the floor, since we do not aggrandize or worship that which is under our feet.

Concord, N.H.
Dec. 18, 1894

To the Directors, Mr. Edward P. Bates, and Dr. Foster-Eddy
Dear Students:

Have the first service in God's Temple Dec. 30, '94 consist of a Sunday School, no sermon. God has spoken plainly to me that the Bible and Science and Health are to be the only preachers in this House of His.

M. B. Eddy

The Christian Science Quarterly, which was first printed in the Christian Science Journal in 1888, was used in the Sunday School until The Mother Church was dedicated. Adults, however, were admitted to the Sunday School as members and guests. When Mrs. Eddy wrote that the first service in God's temple was to consist of a Sunday School, therefore, she did not imply that the present form of service is a Sunday School; but we can deduce that she intended to have the Lesson-Sermon regarded as teaching. Those who study it during the week and hear it read on Sunday, learn the rules of Science and its demonstration.

Everything in Science is intended to be educational, and to establish the student firmly on the basis, from whence he can demonstrate what he understands in healing the sick. Its study is like storing up coal in the summer, whereas the use of Science in practice, is like burning the coal to keep the house warm in winter. No student can be said to be "in the practice" until he utilizes the warmth of God's love in healing the sick, destroying sin, and bringing to others a knowledge of the Truth.

When Mrs. Eddy asked to have the first service in The Mother Church a Sunday School, she was making a marked distinction between the service of traditional theology and that of the new order. To be sure, we have church edifices where people may come and hear our preachers preach; but the main intent is that of a school.

Once a student of Science advocated that our churches be turned into schools. He based this proposition on what he knew to be Mrs. Eddy's intent. For doing this he was properly rebuked by the Directors. His error was in attempting to interpret what Mrs. Eddy had written, according to his own human understanding. In the archives of The Mother Church is a letter in which is contained directions from Mrs. Eddy specifically forbidding anyone to interpret in this way what she has written. Thus he became disloyal and had to be excommunicated. It was fitting that Mrs. Eddy should forbid a student to interpret according to his own human understanding what God gave the Cause through her.

If this student had had a deeper insight, he would have seen that our churches are now schools in the sense that in them is taught the Science of the Bible. They are educational centers for the attaining of religious knowledge, where the teachers are the Bible and Science and Health.

In the Quarterly Mrs. Eddy has given us a list of subjects, which are expounded from every standpoint conceivable within the pages of the books used, in order that everything they contain relative to the subjects be put before the congregation.

In the Sentinel for Sept. 7, 1936 we find this interesting bit of history, "On one occasion it was proposed that Mrs. Eddy add another set of subjects to the twenty-six upon which the Lesson-Sermons are now based. Mrs. Eddy replied: 'It will never do. The additional list of topics for the Lessons sent me are not needed. The subjects which you already have, include every one of those which you gave me. These topics proposed can all be used under the present list of subjects. Tell the Committee these subjects were given of God. They are sufficient and will remain.'"

Any effort to change what Mrs. Eddy has established would be human interpretation, which she forbade. When the above mentioned student advocated turning churches into schools, he brought forth to those who would listen many arguments that sounded convincing; but clear thinking on the part of his listeners would have shown them the fallacy of his contentions.

Far too many students are glad to have others do their thinking for them, even though this makes them Roman Catholics in spirit. Allowing others to think for us puts us into a classification that has no place in our church.

When Mrs. Eddy appointed the Bible and Science and Health to be the preachers, she knew that these would never depart from the strict truth of Science; so they could always be depended upon to keep thought on the right side. She never anticipated a time when the churches would be literally made into schools. Yet preaching became teaching when these two books were made the preachers; and doubtless she anticipated the time when other denominations would follow her lead, and in the same way make their churches schools for the dissemination of a scientific knowledge of good and its demonstration.

Pleasant View,
Concord, N.H.
Dec. 19, 1894

Christian Science Directors --
My beloved Students:

The day is well-nigh won. You will soon rest on your arms. Thank God you have been valiant soldiers -- loyal to the heart's core. "Who is so great a God as our God?"

Present no contribution box on Dedication day. When you know the amount requisite and have received it for finishing the church building -- close all contributions and give public notice thereof.

Hold your services in The Mother Church Dec. 30, 1894, and dedicate this church Jan. 6th. The Bible and "Science and Health with Key to the Scriptures" shall henceforth be the Pastor of The Mother Church. This will tend to spiritualize thought. Personal preaching has more or less of human views grafted into it. Whereas the pure Word contains only the living, health-giving Truth.

With love, Mother,
Mary Baker Eddy

An interesting fact about this letter, that may be found on page 75 of Joseph Armstrong's book, The Mother Church, is that as the Directors first received it, the first paragraph was missing. The conclusion is that it was added when Mrs Eddy rewrote the letter, in order that it might be reproduced in the above book.

The sentiments expressed in the first paragraph were important, if the letter was going forth to the public, since it gave credit to the Directors for their great labors. After a work is finished, there is always criticism; and in Science there is apt to be more when the work is well done, than when it is inferior. When we read in Miscellaneous Writings, pages 129-132, the letter Mrs Eddy wrote to the Church at this time, we learn that there were certain discrepancies in the funds that disturbed some of the students, so that they demanded an investigation.

Hence, to have the Leader declare that she was content and satisfied with the work, would help to silence criticism and to protect the Directors. It was not unnatural that in a struggle to overthrow animal magnetism in connection with building the church, some of the students should be wounded. There might be those who, like Peter, in the heat of the struggle, listened to false arguments; but this fact should be overlooked. It is safe to say that, after Peter denied his Master and repented, no one taunted him afterwards about his deflection.

The disciples had been taught the lesson of the impersonal nature of error so well, that when Jesus declared that one of them would betray him, they did not look at each other suspiciously, but asked, "Is it I?" Jesus had taught them the possibilities of animal magnetism. So Judas' as well as Peter's experience became a mighty lesson to show how, even with a great loyalty to good, one may be disaffected by false argument, if he does not protect himself from it. If a student feels strongly entrenched in a humanly moral sense, that was no reason for his neglecting to protect himself from animal magnetism, lest he be enticed to yield to that which in his right mind he never would assent to.

The question is whether Mrs. Eddy's students would have said, "Is it I?" if she had declared that one of them was to betray her. Most of them were so convinced of their loyalty to her and to her teachings, that they did not realize that it was possible for them to ever be disloyal.

I do not believe that I will be misunderstood if I declare that there were certain students of our Leader who carried a hidden disloyalty toward her. They really believed that they were loyal because they had great respect for her on account of the position she occupied, and the truth she discovered; yet in their hearts they criticized her at times, because their interpretation of certain things she said and did indicated that she was not living Christian Science as she taught it.

It is necessary for the students to realize that no one can be sure of his position in relation to Science, if he does not handle the belief in animal magnetism. He may live for years and be steadfast on some particular point; then, if he is not watchful, he may be thrown off by mesmerism.

Once a group of dentists entertained themselves by taking laughing gas in order to observe their reactions under its influence. Invariably the most pious of their number would become the most profane. In this way they illustrated the action of mesmerism, or reversal.

What is this claim of reversal but the action of malpractice? No doubt the less pious members of the group fully expected that the more moral and religious ones would do exactly as they did, since the average man holds the attitude toward the one who seeks to live a moral and religious life, that it is more or less an affectation with him, and that in reality he is not consistent with what he appears to be. Mortals do not trust the motives of others, because they cannot trust their own. They believe that a man will often strive to be religious and moral because of the standing and trust it gives him, that is denied others. Believing goodness to be a surface pose, they are not surprised when what they think is the real nature of a man is exposed under the influence of laughing gas. Yet the moral men who betray a

certain coarseness at such times are not necessarily so by nature. They may be the victims of the malpractice of their brethren, against which they have no protection.

At a certain point in demonstration it is helpful to realize what Mrs. Eddy writes, "The day is well nigh won." When a practitioner sees a patient recovering from an illness, he has the right to be confident; in fact, confidence is the mental element that contributes most to the success of a demonstration, provided it is based on a sure faith in God. When a practitioner feels a sense of hope and expectancy in regard to a patient, that does not mean that he is neglecting his patient. On the contrary, that sense of spiritual optimism is an additional help to him and his patient in the recovery. It is when the case presents no evidence of being healed that he must work to establish confidence. The world says, "How can you know that your patient is not sick when you see the evidence of sickness before you?" To the Scientist it is the ancient warfare between the testimony of the false material senses and scientific knowledge. The latter must triumph over the former in order to bring forth a healing. The practitioner himself becomes part of the lie that is holding the patient, if he accepts sense testimony.

By December 19 the building of The Mother Church had reached the point where the opposition had been handled to such a degree, that animal magnetism recognized the impossibility of stopping the work, interfering with it or preventing it from being finished. It was a point at which Mrs. Eddy could have written to them that the day was well nigh won; yet she did not. The statement was not added to the letter until over a year after the dedication of the church. It was not Mrs. Eddy's way to write a statement of this kind before a demonstration had been completed, although she could have done so. She had had experience, however, with the subtlety of animal magnetism that would tempt students to relax watchfulness just before a demonstration is completed, in order that the work might be reversed or rendered ineffectual. This point is covered in Miscellaneous Writings, 280:30: "The doors of animal magnetism open wide for the entrance of error, sometimes just at the moment when you are ready to enter on the fruition of your labors, and with laudable ambition are about to chant hymns of victory for triumphs."

In this letter Mrs. Eddy wrote that when the amount requisite to finish the church had been received, they were to close all contributions and give the public notice thereof. I shall never forget the electric effect it had on me when I read this notice in the Journal for January, 1895! Was there ever a church in all history that had taken such a stand, that it would not let people give any more money, even though they wanted to?

It must be recognized that it was God's wisdom that prompted Mrs. Eddy to take this stand, and the great good that resulted from it lay largely in the fact that it killed the lie that would assert that back of Christian Science was a mercenary motive, and that it was just another scheme to defraud the public.

Flint and steel struck together produce a spark. The Bible might be called the flint that gives forth the fire of inspiration, when used with Science and Health. Mrs. Eddy was led to establish these two books as the preachers in her church, knowing that they would forever give forth the light of inspiration to the congregation.

When a minister preaches that which does not coincide with the views of his flock, they feel an inward rebellion. Yet they expect his sermons to stir them each Sunday. If he fails to do this, they call him a mediocre preacher. In Christian Science, however, the Word is impersonal and inspirational, because, as Mrs. Eddy says in this letter, it "contains only the living, health-giving Truth." In making these two books her only preachers, Mrs. Eddy was safeguarding her church against "human views."

When Mrs. Eddy came upon the scene, the Bible was a closed book that needed a key to open it. People had lost hope that it ever would be opened, and so tried to receive what good they could by standing without expectancy in front of the locked door. The Bible was and is primitive truth from God, but in order to be made available and practical, it had to be brought to life by Science and Health. Thus we have a living three-fold Pastor, where the truth is supplied by the Bible, the life is brought forth by Science and Health, and the love is supplied by the demonstration of the members in the meeting, who voluntarily do this work. These three spiritual elements working as one enable the congregation to hear the Lesson-Sermon as the voice of God.

Years ago oculists held the theory that the way to correct cross-eyes was to cut down the muscles in the strong eye to correspond to those in the weak one. Today the effort is made to strengthen the weak muscles. One might say that prior to Mrs. Eddy's discovery, that the attempt was made to cut down the Bible to suit man's limited ability to comprehend it. Contrariwise, when she came upon the scene, she sought to strengthen man's comprehension of the things of Spirit to the point where he could understand the truth of the Bible.

Concord, N.H.
Dec. 23, 1894

To the Directors
Dear Students:

There is not sufficient time now to arrange a proper program for our Church services on Dec. 30th. No one has conferred with me on the subject. I have named it to the Dr. but nothing has been given me till today, just as I was leaving, to know even if you had arranged for it yourselves. But it is quite enough to say that I alone in consultation with the Directors was the one to have arranged so important a matter as this.

Now I object to pushing into this week, this muddled movement of setting up a precedent for worship in The Mother Church without the Mother who has originated all that belongs to this new Church, even knowing what your formula is! The thing must be stopped right now. I must see a program of your order of service, how you announce the reading of the Bible and the reading of Science and Health, etc. in every particular. I thought that this small right was registered a long time ago.

Have printed circular ready for notifying the public that only the S.

School will be held in the new church December 30. Then make arrangements for the Church services according to the Deed and vote on the Church rule enclosed.

Lovingly yours,
Mother

N.B. I opened my letter to say I had not read Mr. Knapp's letter through and Mr. Frye has just brought it to me and I see that he wrote to me on this subject. But I will send the letter because God does guide me and so it must be needed for some purpose.

(Rule concerned change from sermon by Pastor to sermon prepared from Bible and Science and Health.)

Here we have a letter, the value of which cannot be estimated, since it carries definite proof that when Mrs. Eddy wrote a letter that rebuked the students or that related to what seemed to be merely human details of the organization, it was God that guided her.

At this point Mrs. Eddy detected error arguing to the Directors in this wise: "Mrs. Eddy's work for the church is done. So now it becomes entirely our responsibility. She has helped to build it, but now it is ours to run without consulting her."

In this letter she rebuked them for the temptation to exclude her. Yet in the N.B. she wrote that when she read Mr. Knapp's letter through, she found that she was consulted. "But I will send the letter because God does guide me and so it must be needed for some purpose." Here is a paradox! Why send the Directors a letter giving them a strong rebuke, when, before the letter could be sent, she discovered that they did not deserve it?

The reason must be that, while they were obedient outwardly in consulting her, yet God detected that they were disobedient in their thinking. Thus their outward obedience must have been through fear, and not from the firm conviction that she alone could settle these matters, since they had to be done through demonstration.

It would seem as if the announcing of the reading from the Bible and Science and Health was a small matter that the Directors could have tended to, but it all added up to something that was vitally important.

If Mrs. Eddy had sent this letter without reading all of Mr. Knapp's letter, the Directors would have considered her rebuke unjust, and its benefit would have been lessened. By adding the N.B. she says in substance, "I absolve you from the blame of going ahead without consulting me, because I find that you did consult me; but God tells me that you need His rebuke in spite of your outward show of obedience."

There are other instances in Mrs. Eddy's experience where she rebuked students when the outward circumstances did not seem to warrant doing so. Laura Goodwin tells how Mrs. Eddy accused her of attempting to teach Christian Science to a friend, when, as she asserts, she had no such intention. On April 4, 1880 Mrs. Eddy wrote to her, "I was so sadly impressed

with the great change I feel in you under the demoralizing influence of mesmerism. I pity you but I must do my duty to you and have tried to do it so far. I read in your mind that you have been trying to teach that lady that was with you and who is paying you for herself and you are intending to pay me for yourself. Now do you not see this is wrong to begin with? You know if by teaching her the little you understand has hindered her as it has no doubt from learning it correctly from the right source, that you have broken a moral law and have not done as you would be done by? I hope you see this even now, better late than never, and also realize the terrible effect of the falsehoods poured into your mind is producing, for if Truth heals and saves as we know it does, error is taking the opposite ground in its effects unless you are enough of a Christian to be a law to yourself of right that none can weaken or destroy."

When Miss Goodwin wrote in reply that she had made no effort to teach her friend, Miss Poyen, and cherished no such intention, Mrs. Eddy wrote back, "I am sometimes astonished at what I do myself, but this must comfort you and reconcile me to all these terrible risks I take in losing the friendship of those I love, that I have always found it come out right and work for the good of us all. . . . He leadeth me, but I know not whither until I see what has been gained, and the crown comes after the cross. I think it was a thought latent in the unconscious mind, and I only outlined it. Perhaps I did not get it precisely as it would have been after germination; but this I know: what I did get will certainly do us all good in some way. You know the prophets of old 'went up in a cloud;' we rise through the mists of the senses into the spiritual atmosphere of Soul, and 'no night is there.'"

My own experience with our Leader, oft repeated, illustrates this same point. Once she asked me a question and I replied by quoting a passage from Scripture. I knew I had quoted it correctly and yet she proceeded to give me a strong rebuke for having quoted it incorrectly! My impulse was to protest that I had quoted it accurately, and that she had not heard me aright, but spiritual insight saved the day. It enabled me to see in an instant that through my answer to her question, her thought was directed to me, and she perceived something in my thought that did need a rebuke, which she proceeded to give me. In taking it without a murmur I was able to derive the benefit from it, which I might have lost had I attempted to convince her that she was wrong.

James F. Gilman, after he had had many experiences of this nature with our Leader in painting the pictures for Christ and Christmas, declared, "The value of a spiritual rebuke I have learned lies not in the literal reasonableness of it, or in the one from whom it seems to come, but rather in our acceptance of its claims upon our humble consideration. We shall not be subject to resentment or the claims of humiliation when we can see it the friend that it is. Then the larger sense of the Christ is found in the understanding of the omnipotence of Love."

Mrs. Eddy's attention was called to the Directors at this time, and she detected the error that was arguing to them that now the edifice was finished, they were perfectly competent to run things. This error would have, if possible, relegated Mrs. Eddy to a position of Pastor Emeritus, rather than the active Leader of the Cause. For this error the Directors needed to be rebuked. Yet the value of the rebuke might have been lost had

the Directors been able to declare that it was entirely unfounded. So Mrs. Eddy took care of this point in her N.B.

After Mrs. Eddy rebuked me for misquoting the Bible, had I complained that I did quote it correctly, but that she did not hear me correctly, she might have said, "But the rebuke goes just the same." She would not have taken her valuable time to give me such a rebuke merely because I misquoted a few words from the Bible. The fact was, that when her attention was drawn to my thought, she detected error that needed to be wiped out, and she proceeded to help me to do so.

If she had not sent the rebuke to the Directors without the N.B., they could have said that the rebuke was void, because she was complaining that they had not done something which they had; but the hand of God was in it. Her attention might not have been called to the Directors, if she had not felt that they failed to consult her when they should have. When her thought did consider them and she rebuked them, the rebuke was needed. God saw that it was needed, even though, as Mr. Gilman declared, there was no literal reasonableness to it. Her letter was not really the result of the fact that they had failed to consult her in regard to the program for the church service, but the result of her mental investigation. So her rebuke was not justified because of something the Directors had failed to do, but because of what her spiritual sense detected when her attention was drawn to them. them.

This letter is a fine example of the wonderful ability of our Leader to detect hidden error and to rebuke it, even though she baffled material sense and mortal mind because of the way she did it. An incident took place in 1906 at which my wife was a witness, is another illustration. Mrs. Eddy told Caroline Foss to get down on her knees and confess to her that she had lied. Miss Foss was utterly bewildered by this sudden demand and started to protest, "But, Mother --." Mrs. Eddy repeated her demand. Finally after some of the students in the room behind Mrs. Eddy motioned to her to do as she was told, she got down on her knees and said, "Mother, if I have lied, I am sorry." Where was there any literal reasonableness in this incident, when Miss Foss was utterly unconscious of having done anything to warrant such a rebuke? Yet one who would hold it against our Leader, as proof that she was unjust at times and controlled by her human imagination, would show that he doubted her mission on earth, and failed to recognize her entire motivation.

God was governing our Leader in all that she said and did, even if she baffled material sense and drove mortal mind mad. True, there was no human reasonableness about much that our Leader did in relation to error. It is a question whether she herself could always give a reasonable explanation for these experiences; but when one reaches the point where he makes his mental blackboard a blank for God to write upon, he learns to have such trust in what God writes upon it, that he takes it on faith and seeks no human explanation.

Mrs. Eddy had reached the point where what was written on her blackboard was infallible because God had charge of it. He alone wrote on it and she knew it. Hence when she read upon it that Miss Foss had lied, she asked no human explanation. She merely took the right steps to rebuke the error. It did not matter to her if human sense protested, and complained, and declared that she was wrong; she had such faith in God that she trusted what He wrote

on her blackboard, no matter how much the human mind protested.

One who has the right to concept of our Leader will see that in God's sight Miss Foss had lied in that she functioned under mortal mind, and God, through our Leader, knew it. All mortal mind and material sense is a lie, and the one who follows it and believes that he lives in it, is living a constant lie. Those who saw Mrs. Eddy as an old lady who acted in a very unreasonable manner at times, were lying. Mrs. Eddy was the highest representative of the Christ on earth, and she knew this, even if at times her most faithful students permitted themselves to be blinded to this fact. Future generations will acknowledge this and gain some marvelous insight into the workings of God through His faithful witness. At times she sought to meet this error of a false concept of her, by asking students if she was not the Leader and if she was not perfect. Once she directed Dr. Alfred Baker to take up the argument, "Mother cannot be made to believe that she is a person of this world."

It is a precious and wonderful thing to see a child with such trust in its parents that it accepts all that they do without question, even though it has not the slightest understanding of what they are doing. Mrs. Eddy's trust in God was like that, and she yearned to have students put the same unreserved trust in her. When she took steps in regard to John B. Willis' editorial in the Sentinel of Sept. 23, 1905, steps which the students could not comprehend, she wrote to Archibald McLellan that it was not requisite to have her article in regard to it explanatory. Why? "Because in the words of Jesus, 'Why do ye not understand my speech? Even because ye cannot hear my word.' A little child does not understand the sayings or doings of his mother; hence my positive position on this point and the good that will result from it, or the evil that would follow the opposite course. The student is no more capable of explaining my sayings and my life than the student in the first two rules of arithmetic is of explaining or commenting on problems in Euclid."

If an airplane spotter in time of war should hear a plane through the sensitive mechanical ears set up for this use, the men nearby might ask what he heard. He might reply that all he knew was that he heard something. They might scoff and say, "Oh, you just think you hear something, because we cannot see a thing." But the spotter has such faith in his detector that he continues to declare that there is something approaching. Mrs. Eddy had such faith in her spiritual sense that, had the whole world tried to tell her that she was mistaken, when for instance she thought she detected an error, she would have stood by what she believed God was telling her. Was she not continually scoffed at because she denied material sense and trusted God? If Caroline Foss had been sick, Mrs. Eddy would have vigorously declared that God told her that that was a lie and that in reality she was well, notwithstanding the testimony of the deceitful senses. In like manner Mrs. Eddy was able to affirm that a lying error was lurking in Miss Foss' consciousness, when material sense denied it, and tried to assert that everything was all right. In this way she taught her students to deny human harmony as well as discord.

All of these experiences in our Leader's life can be understood on the basis of her own words on page 571 of Science and Health, "Who is telling mankind of the foe in ambush? Is the informer one who sees the foe? If so, listen and be wise."

Mrs Eddy did not judge error by actions, but by thought. She did not rely on material sense, but spiritual sense; she had faith to believe that the testimony of spiritual sense was infallibly right, just as the testimony of material sense was consistently wrong. When a manifestation came to her that for some reason caused her attention to be directed toward an individual, she could look into thought as easily as we can look to the bottom of a quiet spring.

Mrs. Eddy had many lessons to teach the students, that had to be taught by inculcating an absolute faith in her and a blind obedience to her commands. The first lessons she taught was the denial of the testimony of the material senses; but there was a far deeper lesson waiting for them when they were ready for it, and that was, the denial of the false sense of mind that is back of the senses, the mind that she saw claimed to be the entire motivation and impulsion of mortal man. She knew what an egregious lie it was for mortal mind to claim an existence for man apart from God, and when she taught the students to deny this lie, she was showing them the process of how to get rid of mortal mind, by breaking its backbone.

A dentist may fill a decaying tooth several times, but finally the nerve must be killed, and the tooth extracted. The nerve of matter is mortal mind. The denial of the testimony of the senses is among the first lessons of Christian Science, and, although it seems a difficult thing to do, yet students gain an ability to do this with conviction. In this way the discords of matter are healed. Man can never win his salvation, however, unless he progresses to the point where he kills the nerve of matter, or mortal mind.

When Mrs. Eddy ordered Miss Foss to confess that she had lied, she was not referring to what moral mind calls lies. It went far deeper than that. She was referring to mortal mind itself, and the lie it tells when it asserts that man can exist apart from God. If Miss Foss had been sick and Mrs. Eddy had told her to deny such evidence, Miss Foss would have called that scientific; but Mrs. Eddy was leading her higher, from the denial of discord to the denial of mortal mind itself, which is a step necessary in order to break the claim of power in this "strong man."

It is an advanced step when a student reaches the point where he is ready to deny causation in falsity, since it means denying mortal mind even when it appears to be harmless and agreeable. A man might declare that he was a miner, when he was merely washing out surface gold in the process called placer mining. Many students believe themselves to be Christian Scientists when they go no deeper in their denial of error than the common beliefs of discord. A man is a miner when he understands geology enough to detect the presence of gold when it is mixed with rock, when he labors in the earth to dig out the ore, and when he understands metallurgy enough to extract the gold from the ore. Mrs. Eddy was giving Miss Foss a lesson in what it meant to be a real Christian Scientist -- not just a surface miner -- when the latter probably thought she knew a great deal about mining because she understood placer mining. Mrs. Eddy saw that she was ready for a taste of real Christian Science, that which penetrates to the depths of this false claim that to God is a lie throughout, even when mortal thought cannot comprehend this. A right understanding of this episode, which was so baffling to Miss Foss as well as my wife, would have revealed the most

valuable lesson Mrs. Eddy could have given a student.

We feel sure that after the Directors received this letter of Dec. 23, they were more loyal to their Leader than ever before, and more ready to silence the suggestion that it was not still necessary to consult her on every matter that came up. She saw better than they what a vitally important thing it was, to start everything in The Mother Church rightly, since it was going to be the pattern for the ages. Today we see the wonder and importance of this right start, since it has remained the pattern and always will. It was a wonderful thing to start an entirely new conception of a church service, and to have it so correct according to God's plan that it has remained the standard.

When one studies Mrs. Eddy's experience, he learns how meticulous she was with whatever was to be presented to the public, and sees what a remarkable demonstration the first services in The Mother Church were. It was essential for the Directors to consult her, and not even cherish a suggestion that they had the ability to look out for things apart from her demonstration.

Why did Mrs. Eddy say that only the Sunday School would be held in the new Church Dec. 30? In this way she would give the public that which would indicate the evolution from the old idea of service to the new. It would be shown that there was nothing about the old that Mrs. Eddy condemned. She merely cast it aside because it had proved inadequate and so she had outgrown it.

Concord, N.H.
January 1, 1895

Dear Student:

I forgot to say I shall be able to inform you tomorrow who will read my Sermon on dedication day. Don't delay circulars. Print, Sermon by etc. -- will be read. Also have children "Busy Bees" seated in the front pews. They will wear badges simply "Mother's Room." I have named them in my Sermon.

Do not let the constant dropping change your true sense of "Mother."

N.B. To arrange rightly and get the best reader is difficult, so it is best not to name who shall read on Sunday the Scriptures or S. & H.

M. B. E.

This letter is important, since it furnishes the proof that it was Mrs. Eddy herself who selected the one who read her sermon on dedication day. The individual chosen was Mrs. Bemis, a very fine elocutionist, whose delivery was so studied and professional that many students and attendants at the services were keenly disappointed. I can recall that I was anticipating a most inspired communication from our Leader on this day of days; but what

Mrs. Bemis read sounded stilted and stereotyped. The amazing thing was, that when I finally obtained a copy of the sermon to read and study for myself, it seemed impossible to believe that it was the same one Mrs. Bemis had read, so inspired did it sound!

It is a rule in Science that the man or woman best fitted to take his or her place in the pulpit, is not necessarily the one who is the most highly trained reader. If one demonstrates as he should, that brings with it the ability to read correctly, as well as to convey through that reading the healing power of Spirit. No human training or education can match such powerful reading.

If this be true, why should readers take elocution lessons? Why should members try to select from their midst readers who are well educated, and who will make a good appearance before the public? The answer is that these minor matters receive scant attention by a membership that has enough demonstration to bring out excellence in reading through metaphysical means. It is only when demonstration is lacking that it becomes necessary to consider the education and appearance of the candidate, as being the essential qualifications. Under such circumstances elocution lessons may be helpful.

There have been many students since that memorable day who have wondered why Mrs. Eddy selected Mrs. Bemis to read her address. The question is whether she made a mistake in hearing God's direction. Yet God often works in mysterious ways -- mysterious to human sense. It is possible that God selected this occasion to establish a lesson for the church which would endure for all time, namely, that with the finest kind of excellence in skill, education, technique and elocution, no reader or speaker can bring forth scientific results, who lacks the spiritual thought or understanding that links his performance to divine Mind. Mrs. Bemis' fiasco should teach for all time that the thought back of reading is the vital and important thing, since all reading is impressive and helpful according to the understanding of the reader. The greater his understanding, the more power the reading carries with it.

Mrs. Eddy never reflected a greater wisdom than in the selection of Mrs. Bemis, so that her students might have the experience of hearing the magnificent message read by one who knew how to read it as perfectly as possible through human skill, and discovering how little it meant spiritually under such circumstances. The students were not robbed in learning this lesson, since they had the message to read and study for themselves, and could learn how full of meat and drink -- Truth and Love -- it was.

In this simple act Mrs. Eddy set the standard as to what students should look for in readers. She wished candidates selected not because they had ability along lines of outward technique of reading, but because they were animated by a spiritual understanding which carries a healing thought. In what wiser and more striking way could Mrs. Eddy have set forth at the very outset of the establishment of the Lesson-Sermon in place of personal preaching in her Church, what the result would be, if the members should forget the importance of the scientific thinking that should accompany all reading and speaking in the services? Had she attempted to teach the lesson by using what another had written, the lesson would not have been as noticeable. She had to take something she herself had written, which

contained the Spirit of God, in order to make the lesson so striking that it could not be mistaken.

Students are required to learn this same lesson in connection with food. When one eats from the standpoint that what he has eaten is a product of earth and was raised by man's patience and skill, he loses sight of the fact that every good gift and every perfect gift cometh down from the Father of lights. The food may appear to come from beneath, but in reality it comes from above. When Jesus fed the five thousand, he demonstrated that the earth never created food. Just as the ventriloquist's dummy is used to deceive people into thinking that it is the source of the former's voice, so mortal mind uses the land and sea to deceive mortals into believing that these are the sources of bread and fish.

The food that we eat every day is manna from heaven as truly as was the food that sustained the Children of Israel in the wilderness. The fact that they picked it up off the ground, whereas we grow ours from seed, does not alter the fact that all food comes from Mind.

Mrs. Eddy's message was manna from heaven that carried the spirit of healing; but because it was appropriated by mortal thought, it appeared to come from the ground of a trained mortal intelligence, and so carried scant spiritual uplift or healing. Even though Mrs. Eddy made the demonstration to receive it from heaven, the good was almost lost because it was appropriated by mortal mind.

The food that sustained the Children of Israel came down from heaven. In Deuteronomy 8 we have a warning that in the process of time the temptation would come to believe that food came as the result of mortal man's skill and intelligence, rather than the demonstration of God's giving. So it becomes necessary to state that it is not material food that sustains man's life, but the thought back of it, the Mind of God that accompanies it. It is the task of the student of Christian Science to learn to receive the Spirit of God through every human channel, since only in that way will he become a perpetual recipient of God's constant blessings, which bring to man all that he needs to sustain him.

The Children of Israel admitted that the food they gathered and called manna, was a vehicle which carried the Mind of God. Today we must extend this admission to cover everything. When the Lesson-Sermon is read on Sunday, we must realize that it carries to its listeners the Spirit of God. Otherwise it cannot be called a Sermon, even though it is read from the Bible and Science and Health. Even Mrs. Eddy's magnificent address did not carry the inspiration she put into it, when Mrs. Bemis read it, because the Mind of God was shut out by the material thought that she embodied.

Another query raised by the letter in question is, what did Mrs. Eddy mean by the statement, "Do not let the constant dropping change your true sense of 'Mother'?" What connection did this admonition have with the fact that the "Busy Bees" were to wear badges marked "Mother's Room?"

By "dropping" Mrs. Eddy must have meant the constant temptation to let one's thought drop, which accompanies the necessity for material activity in connection with the organization. This temptation would be especially active at this time. The dedication of such a splendid edifice, the thrill of

achievement, the plaudits of the world, would all conspire to cause the Directors to be off guard and to let thought drop, just when the need to hold it to the highest peak of spiritual perception and demonstration was present.

The human sense of mother carries with it malpractice, and at times Mrs. Eddy felt this from certain students. Calvin Hill has confessed to the writer that he, having lost his mother according to the flesh, adopted Mrs. Eddy as his foster mother, even though she told him plainly that at times when her thought was sensitive, she felt this human sense of her held by him. Ordinarily the loving thought back of this malpractice would tend to neutralize any discord coming from it, but when her thought was not quite high enough, and he was harboring error, she felt the malpractice in his conception and told him so, -- the human mind holding her in a human sense, when she was trying to free herself from its grasp.

If a caterpillar had a husband, and he could see her preparing to enter alone into the silence and stillness of the cocoon, in order to be transformed into a beautiful butterfly, he might try to keep her from fulfilling that destiny. This illustrates the malpractice Mrs. Eddy felt. The desire for his own comfort and happiness would selfishly cause the caterpillar's husband to try to keep his wife in the caterpillar stage, when it was her destiny soon to become a butterfly.

It is thus that mortals hold one another. Even the suggestion of any transformation or change in their established relation one with another seems like an error. Yet it is malpractice for one to take a stand either outwardly or mentally against the destiny of another.

The disciples had to be severely rebuked when they took a stand against the Master's destiny. When he told them, in Matt. 16, that he was to be killed, Peter said, "This shall not be unto thee." Jesus' rebuke was, "Get thee behind me, Satan: thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men." He recognized the action of the human mind trying to interfere with the destiny that God had for him.

Thus for Mr. Hill to hold Mrs. Eddy in this human relationship, when she was working to free herself from all earthly relationships, was malpractice for which he had to be rebuked, although it was an innocent malpractice.

A great deal of the work that the students at Pleasant View were called upon to do, was to help their Leader to realize her freedom from the strong hold that human affection and human relationships claimed to have upon her, in holding her back from making her demonstration of freedom.

Jesus demanded of his disciples that they loose Lazarus and let him go. The Master had made the demonstration of Life for him, and they had to take the next step, namely, to loose him from the claim of malpractice holding Lazarus in death. Mortals hold each other in a sense of material life; but when one dies, they hold such a one just as strongly and tenaciously in a sense of death. Animal magnetism operates in two ways. Sympathetically it attempts to hold a mortal in this false sense of life, and then attempts to drive him out of this false sense into another sense that is equally false.

The Directors represented the leading thought. Therefore what they thought about "Mother" would influence many other students, even the "Busy Bees" — those children who had done so nobly in helping to raise money towards "Mother's Room."

When a student has reached the point where spiritual progress is his one concern and desire, and his life is consistent in conforming to this desire, part of his effort must be a protection, lest others attempt, through a human estimate of what is right for him, to interfere with his divine destiny. This describes our Leader's experience, and explains in part why she warned the students against a change in their true sense of "Mother."

When the students and the Directors were faithful at each service in working for the health and harmony of those who were present, this would help to bring out a spiritual sense in the congregation, which would result in a wonderful uplift, and make the service a great blessing to all. The Directors were supposed to be the most faithful and consistent mental workers among the students at that time. When you attended the services and saw them present, you could depend upon them to be working for all. It was their task and they performed it faithfully.

It can be seen, therefore, why Mrs. Eddy felt it necessary to start with those who could be relied upon to do the mental work, to be sure that in this work they held a right sense of Mother, since that would help to disseminate that right sense throughout the whole congregation. Contrariwise if their thought became confused and disturbed, and they worked for the services from that standpoint, it would tend to spread a feeling of disturbance throughout the entire congregation.

Those upon whom that responsibility falls of working and praying mentally for others, should never fancy that they are ready to do such work in whatever mental state they find themselves at the moment. They must resolve before doing such work, to rise to that altitude of mind in which they can do it scientifically. It is far better for a practitioner not to treat a patient, than to do it as a gesture, when his thought is so confused and disturbed that he cannot reflect any real spiritual light. The rule is, if you have no light, do not attempt to give it out, because in reality you are giving out darkness. A practitioner may be tempted to feel that, because a patient wants a treatment everyday, he should give it, even when he has not made the proper preparation to spiritualize his thought, so that he has something truly spiritual to give the patient. Treatment that is not given from a spiritual standpoint is wasted effort.

Thus Mrs. Eddy knew that in the excitement of the dedication and the pressure to finish the edifice on time, there would be a temptation to the students to drop their spiritual sense, and to take on a material sense of Mother. She felt as great a responsibility in the mental realm for the success of the church and its services, as the Directors felt in the material realm. What they carried materially, she carried mentally. Thus their correct mental attitude toward her as Mother would be a great help to her, whereas a wrong sense would act as a deterrent in her demonstration.

Part of the value of the lesson we learn from this today is, that when we are cumbered with material work in the organization, we must watch lest we be robbed of our conception of the importance of the spiritual work. We must

keep alert lest like Job, we become "full of matter," and the super-abundance of the effects of demonstration crowd out the Christ, Spirit, which is the source of all good and the only Guide.

Today the same temptation exists, namely, lest students, under the pressure of the material side of our organization, lose the right sense of our Leader. This is one lesson to be found in this letter; and we have as much right to declare this, as we would to turn to some letter of St. Paul's in the Bible, and to glean from it a vital spiritual lesson applicable for all time.

Mrs. Eddy can be heard saying today, "Do not let the necessity for human activity in my church cause you to let your thought drop, so that you lose the right idea and understanding of your Leader, since thereby you may lose your spiritual light."

Those who retain a true sense of "Mother" today, realize that she is still leading the Cause as the Mother Emeritus. If they have a right sense toward her, they will realize that the change from one room to another, which mortals call death, has had no affect upon her leadership of her Cause. If the time comes when the president of a business has an office built, where he cannot be seen by the employees, in no way does that mean that he has ceased to direct the business. Mrs. Eddy is still running her Cause, whether we see her or not. If she was the Mother Emeritus when she was with us, then she certainly is forever the Mother Emeritus; whereas if one had a human sense of her when she was here, when that was gone what would he have left? Nothing. Mrs. Eddy as the Mother Emeritus is an idea of God, and that could never die, or be lost. It is the spiritual idea that governed the Cause in 1895 and is still present to govern it.

Pleasant View
Concord, N. H.
Jan. 13, 1895

Dear Student:

The Judge you write is your candidate so you can appoint him to read S. & H. and his wife, or Mrs. Gragg, or Miss Daphne Knapp, or any other woman that is a better reader and attends your church, to read the Bible till we get permanent readers just for this office.

With love,
M. B. Eddy

It was not to be expected that at this time the qualifications for good readers should be clearly recognized, since the students were delving into the realm of the unknown. So Mrs. Eddy suggests that they appoint someone tentatively, until the demonstration be made.

When I went to Chicago during the teachers' association in the 90's, I found that churches were testing candidates for the readership by having them read experimentally; then the best ones were chosen. No one was taken on faith. This showed that these churches had not arrived at the place where the members felt that they could demonstrate with a sure touch. The wise metaphysician knows that there are other qualifications besides being able to read acceptably for one Sunday; but where there is little or no access to divine wisdom, it would appear to be a humanly intelligent process to find out how an individual reads before you appoint him. When the demonstrating ability becomes firmer and surer, then God is the One who selects the readers.

When I saw our Leader at her desk receive and then discard a list of candidates for the readership of The Mother Church, and do it so quickly, that it would appear as if she gave no consideration to any single name, saying, "Entirely unsuitable," I was forced to deduce that she sensed that not one name had been chosen by demonstration. When demonstration was finally employed, one of the names on this very list she discarded, might be chosen; yet the entire selection of the Directors had to be repudiated before that could be done, and a new start made, where no human effort was put forth to think of a suitable person, so that God could name His choice.

This letter from our Leader implies that it was permissible to try out candidates, pending the appointment of the right ones. Yet we know that the only right method in her eyes was the demonstrating one; but when students have scant confidence in their demonstrating ability, and feel that they could sit a week waiting for God to tell them whom to appoint, without results, some method has to be used to replace that lack, until demonstration is proved to be the only practical method.

For many years I have declared that, if I should ever need to call on another student for help, I would make the demonstration to know that God would raise up the right one for me to turn to; and that no matter how far advanced spiritually that one might be, in the position of representing God to me he would be the perfect manifestation of God's power, wisdom and love. I would know that nothing could prevent him from fulfilling this important place in his relation to me and so meeting my need. Practitioners and patients who know enough to do so, should always realize that the former represent God to the latter, since the former are entering into the secret place of the Most High, and bringing the wisdom and love of God to the relief of the ignorance of the latter. The results of this will always carry a healing effect.

The wise patient, however, will always look forward to the time when he can depend on God directly, and dispense with the practitioner entirely. It is legitimate, however, before this time arrives, for him to appeal to the practitioner as God's representative.

In like manner, it was a legitimate step for the Directors to depend upon Mrs. Eddy as the one they could trust to demonstrate God's selection of readers, but they must do it always bearing in mind that they must eventually make the demonstration to go to God directly for each selection.

The question comes up whether at this point the Directors were fully aware that even Mrs. Eddy could always go to God to determine what His choice

was. In this short note we can sense that she was testing them, wanting them to feel their own inadequacy to make the selection, hoping that they would perceive the possibility of their doing it only with God's help, and hence would work for that end. Meanwhile she wanted them to trust her with this task.

There were three points that she wanted fulfilled. First, she hoped to prove to them their own inability to make this or any other selection with the unaided human mind. Second, she sought to prove to them her ability to make selections unerringly, since in the future they were to send her lists of candidates for office. Therefore, she wanted a voluntary turning to her on their part, as being fully adequate to determine God's selection. Finally she desired them to realize the possibility of their making the demonstration themselves in the future, even though they could not always do it at that time. She knew that if they perceived this possibility and necessity, they would work for it, and this very attitude would make it a possibility.

Pleasant View
Concord, N.H.
Jan. 13, 1895

My dear Student:

I have always guarded that you so kindly, wisely, named in all other churches. Strange to say, this writing or typing the matter read without guarding it the Dr. proposed, and says the students told him so to do. Now I see it was from M.A.M. even as other plans. But the dear Father never lets me even amidst my Babel let a mistake go uncorrected. Do this correction as I have in the Rule I herewith enclose. I am only wanting time to have a Church Manual written and published to answer all questions. I hope to soon. Tell questioners to keep on as now till instructed otherwise by me.

With love,
Mary B. Eddy

In the beginning the students found it difficult to read citations from the Bible and Science and Health in such a way that it would sound like a continuous narrative. So it is understandable why they wanted to write out the material in the form of a continuous manuscript.

One notable thing about our Leader was the wise way in which she safeguarded the Cause, lest error creep in. She perceived that readers might become careless in their copying of Science and Health, and such copies get into circulation. In this way wrong conceptions might be spread abroad.

This incident shows that our Leader did not wait for error to manifest itself, before she took steps to correct it. She knew that misconceptions, when they once get out, are difficult to correct. So she took wise and strenuous means to prevent the possibility of erroneous notions getting into

public thought in regard to Christian Science.

It is truly amazing how the safety of our Cause has been maintained through the alert work of Committees on Publication all over the world. The result is that when we make the effort to interest anyone in Christian Science, there is not as much foolish prejudice to break through, as there might have been, had not Mrs. Eddy set the pace for such committees by being instant in correcting, neutralizing and opposing all lies that appeared in print, since lies are all that could ever influence the public against our religion. The truth about Christian Science could not fail to impress any honest thought; but a wall of lies is a difficult thing to break through.

Then she speaks of her Babel, but says that even in the midst of it, the dear Father never permitted her to let a mistake go uncorrected. If you were present to observe the Babel in an army camp, that attends the period when the soldiers get up in the morning, you would know that in spite of the apparent confusion, those in charge never permit one mistake of any kind to go uncorrected. The soldiers, knowing this, are alert to have everything shipshape in order that it may pass inspection. It is possible that a recruit might feel at first, that in such confusion he should be excused if he makes a mistake, but he soon finds that perfection is required of him at all times.

One might believe that in Mrs. Eddy's experience, or Babel, as she calls it, there might be some excuse or leeway for a slight error. She was under a tremendous pressure of animal magnetism a great part of the time; she was subject to demands from students and from the organization; she had all the details of the work to keep track of, the proof sheets of the periodicals to examine each week and month. Yet she says that in the midst of it all, God will not permit her to let one mistake go uncorrected.

Surely it was reasonable for students to believe, that at least for a time they would be permitted to copy the material read, until ways were provided by which they could turn to each selection rapidly and thus read the Lesson-Sermon smoothly; but Mrs. Eddy says this is a mistake which God will not permit to go uncorrected. On page 298 of Miscellaneous Writings, we find a long and helpful article that covers this point in detail.

Students felt that they could copy Science and Health in writing or typing without making a mistake, and they probably could if it were not for animal magnetism; but Mrs. Eddy had learned that this baneful influence claimed to take advantage of every opportunity to cause all sorts of difficulties -- so it would this one, if she did not safeguard it at the outset. She knew that it would seem a small point to others, but she expected them to accept it when she stated that it was God who required her to correct all mistakes.

Mrs. Eddy entered into a careful discussion of why it was wrong to copy her works and read from a manuscript, because she realized that there would be many students who would not believe that it was wrong. Furthermore she realized that she could not state the salient reason, but would have to leave it to future generations to grow to the point where they could understand it through their own demonstrations. Yet one can judge the importance of the explanation by the fact that she states it on page 299, and then repeats it on page 301 of Miscellaneous Writings.

Mrs. Eddy saw that for one to copy her textbook, and then read his copy was to leave her thought which she put back of the words, out of it; that, therefore, to read directly from the book would be the only way to bear in mind the fact, that her healing thought attends what is read. One might not believe that when he copies the textbook, in some curious way the copy becomes what he has written, so that his thought is back of it instead of the author's; but it does. In this way the thought of God which she put into it, would be replaced by the thought of man, and the realization that God wrote the book would wane.

It is important that a church reader realize that Science and Health came from God, and that in reading it, he is reading what God is saying to the world. Unless he does realize that it came from God through our Leader, the value of God as the origin of all truth, and of our Leader as the one who applied truth to the needs of humanity, will be lost.

She detected back of the scenes the working of error, that would seek to rule God out of the letter of Christian Science, and put the human mind in its place. In Science we are only channels of truth. Whatever lessens this realization must be avoided.

Mrs. Eddy had the ability to receive her revelation from God; she also reflected the wisdom that enabled her to use what God had given her, in the manner that would cause it to be the most effective agent for good in the world. Hence she had the right to refuse to allow her revelation to be used in a way that she could foresee might result in confusion, adulteration, and cause it to become a skeleton without a heart.

Error as the great red dragon was waiting for the opportunity to destroy Christian Science, and Mrs. Eddy did not propose to give it the slightest loophole. Even in this apparently minor manner, she saw its "purpose to kill the reformation begun and increasing through the instructions of 'Science and Health with Key to the Scriptures.'"

Mrs. Eddy made the demonstration to put healing into the textbook, and she was determined that error should not upset it. She wanted the world to be given the book, because that was where the healing was. If one cannot see how copying the words of the book and giving them out, would upset her demonstration, let him take it on faith until he has grown to understand. Science and Health not only sets forth metaphysics; it is a medicine chest, as well, not only giving the reader understanding, but healing. A sick man may not be in a frame of mind that enables him to grasp the meaning of what he is reading; yet he will be healed just the same. People must be instructed in this important fact, namely, that when they read Science and Health, they are not only instructed in the truth, but they are healed, as well.

When attendants at our Reading Rooms sell copies of this book, or practitioners recommend the purchase of it to patients, they should make it plain that the book is a healing agency in and of itself. Mrs. Eddy knew that her book had this property, and that copies from it would not necessarily have. She knew what it had cost her to make this gift to the world, a book that healed as well as instructed, and she was determined not to let her costly demonstration be broken up.

When it is realized that the spirit is the important thing in Christian Science, rather than the letter, and that this copying of her works threatened the spirit, one can understand why she made such an ado about it. A famous painter would not want the country flooded with exact copies of his paintings, if he knew that only his originals carried his inspiration. The copies might be accurate technically, but would lack the essential element which characterized his work and made it great.

Mrs. Eddy's sense of justice and right was highly developed. Science and Health was her book, given by God, and in this letter to the Directors she does not hesitate to claim her rights -- her privilege of saying how her book shall be used.

One cannot understand her life until he perceives this quality in her. In the Next Friends' Suit much was made of the fact that it was uncovered that she had not paid her taxes in full, as one would have expected the highest exponent of good on earth to do. She had the money to do so, and yet did not; but she paid what she felt was just and right, and the city did not press her for the unpaid balance.

This country belongs to its citizens, and the government of country, state and city functions solely for the benefit of the common citizen. When she found that prejudice against her teachings caused the city fathers to embrace to "mulct" her, when it came to taxes, she protested in the only way at her command, and that was to refuse to pay them in full. And her attitude is an example for her followers. Whereas they should be willing to do all that is right to support their country in every way, they should never sit back and submit to injustice without a protest, especially when that injustice is perpetuated by those who are our servants, and is a manifestation of prejudice against our religion.

The very prosperity of Concord can be traced to the fact that Mrs. Eddy lived there, and was the reason for thousands of persons visiting the city every year. She was full of public spirit, and spent her own money to have many city streets paved. In spite of all this, the city taxed her beyond what was just, and she was justified in what she did by way of protest, and standing on her rights as a citizen.

The same argument holds true in her organization. She wanted her followers always to support the Board of Directors, but she wanted the latter to be regarded as the servants of the Field, and not its masters. By her example she showed that it is not the part of a genuine Christian Scientist to sit back and tamely submit to injustice of any sort. She left her Cause to her followers, and she left them her example. To follow it means to support her Cause in every way, even to the point of protesting when any injustice is done in the name of might or right. It should never come to pass that her Cause represents anything less than the highest thought of the majority.

Concord, N.H.
January 15, 1895

To the Church of Christ, Scientist

Beloved Students:

Make broader your bounds for blessing the people. Have Friday evening meetings to benefit the people. Learn to forget what you should not remember, namely, self, and live for the good you do. Conduct your meetings by repeating and demonstrating practical Christian Science. Tell what this Science does for yourself, and will do for others. Speak from experience of its Founder — noting her self-sacrifice as the way in Christian Science. Be meek. Let your motto for this meeting be — Who shall be least, and servant, and Little children, love one another.

Affectionately yours,
Mary Baker Eddy

If it is true that animal magnetism must be detected and handled before demonstration of truth can shine forth, it follows that, when Mrs. Eddy called upon the Church to make broader her bounds for blessing the people, she was calling them to handle the animal magnetism which would claim to prevent such a goal from being attained.

The demonstration of healing in Science is simple and straightforward. It merely requires a clear consciousness of truth — the knowing that makes us free. This simple sense is not as successful as we would like to have it, however, because we do not sufficiently perceive the deterrent which must be removed.

Animal magnetism is the name Mrs. Eddy had given to cover the entire action of error. Specifically, it is a term that describes the action of mortal mind in its attempt to reverse or interfere with the demonstration of Truth. It is never aggressive of its own accord. When it appears to be so, it is really rising up to prevent its annihilation by Truth. The skillful metaphysician never approaches a problem without handling this deterrent.

When Jesus gave the parable of the devil that was cast out of a man, and that, when it found the house swept and garnished, returned with seven other devils, he indicated that the handling of animal magnetism relieves a case temporarily. If, however, when the error is cast out, one goes no further, the patient will be left in a sense of human harmony. This state is illustrated by seven devils, since it is error in its most dangerous form. It carries the temptation to believe that one can be comfortable and happy in hell, that one is safe separated in belief from God.

The only right motive for casting out error, is that the space may be filled with the Spirit of God. Had this man's house been filled with spiritual good, the devil would not have found it empty, and so could not have returned with his friends. In healing the sick, the danger is, that when he is relieved of the suffering and disease, the patient receives what

he wants humanly. He is, therefore, tempted to neglect the second step, which is placing himself under the government of God alone. It is a rule that after error has been cast out, one must fill the space with Truth and Love. When one does this, the healing is permanent and scientific, and there is no room left for error to return to.

What is the nature of the deterrent that must be cast out in every case? It is the suggestion that you have a problem that you cannot solve, that you have a patient that you cannot heal (when in reality you have not.) It is the claim that a falsity exists that can defy God, that must be destroyed through His power (when in reality it does not exist at all). It is the whisper that one becomes weary of right thinking after a period and must drop to a mortal level in order to be refreshed (which is an exact reversal of the fact).

These suggestions must be met with the truth. Nothing brings more refreshment than right thinking, when the false law is broken which claims that it is hard work to watch and pray, that we become weary in well doing, and that after a length of time we must stop, and rest in human thinking, — as if after communion with God, we must come down to have a visit with the devil!

Mrs. Eddy's call to a broader demonstration can be heeded and obeyed, only as we handle the animal magnetism which suggests that the influence of the right thinker can be limited, that students can be made so short-focused mentally, that they do not include the stranger — nay, the whole world — in their effort to reflect God. This letter is a demand to realize that our mind is God's Mind, and since Mind is unlimited, our reflection of that Mind is unlimited likewise. We must declare that we are rested and refreshed in doing this larger work, so that we rejoice constantly in it. Such work is the recognition of the fact that there is one Mind; that no other claim of mind exists; that no one expresses a belief in any other mind; that nobody has a human mind to acknowledge such a belief — something that is utterly foreign to the Mind which is God.

Our Wednesday meetings teach us how to broaden our use of Science, and to share it with the world. Those who testify should always consider how their testimony is going to sound to the stranger. One should not talk over the head of the stranger, nor use the terminology of Science, that is like a foreign language to one who does not understand it. He must watch lest he say that which will cause people to chemicalize. Testimonies that do the most good are those that are sincere, simple and convincing. They are given in the language the stranger will understand. The healings that are set forth should be clear-cut and of value, since they represent the first proof that the stranger accepts of the truth of Christian Science. Having accepted its truth, he is then ready to learn of its doctrine, and see that it is true because it comes from God.

It is necessary to remember that Mrs. Eddy once said of these testimonies, "It is not wise to tell your methods of destroying animal magnetism. It is a mistake to give your methods in a Wednesday evening meeting, saying 'I realized this and that.'"

When one says in his testimony, "I realized the truth and the patient was healed," or "I realized this or that and was healed," it tends to

belittle the healing work in the eyes of the stranger, and does not foster that reverence and respect with which he should approach Christian Science. It is always God who does the healing in Science, if it is done scientifically, and this fact should be stressed above everything else in testimonies. If one feels guided to state that he realized some specific truth, he should indicate that this brought him into tune with God, so that the power of God flowed through him and did the healing. The stranger is not interested in methods. He wants proof. He wants to know that God is ready to heal him when he turns to Him rightly.

As one broadens his bounds for blessing others as Mrs. Eddy directs, he benefits the people and learns to forget self. His work becomes truly effective. If, when he would share his good with others at these meetings, the error of fear keeps him from speaking, he may know that he is remembering self. He is wondering whether he will forget, or whether he will be criticized for what he says, or the way he says it. He listens to the suggestion that what he has to say is of no value. All this is the result of a consciousness of self. The remedy is to forget self, and the moment one does, he becomes a channel for God to speak through. Then what he says is inspiring, helpful and meets the need.

Mrs. Eddy's next admonition is to conduct the meetings "by repeating and demonstrating practical Christian Science." Evidently telling what this Science does for oneself and will do for others, as she writes, will not fulfill her conception unless one demonstrates. On page 1 of Science and Health she writes, "I speak from experience." Here we learn from her own pen that nothing she wrote was merely theoretical. She demonstrated Christian Science, and then wrote and spoke from experience. This gave her utterances the authority of her own practice and proof. This is why one may read her writings and find himself healed; or may learn from them the scientific method of healing.

When students wrote articles on Christian Science based largely on an intellectual comprehension, rather their own demonstration of the subject, Mrs. Eddy was quick to detect and to rebuke such efforts. To her the letter was nothing without the Spirit, and the Spirit was supplied wholly through one's own successful demonstration. On March 19, 1888 she wrote to Mary Philbrick, "It sounds to me strangely when I listen, to hear the material or technical explanation of that which is redolent of life, and must come into our experience to be demonstrated."

When in 1905 she rebuked publically John B. Willis' editorial, "Watching versus Watching Out" (See Miscellany, page 232), she recognized that Mr. Willis had written it from the standpoint of his intellectual comprehension of the letter of Christian Science, rather than from his own experience in successfully putting it into practice. To her, mere theory was not Christian Science. Likewise she would rebuke a testimony given in a Wednesday meeting that was theoretical, and not the fruit of "demonstrating practical Christian Science."

In this letter she writes, ". . . live for the good you do." Once she said, "God's law is life-giving and life-sustaining eternally. Doing good and thinking good sustains life." The deduction from this statement is, that as long as we watch to see that we are useful to God and man on earth in a

constructive way, we may expect the demonstration of God's reflection to sustain our human sense of life. If we become sick and recognize the sickness as a temptation to rob us of our usefulness, we must meet it from that standpoint, so that we are able to continue our work in spite of the sickness; then we will soon be free. We will have thwarted the devil. Therefore, if we wish to continue to live, we must watch that no form of animal magnetism, -- confusion, unhappiness, sickness or material prosperity, -- keeps us from doing our work for God. Then we will live by reason of the good we do.

"Conduct your meetings by . . . demonstrating practical Christian Science." Telling what this Science does for oneself and will do for others, will not fulfill this demand. One must outgrow the conception of attending services merely for the good one can receive. He must work mentally during the services, in order that the cloud of falsity and mesmerism, which comes in with the stranger, may be lifted. Then the latter will be able to partake of the feast which is prepared for him, which he cannot do unless this demonstration is made for him. The stranger comes more or less under the influence of mortal belief, so that the good things that are said will not take root, unless he is freed to a degree from this influence.

The lazy human mind always tries to find the demonstration of another to lean on. It loves to eat the cake another has gone to the trouble to prepare. "Demonstrating practical Christian Science" in our meetings and lectures is not eating cake, however. It is making it for others to eat.

Our testimonial meetings are a free clinic, where we invite the stranger to come and to partake of our healing atmosphere free of charge. In these meetings we tell of the healing that Christian Science has performed, and at the same time give the stranger a sample of the healing. We really say to him, "Here you may learn of the miracles Truth is performing on earth today. Here you may also experience a foretaste of that healing, which you will receive if you are receptive."

The editor of the Journal used this letter by our Leader as the basis of his editorial in the April, 1895, issue. Yet he omitted the three sentences in the body of the letter, the last one which reads, "'Speak from experience of its Founder -- noting her self-sacrifice as the way in Christian Science."

This omission was an instance of the claim of animal magnetism, that would separate the revelation from the Revelator. Mrs. Eddy not only discovered and founded Christian Science, but she was the only correct demonstrator of her teachings. If one cannot understand her life, -- if he fails to comprehend how she took her own revelation and utilized it correctly, -- he will not be able to demonstrate it rightly.

Jesus taught that unless he was brought into his teachings, and his method of demonstration kept before thought, his followers would not be able to demonstrate successfully. Their efforts must be done in his name. Only as they demonstrated as he did, would they succeed. In like manner Mrs. Eddy restored his truth to the world, and through her own demonstration, she embodied it. Hence her understanding of it was not an intellectual comprehension, that passes for understanding with so many students. The truth had actually entered into her consciousness and possessed her, so that whatever she said or did, was from the basis of Christian Science.

The editor's omission of this salient point in Mrs. Eddy's letter, reminds the historian that most of the shipwrecks that occurred in her time sprang from an unwillingness to include her in the effort to understand and demonstrate Science. When she insisted on being included in the picture, one might accuse her of a fear that she might be moved out of her position of leadership; but she also knew that it was part of man's salvation to know how to demonstrate, and in order to do so, he must follow one who knew how to do it correctly. For this reason, those who fancied that they understood Christian Science, and yet held the Leader as being incorrect or lacking in her own demonstration of it, were doomed to failure.

It was always a sad thing when a student judged her from a human standpoint, since she lived a life that defied any comprehension from this point of view. Such a student might appear to be loyal, since he might not voice what he was really thinking about the Leader. He would declare to all that Mrs. Eddy was a remarkable and wonderful woman. Yet in his heart he believed that she did not live consistently with her teachings.

What one thinks is always more important than what one says. In fact, whatever one says is permeated with what one thinks. Even though a student were unwilling to say anything disparaging against his Leader, or voice any criticism, yet if such criticism be in his thought, it inoculates what he says, so that the effect on others would be to cause them to doubt the Science of Mrs. Eddy's own life.

Through the years there were many things that God required her to do, that she would not have done otherwise. It was her implicit obedience to God that caused her to do them. In fact it was a cross to have to do them.

Mrs. Eddy laid the obligation upon every student to study her life and to strive to understand it, — just as they do the Bible and Science and Health, — when she placed upon them the obligation to speak of her in the meetings, and to note her self-sacrifice as the way in Christian Science. She expected students to demonstrate as she did, using her method and example as the only correct and successful way. The primary motive of her life-work was self-sacrifice, showing that a student who is unwilling to sacrifice time, ease and comfort, as well as lazy human thinking in order to bless others, can never be a real Christian Scientist.

When Mrs. Eddy enjoined the students to be meek, she saw that ambitious students might essay to use the Wednesday meetings to exalt themselves, by advertising their success in healing. To her the only right motive in speaking was to share with others. Again, she did not want students setting themselves up as being better than the members of other denominations. When we boast, because of the contrast between ourselves and members of other sects, the public is unfavorably impressed.

Meekness is always becoming. When a man does some heroic deed, it is impressive to have him humbly declare that he did just what was in the line of his duty. People regard him more highly for his modesty.

Finally Mrs. Eddy gives two mottoes for these meetings, "Who shall be least and servant" and "Little children, love one another." The first one inculcates the fact that in Science greatness is not based on the development of the human mind, since the right effect of Science is to belittle the human

sense, so that man may reflect God. The man nearest to God is the one who claims to have nothing and to know nothing apart from God, the one who regards himself as the servant of all. This one is in the best mental state to throw off the servitude of the so-called human mind, in order to reflect divine Mind.

Many ambitious mortals who join our church do not lose that ambition immediately. The result is that they desire to attain prominence in our ranks. Mrs. Eddy saw that personal ambition was animal magnetism, and must be handled as such.

The Master's teachings show the necessity for subjecting the human mind before it is put off. Part of this progress is the willingness to be the servant of all. In fact he warned us, when we are smitten on one cheek, to present the other, as part of the way by which the human mind is subjugated.

Finally comes the admonition to love one another. Students can never obey this motto until they gain a metaphysical understanding of love, which shows that what the senses behold is not the real man. One cannot love in Christian Science, until he perceives the lovable nature of the true selfhood of all — even the one who is the most offensive humanly. No spiritual good can go out to the world, until students love each other and humanity. A spiritual blessing must go out from a united thought. The spiritual efficiency of those who are striving to love the poor sinners and the suffering sick, is greatly impaired if they lack in love one toward another. Sometimes workers are jealous of each other. Jealousy is a disabling claim of animal magnetism which prevents workers from uniting on the platform of the one Mind, so that they may work unselfishly and without desire for aggrandizement.

Love for humanity is scientific only as it springs from love for our brethren in Christ. Spiritual thought in order to bless the world, must go out from a united thought. When uniting with The Mother Church, members pledge to have that Mind which was also in Christ Jesus. Love is a synonym for Mind. Scientific love requires members to forget personal differences and jealousies, and to work shoulder to shoulder in a common effort to destroy error and to bless humanity.

Mrs. Eddy trained the students in her home to work metaphysically in groups. Yet she was often disappointed in such work and had to stop it, because she detected one or more working from the standpoint of the human mind. She likened the work of many minds to wild beasts fighting, locking horns. Group work to be done rightly, must be done in one Mind. Part of this requirement means love for one another.

Jan. 23, 1895

Dear Student:

I have not time to attend to this at present. Fix something that you want as you want it, and I can look it over after I get through with the printer that has my pamphlet in two weeks. Be sure that you admit no member that is not vouched for by an unquestioned student of mine or a First Member

of our church in Boston. Be more than ever careful who you let into our church. And do not get in debt. Remember these two points steadfastly.

With love,
Mother

This letter sets forth two points that required watchfulness at the stage of the founding of the church, and today should still be stressed as vital. Those who vouch for applicants for membership should follow this precept of our Leader, and hold in thought the solemn charge laid upon them, when they undertake to sponsor a new member. They should be sure that the candidate is right and sound metaphysically, and is one the church runs no risk in admitting. It is well to consider the possibility of mortal mind sending spies into our midst.

The second question of debt is an important one, since when demonstration is unfolding footsteps according to God's plan, He provides the means at every step of the way. Therefore, to get into debt beyond current expenses without a speedy prospect of payment, is to indicate that the members are not perceiving and following aright the leadings of Truth.

It is true that when members undertake to sponsor a plan that appears to be far beyond a present possibility, it may become an opportunity for bringing them all up to a higher standpoint of demonstration. Yet if such a plan was the result of demonstration, it would not come under the classification of getting into debt.

It is noteworthy how Mrs. Eddy could set forth procedure covering a specific situation, which by implication could be given a universal application. In this she was like a mathematics book that gives one example of a rule, implying that all problems involving this rule are solvable in like manner.

There are students who may be surprised by the following excerpt from a letter Mrs. Eddy wrote Caroline Frame: "The first experience of mine in entering upon the discovery of Christian Science was the entire stoppage of the periods that are believed to be concurrent with the moon. Hence that saying of the Revelator of the spiritual idea, 'The moon was under her feet.' Often it seems to be discouraging to hear my female students talk of this period as if it was part of their life, normal and scientific." Here we find our Leader proving that, because it was possible to make the demonstration over one phase of human experience that is considered normal, students should cherish the realization that through divine Mind every fleshly belief can be destroyed.

The healing of sickness in Science is used as an illustration of the power of divine Mind, that should become an urge to use divine power to include and destroy all illusion. Mrs. Eddy showed great wisdom in giving forth the application of truth to specific problems, and then leaving the students to evolve by implication its larger applications. She knew the unreal nature of the entire fabric foisted upon mortal man by animal magnetism, and taught that it had to be destroyed every whit. But by

stressing the handling of one phase of it, she hoped students would take the hint and be encouraged to extend their efforts to cover the whole, much as the overseer goes ahead, and puts a cross on the trees he wants his loggers to cut down. Mrs. Eddy marked mortality for destruction.

If animal magnetism attempted to put an individual into membership in The Mother Church or a branch church in order to make trouble, the temptation would necessarily include the suggestion of unwatchfulness on the part of those in charge. So in the letter she called for watchfulness on this point. She knew that the practice and habit of being mentally alert, and applying one's Science in all things, was necessary to growth as well as to protection.

One might contend that it was not a serious matter if fifty thousand members bent on trouble should be admitted to membership in The Mother Church, since none of them would have any voice or vote in the running of the organization. Yet they would represent a mental influence on the wrong side, and bear mute testimony to the lack of alertness and demonstration on the part of their sponsors and the Directors.

Once I trained a pet dog to follow me at all times, so I would never need to think of it when taking it for a stroll. I accomplished this by hiding from it at every opportunity, and making it find me, until it learned never to let me out of its sight. Mrs. Eddy trained students by setting forth situations where she declared that serious results would happen if the students were not alert. She trained them to be watchful. The value of this can be understood when it is realized that only through watchfulness can the demonstration of divine Mind be attained.

Mrs. Eddy's alertness was a pattern for her followers. She watched to determine the thought back of everything. In such a small matter as the making of her clothes, she watched to determine whether they were the manifestation of a humanly efficient thought, or of spiritual thought. If they were the former, she could not accept them, since they could never become a part of her demonstration unless they partook of the elements of demonstration. She once said, "Matter in the final analysis is human will; substance is the will of God made manifest. To have a new heaven and a new earth is to change our thought from matter to substance. Then heaven and earth will pass away, there will be no sin, sorrow, disease or death, and man will recognize himself universal being."

It follows that in her effort to embody the divine will, she could not include the human will in any form. Whatever lacked divine will was offensive to her. When Mr. John Willis wrote the editorial, "Watching versus Watching Out," that appeared in the Sentinel of Sept. 23, 1905, she unerringly detected that he had sewn together a garment composed of human efficiency, intellectuality, and theory; so it had no place in a demonstrable Science. Hence she rebuked it strongly. Christian Science is not a theory.

A dress shop that advertised hand sewn garments would have no right to pass off a machine-made dress as the hand-made article, even though it might resemble the latter so that only an expert could detect the fraud. When Mrs. Eddy rejected work done by her students, even when it appeared to be good work, it was because she detected that it was man-made, instead of God-made.

When Mrs. Eddy directed Mr. Johnson to prepare a printed form for application for membership in The Mother Church the way he wanted it, as she did in this letter, he was too wise to believe that something put forth by the human will or intelligence would satisfy her, or that she would permit an item of that nature to be woven into the fabric of the organization! She expressed the matter casually as if it was of no special moment, but perhaps she did this to detect whether he was napping. Nothing was more important than the blanks or forms to be sent out to applicants, and if he was alert, as we trust he was, he would realize this.

My experience with our Leader taught me, that in her estimation the greatest temptation to a student was the impulse to fall asleep mentally the moment things go smoothly, since that is just what error wants. She was training students to be watchmen on the walls of Zion. Upon them rested the responsibility of keeping in abeyance the various illusions that might tempt the unwary, until scientific education brings the world to the point where individuals are no longer susceptible to mesmerism. Reality cannot be touched by animal magnetism. Hence, as the Christian Science knight arms himself inside, he becomes impervious to all the attacks of hypnotism from outside.

Mrs. Eddy's admonition not to get into debt is a precept that has a universal as well as a metaphysical implication and application. One who permits himself to get into debt feels a foolish optimism that impels him to try to force results before he has made his demonstration. In so doing he uses his human will as a substitute for divine will, instead of using divine will to overcome human will. When a student is willing to use demonstration instead of debt, in order to obtain what he needs, he is worthy to receive whatever comes to him in this way. When he uses debt, however, he is building on sand, since even if he does obtain what he desires, it is a manifestation of that which is insecure and constantly changing -- that which cannot be relied upon -- namely, human will.

In Science we not only must not seek to obtain that which we have not demonstrated, but we must not even cherish a desire for it. One who is sick should not even want to recover, unless the health and harmony that comes is the result of the demonstration, or thought correction, that entitles him to get well. It breaks a moral precept for a student to desire what he does not deserve, and he does not deserve that which he has not demonstrated or cannot pay for.

Mortals are willing to run into debt, in order to buy that which they cannot afford to pay for. We have a parallel in Science in those who are willing, when they get sick or get into trouble, to run to another for help, and yet are not willing to make the slightest effort to help themselves. Sickness in a student is always the evidence that he does not deserve health. He has permitted the thought of which health is the manifestation, to be submerged or overruled. Unless one thinks enough of God to be willing to maintain a spiritual thought as far as he is able, he does not deserve health.

Students should not wait until they are sick, before they go to work to clean up the mental debris which carelessness permits to accumulate in thought. That means getting out of debt in the mental realm. When Mrs. Eddy says, "Do not get in debt," she might add. "Do not owe God. Let Him owe you.

Lay up treasure in heaven. In other words, work in such a way that God owes you. Be faithful; then when you are in need, you will have a balance in His bank to draw on."

It is true that Science shows health to be a gift of God. Yet it is bought with a price, which is the willingness to stand porter at the door of thought. We deserve health when we have done this work successfully, and have permitted nothing of an alien nature to invade consciousness.

Another way to express the precept not to run into debt is: never permit effect to get ahead of cause in your estimation. If you keep a surplus of divine Mind on hand, you will have the expression of all your needs; but the attempt to obtain effect apart from cause is running into debt. The Bible warns us not to covet. What one's neighbor has in Science is the manifestation of his demonstration; a similar supply will be yours when you make a similar demonstration. You break the commandment, however, when you covet, since that means that you not only desire the manifestation without making the demonstration, but that you would be willing to have it, and thus run into debt to God. To covet means to be willing to have God's rewards without making the effort to deserve them. Progress comes only when we desire right thinking and work for it, and are willing to have the fruit of that right thinking in proportion as we earn it.

When one envies another in Science, he is not envying him his right thinking, but the fruitage of it. Students do not envy the method another has used to gain right results, since that method is open to all. They envy the results, and the error of envy is that in such an attitude of thought one cannot utilize the method that will bring him what he needs. Right thinking alone brings abundance that is permanent, and envy is not right thinking, but its absence.

Scholastic theology might not condemn a Christian Scientist if he envied the Master his ability to speak with great wisdom and to perform great miracles; yet Science proves that envy of that sort never yet enabled a student to go and do likewise. Envy is mental laziness. Jesus attained what he did by eliminating his own opinions, and by sweeping away all the rubbish that material training forces upon mortals. In this mentally empty state he reflected God, and what came to him thereafter was the result of this reflection. When one understands this, he is in a position to go and do likewise, since all have the latent ability to reflect God that the Master brought forth into activity. So instead of thinking that all these things came to the Master as gifts of God, we must realize that they were gifts that God will bestow on anyone who fits himself to receive them.

If God's gifts are available to all, there is no reason for envy. The one who covets is misled, and sees effect as if it were cause. Thus the metaphysical interpretation of going into debt means over-estimating the results of demonstration to the point where one is willing to have them before he has earned them. The limitation that results from mistaking effect for cause is seen in every department of mortal existence. Cause always means freedom. It is an open highway to the one who walks toward it, since it offers limitless progress.

Mrs. Eddy knew how important activity is to the advancing student. Hence the ramifications of the Cause constituted a legitimate occasion to

require and acquire activity and watchfulness. The Field will be greatly blessed in proportion as the Board of Directors follow the Leader's example in this respect, and seek occasion to quicken the demonstration of students.

Let us suppose the Monitor to be showing unhealthy symptoms. If the Board should call on prominent workers in its behalf, they would be employing the very means Mrs. Eddy used to bring forth a more active demonstration in the Field. In this way the Cause would be carried to greater success, and the Directors would unite the leading students to them with cords of appreciation. When working students feel that the Directors lean on them, that brings out a unity that is highly desirable.

The letter in question is valuable because it shows that Mrs. Eddy called on the students to make their own demonstration, and also advised them to be watchful in church matters. How it must have endeared their Leader to them to have her lean on them and trust them in this way! How it must have quickened their spiritual growth, which in turn blessed the whole Cause! If Mrs. Eddy used matters in the Cause to instill and inspire activity and watchfulness in students, the Directors may follow her example today, and the good results which follow will surely be a proof of the wisdom involved in so doing.

When a horse goes lame, the owner does not whip it. He investigates, and if he finds a stone in the shoe, he takes it out. When we find a brother member accused of some error, we should not join in a general condemnation. We know that whatever it is, whether it be false or true, it is animal magnetism, and should be regarded as an error that is separate from man.

Mrs. Eddy says these matters are of grave importance and then tells the students to be governed by the spirit and the letter of the Golden Rule. For instance, let us suppose you are convicted of something of which you are innocent. What kind of justice would you want from your fellow members? Whatever you would want is what you should extend. The Golden Rule represents the highest appeal that can be made to man's sense of justice, giving to others what he would want in return from them.

What a wonderful appeal in behalf of reformed mortals Mrs. Eddy gives in this letter! It is one that will ring down through the ages. It implies that whatever action the church takes in dealing with the erring, it is for their good, and is not intended to damn them or put them outside the pale. In including the word "reformed," however, she lays down the necessity for a careful investigation in order to be certain of reformation. Once this is established for a surety, there should be no hesitancy about taking one back. Thus she sets forth a pattern of action based on love for one's neighbor and the Golden Rule, where the members act up to their highest understanding of justice and mercy.

Proof that Mrs. Eddy inaugurated discipline and excommunication for the good of the erring member, (rather than to cleanse the roster of membership from disloyal members) is found in a letter that she wrote to Julia Field King on November 11, 1895. She recognized that a member might sink under the pressure of malpractice held over him by other members; so it would be an act of mercy as well as justice to release one for the time being from membership, and thus give him a chance to right himself.

Mrs. Eddy was not watching with an eagle eye to dismiss erring members. She wrote to the Directors in a letter dated Nov. 8, 1902, "If I were to have the students that break faith all excommunicated without sufficient effort on my part and on yours to save them, how many members think you would be left in it?"

The letter to Mrs. King is as follows: "You cannot include in your thought personality without a risk. So take none. You injure yourself if you injure another. This is my golden rule: I would no sooner harm Richard Kennedy or J. C. Woodbury than you or myself. I would never have consented to have her dismissed forever or a day from our church had I not known that it was better for her as well as for the church. I did all in my power to help her even when I knew she was trying to injure me. Now I spoke to you of another student when you were here, but forgot to charge you not to name one word of it. But I will tell you now, be sure and not bring up these dead carcasses. Keep utterly silent on what I say to you alone and for the Cause. Also, dear one, turn your mind to God. Be calm and have no fear."

In answering the question raised by this letter of Feb. 12, 1895 as to why Mrs. Eddy did not assert her ability to know things through reflection of God, it can be said that she was establishing precedent for future action on the part of the Directors. Mrs. Eddy surely possessed a spiritually intuitive sense that had proved itself to be infallible. If the Directors had this, they would not need to know the human facts and circumstances relative to receiving or dismissing candidates, any more than they would need to argue in healing disease if they could heal by the Spirit alone.

Mrs. Eddy was too wise to set a precedent of healing by the Spirit for those who had not yet attained this ability, although we know that that was the way she healed. In like manner she did not set a precedent for the Directors to deal with candidates based wholly on a spiritual ability to know all things, although she possessed that ability, and hoped that her followers would likewise develop it in time to come.

Pending that time, she wanted to be sure that the Directors would listen to both sides of each case that came up for discipline, since she knew that it would create ill feeling, if erring members were disciplined or excommunicated without being given a chance to present their side of the case.

Mrs. Eddy knew that the real judgement and justice that Christian Scientists should exercise, comes from God. Students should look forward to the time when they will so manifest divine justice that they will make no mistakes. By her own example and demonstration she set forth the ideal, but indicated that at the present time it was necessary to take the human footsteps of learning the circumstances and facts regarding both sides of a case.

Mrs. Eddy was careful to set forth the ideal in every direction, even while she permitted many things as temporary expedients. She made it very plain that she disapproved of a material organization, intimating that the time would come when a church under a wholly spiritual organization would be a possibility. Yet she permitted a material organization and made all arrangements for it to be continued.

While she could conduct a Cause through her own demonstration without an organization, the students could not. So she had to arrange for a limited demonstration, or a lack of it, on the part of her followers.

In dealing with erring students, for which she arranged in this letter, it is important to determine whether one is a Peter, with an error in his superstructure, or a Judas, with an error in his foundation. It is always possible to repair an error in superstructure, but an error in foundation is more serious, since if one advances too far without correcting it, there may be too great a load laid on it, to make any changes. The situation may require a fresh start.

It is not wise for one to continue in Science, if he has an error in his foundation that he fails to correct, or is unwilling to cast it out, since he is destined to have a sad experience, and perhaps do the Cause harm. It would appear as if the error that finally overthrew Augusta Stetson, was in her foundation, since she manifested certain ambition for human aggrandizement and power. Such individuals gain power by leaning on God, which is good; but when that power comes to them, they let go of God, which is not good. From that standpoint they may do things which are not good, and much harm may result, as happened in Mrs. Stetson's case.

To The First Church of Christ, Scientist, Boston

My Beloved Students: — I cannot conscientiously lend my counsel to direct your action on receiving or dismissing candidates. To do this, I should need to be with you. I cannot accept hearsay, and would need to know the circumstances and facts regarding both sides of the subject, to form a proper judgment. This is not my present province; hence I have hitherto declined to be consulted on these subjects, and still maintain this position.

These are matters of grave import; and you cannot be indifferent to this, but will give them immediate attention, and be governed therein by the spirit and letter of this Scripture: "Whatsoever ye would that men should do unto you, do ye even so unto them."

I cannot be the conscience for this church; but if I were, I would gather every reformed mortal that desired to come, into its fold, and counsel and help him to walk in the footsteps of His flock. I feel sure that as Christian Scientists you will act, relative to this matter, up to your highest understanding of justice and mercy.

Affectionately yours,
Mary Baker Eddy

Feb. 12, 1895

This wonderfully inspired letter may be found on page 146 of Miscellaneous Writings, and in the Journal for March, 1895. How could any Board of Directors of The Mother Church function properly without a knowledge of the contents of these letters, since until each member of that committee has demonstrated a clear sense of divine guidance equal to that which our Leader had, he must have a model or an example to follow, in order to know whether he is being governed by Truth or by error?

One might question whether what Mrs. Eddy writes in this letter as to knowing circumstances was strictly true, since she had a way of discovering things which was above the human. Yet this letter was necessary to warn students for all time to come, not to form opinions based merely on one side of a question. Even what is called a judicial mind never permits itself to form a final opinion, until both sides of a case have been presented. The presentation of the accusation may be a fraud — a malicious attempt to injure and pull down — and this must be determined.

Mrs. Eddy is calling for a judicial attitude of mind on the part of the members, in dealing with cases involving the need of discipline. It requires great wisdom and love — great consideration — as well as a judicial attitude, in dealing with those who depart from the tenets and demonstration of Christian Science. In dealing with cases of discipline, the point to be considered is not whether a member is making, or might make, trouble for the church. The question always is and should be, what is best for him? Will he have a better chance to reform if he is released from the pressure of error that is placed upon him, when he has done something to bring down upon himself the condemnation of the membership?

A great deal of the error that students manifest comes from mental laziness. They may be driven through a sense of lack to make a demonstration of supply; but if the moment of lack is taken care of, they stop working, it is the claim of mental laziness. They may lay hold of God when they need something, and let go of Him the moment they receive it. They are like the man who wanted to join a Christian Science church. In order to do so he stopped smoking. After he was taken in, he soon began smoking again. The Bible records that Job received the rewards that come to anyone who turns wholeheartedly to God; but then he turned away from God to enjoy them. The only way for him to learn the lesson, namely, that one must never neglect the Giver, God, because of His gifts, was to have those rewards temporarily taken away.

The spiritual man is not mentally lazy. Therefore mental laziness is part of the garment of mortality that has been put upon mortal man. Every student has the task of handling it. Often those who are the most active humanly, have the greatest argument of mental inertia to meet when they become right thinkers. The only way to handle mental laziness is to realize that it is not a normal condition for man, and it does not belong to him. It is just as much an action of animal magnetism for one to forget or neglect his duty in Science, as it is to be sick or sinful.

In dealing with refractory students, Mrs. Eddy applied punishment wholly for purposes of reformation, and her followers should do likewise. Often students are tempted to believe that God sends them hard experiences for the purpose of punishment; but that is never true. Whatever experiences come to

one as a result of divine wisdom, are for purposes of reformation. They seem like punishment only when one resists them, and fails to take advantage of them. All God can send His children is divine Love, and that Love seems like a punishment only when man rejects or resists it.

The same rule holds when a Christian Scientist loves his enemies. If they accept this love, it blesses them. If they reject it, its effect upon them is wrathful.

As she often does, in this letter Mrs. Eddy stresses the need of the union of justice and mercy. Justice attaches to error the penalty that is deserved by the one who has harbored the error, while mercy makes the punishment constructive rather than destructive, reformatory rather than the result of a desire for revenge.

Mrs. Eddy was well aware of the tendency of mortal thought to adopt the Science of Christian Science, and to leave the Christian side out of the application. This very thought was voiced by the lecturer who, on Dec. 7, 1900, went to Mrs. Eddy and asserted that men were essential to take the lead of the Cause of Christian Science. He even declared that they should be free to assert their rights without her dictation. He merely voiced the conception that was latent in the minds of many, that wisdom was sufficient to guide the Movement without love. She answered this error by writing her wonderful book, Man and Woman. In this letter in 1895 we find her stressing the great need of mercy and love in dealing with wrong doers, seeking to reform and help them, rather than giving them just ice, as she once put it. (See Sentinel, June 16, 1906).

It is the masculine thought that feels free to run things with justice, and to forget mercy. It fancies that love is a temptation against which it fancies it must harden itself, that it must rule love out of the heart before it can judge righteous judgement.

It is interesting to consider Samson's riddle as found in Judges 14:14, where he said, "Out of the strong came forth sweetness." Christian Science proves that strength and sweetness must go hand in hand. History proves that every so-called great man that has flourished for a time, and finally been dethroned, either lacked sweetness, or else he had it but lost it. When you find a man in authority losing his sweetness, it is inevitable that he will go down. Mrs. Eddy was the Leader because she had both wisdom and love, strength and sweetness, and she never permitted one to be overshadowed by the other. She taught her followers to distrust any individual, or committee, who found it necessary to bury their sweetness before executing justice.

When students learn the Science of reflecting the power, wisdom and justice of God, they must never forget that it is equally important to reflect divine Love. The Master combined these two qualities. He manifested a wisdom that enabled him to overthrow his enemies. What he asserted to them proved that he was motivated by a wisdom that they did not possess; yet he never forgot to manifest divine Love at the same time. The very name given to his doctrine, namely, Christianity, has come to mean a type of spiritual love, to which Mrs. Eddy added the wisdom of Science, so that no one can truly call himself her follower who does not act up to his highest understanding of justice and mercy.

Pleasant View
Concord, N.H.
March 11, 1895

Dear Student:

Enclosed please find "Rule" and "By-law" to be acted on at your next meeting of the Church and C. S. Association. I find it necessary to limit the action of mortal mind to immortal Mind laws, as the former cannot be trusted to forward our Cause.

With love,
Mother,
M. B. Eddy

Be sure to send me the next MSS. of the S.S. Lessons in time to examine the selections before going to press.

M. B. E.

BY-LAW

The present Reader of the Scriptures, Judge S. J. Hanna, shall remain this Reader as long as he is acceptable, and remains Editor of the Christian Science Journal. Each president of this Church shall hold his or her office but one consecutive year, and once in three years. This Church shall have no leader but its Pastor — the Bible and Science and Health. One member of this Church shall not be guided by another. One good member is no more than another good member of this Church. Personal attachments, or enmity shall not influence the action of the members of The Mother Church toward each other. God alone shall be their God.

The Church Manual was copyrighted in September 11, 1895. Here in March we find the By-law being passed that was the forerunner of our present "Rule for Motives and Acts." The statement that Judge Hanna was the Reader of the Scriptures indicates that when Mrs. Eddy ordained the Bible and her textbook as the Pastors of her Church, it was the man at the desk who read the Bible, and the woman, Science and Health. At this time Mrs. Eddy placed no limit on the term of office, since the Judge was to remain Reader as long as he was acceptable, and remained Editor of the Christian Science Journal. One gathers from this that she wanted the First Reader of The Mother Church to be an active, working student.

Perhaps one reason back of the provision that the president hold office for only one year, was the fact that this position is largely an honorable one, and therefore the opportunity to appoint worthy students should come each year. It must be noted, however, that at this time the president of The Mother Church was Mrs. Eddy's adopted son, and the error that assailed him because of the prominence of his position, was already in evidence. How she

handled this error may be learned by studying the letters to the Directors that follow.

It is interesting to note that the circumstances connected with Judge Hanna and Dr. Foster Eddy, formed the occasion for writing this important By-law, which gave the initial impulsion to a conception that was to become part of the foundational platform of the Church. Today even young students have some realization of the fact that, because our Pastors are the Bible and Science and Health, one member of The Mother Church shall not be guided by another. Each member is required to acquaint himself with the method of receiving wisdom and inspiration from God. Any attempt to substitute for divine unfoldment one's own human opinion is an offence. It is disobedience and interference.

The error that caused Dr. Foster Eddy to assume to some extent the prerogatives of leadership, and to be unwilling to relinquish the position of president was that of self-aggrandizement. It is always noteworthy to discover that By-laws which were to have the most far-reaching effect were often occasioned by some specific need. That was because the universal need always finds expression, and is drawn to one's attention, through some personal or individual experience.

In Zech. 4:10 we read, "For who hath despised the day of small things?" Mrs. Eddy lived this verse, since incidents that seemed relatively unimportant in her life led up to, and formed part of, the most important revelation that has come to earth since the time of the Master. When wisdom led her to make a correction in a small thing, she never despised it, since experience and intuition showed her that she was in reality dealing with the infinite.

When she wrote, "This Church shall have no leader but its Pastor — the Bible and Science and Health, —" she indicated that in cases of dispute or misunderstanding, these books should be cited as authority, since they contain wisdom and teach man how to turn to the source of wisdom.

When Mrs. Eddy wrote, "One good member is no more than another good member to this Church," she was making an important metaphysical statement which church officials in Boston would always need to keep in mind, since error would tempt them to esteem members with money, influence, social position or education, more than those without these human acquirements. It is true that Mrs. Eddy's history shows that she recognized the importance of interesting people in Science who were influential — such as clergymen, jurists, and educators — but her motive was always the hope that because of their sphere of influence, they might interest more persons in her teachings. She did not esteem such individuals more highly than the poor and humble member.

Equality in Science is based on demonstration, rather than on sense testimony. When Mrs. Eddy wrote, "Personal attachments, or enmity shall not influence the action of the members of The Mother Church toward each other. God alone shall be their God," she was pleading for a scientific attitude. In Science we recognize the importance of endeavoring to see the real man back of the person, whether we like him or not.

Under personal attachment we are apt to neglect the effort to bring out the real man, because we like him -- the person -- as he is. Under animosity we neglect to do so, because we harbor a desire to have our enemy suffer. With our friends we make human qualities real because we like them; with our enemies we make human qualities real because we do not like them. In either case our attitude helps to make a reality of, and to perpetuate, the human mind, or animal magnetism.

It is interesting to note the stupendous task Mrs. Eddy took upon herself, in her desire and effort to check everything that went out to the public concerning Christian Science. Here we find her checking the Sunday School lessons in the Quarterly, which were soon to be called the Lesson-Sermons. These lessons began in the Journal for August, 1888, under the authorship of Frank Mason. On page 152 of Volume 6 appears the announcement by Mr. Mason in which he writes, "These notes are issued at the request of our beloved Teacher and Pastor, Rev. M. B. G. Eddy. The object is to avoid conflict of ideas, and establish unity of thought. . . These notes on the International Lessons are the open sesame to the secret place of the Most High."

In July, 1889, these Bible Lessons were reprinted from the plates of the Journal in leaflet form for the convenience of the pupils in the Sunday School. They were included in the Journal until January of 1890. They were called the "Christian Science Quarterly" for the first time in April, 1890. In January of that year Mr. Mason's part in preparing them ceased, and a committee was formed that worked out the lessons in rotation. For instance, David Anthony worked out the first one, Mrs. Monroe the second, Ira Knapp the third, and William B. Johnson the fourth. Then this order was repeated.

Further proof of Mrs. Eddy's continued interest in the Quarterly Lessons is found in a letter she wrote in 1897 to the Bible Lesson Committee, as it was finally called, stating that in the first lesson of the year they had included the verse, the meaning of which is so dark, namely John 6:35; and then failed to include the correlative passage in Science and Health, which throws so much light on it, in stating that the bread which cometh down from heaven is Truth (page 35 in our present edition).

In this letter of March 11 Mrs. Eddy writes, "I find it necessary to limit the action of mortal mind to immortal Mind laws, as the former cannot be trusted to forward our cause." Here is a statement that has profound significance. She is instructing us not to trust mortal mind laws in any direction, unless we put them under a demonstrating sense. If we have a lawsuit, we should never trust mortal mind as to the outcome. If our country is at war, we should never trust our men and our armament to win. We should not even trust what is called the American spirit that loves liberty. We should put everyone and everything under subjection to God's law, which is the law of the real and only Mind.

Let us suppose that a student of Science was arrested for a slight traffic violation and haled into court. He is called before the magistrate merely to pay a small fine perhaps; yet he should not trust mortal mind laws even in so slight a matter. He should never depend upon them for justice or right treatment.

Mrs. Eddy's statement should also be applied to the business meetings of branch churches. The human mind in the membership should never be trusted to run things. The controlling influence of divine Mind should be demonstrated by the student whenever and wherever he comes in contact with mortal law, since he can never trust mortal mind laws to bring any degree of reliability, justice or security. His very adherence to Christian Science subjects him to the injustice of mortal law.

The first Christian Scientist to prove that mortal mind cannot be trusted to forward God's Cause was the Master. His goodness, gentleness and unselfish devotion to the effort to save mortals from themselves and from their enemies, did not protect him from the action of mortal mind's injustice and hatred; yet he made it plain that no one could have laid hands on him to crucify him, if he had used demonstration. But it was essential for him to submit to the worst that mortal mind could inflict on him, to prove that it could not harm him. He exposed the illusion of mortal mind processes, by awakening from the dream of suffering untouched and unharmed. Today, as his followers, we must awaken from the dream of mortality, but as the result of his great sacrifice, we do not have to suffer in the process, unless we are so negligent and stultified that we refuse to make the demonstration unless we are driven to it.

The only reason any student has to cope with the problem of sickness, is that he does not or cannot rouse himself to make the demonstration over matter, unless it becomes such a torment to him and presents such a claim of suffering and disorder that he is compelled to rise up and overthrow it. There are three courses open to mortal man when matter presents a suffering sense. He can strive to be brave and suffer it out; he can commit suicide and thus momentarily avoid it, or he can handle it as he should do in Christian Science. This latter way does not mean to try to handle the suffering, but to handle that which really needs correction, namely, one's thinking.

When an automobile driver is suspected of being drunk, he is told to walk a straight line. If he cannot do it, he is considered drunk. We have a similar test in the mental realm. If a student cannot maintain a straight line of spiritual and scientific thinking, he is drunken. In accusing her students of drunkenness, as she so often did, Mrs. Eddy was referring to their inability to walk a straight line mentally. It was her intention to save her students from unnecessary suffering if possible, by quickening them to correct their faulty thinking, before it manifested itself in some form of sickness and suffering.

When Mrs. Eddy wrote that mortal mind could not be trusted to forward the Cause, she included her followers in this category, since the life of every individual that is loyal is wrapped up in the Cause. When a person joins the Cause, thereafter he is part of it. If a mortal is opposed to Christian Science, he includes all members of the Cause in this opposition. Hence if material law cannot be trusted to forward our Cause in any direction, it cannot be trusted to forward the growth of an individual member. Therefore, the student must habilitate himself to appeal to divine law on every occasion. As long as we are in the world we cannot entirely abrogate or throw off material law, but we can put it under the control of

divine law, so that it is forced to operate as an agent of divine law. In that way does the Christian Scientist obtain justice and protection.

One who studies Mrs. Eddy's life recognizes how her demonstration of divine law caused the human mind and its laws to operate in her behalf. When she sought to make a move where material law said, "No," if divine law said, "Yes," then some way was found where the human law was compelled to function under the control of divine law to make it possible. Her experience proved that whenever she brought divine law to bear, human law became flexible and operated for her. No one should ever conclude that this happened just because she was a Christian Scientist; it happened because she demonstrated Christian Science. Knowing this, her followers should be alert, active, and work to duplicate her demonstration.

It is evident that the statement in this letter in regard to mortal mind and immortal Mind laws came to her from God, and her own experience had proved to her the truth of it. Her followers need to be reminded of it often, and to bear in mind that they cannot trust material law. When they do, it only operates like a boomerang that reacts upon them. If they want to know the reason for this, they can find it in this statement by our Leader. Then they will learn the importance of making the demonstration to limit the action of mortal mind to immortal Mind laws; then mortal mind laws will no longer be able to manifest the injustice that is back of them, in the life of the student. Mortal mind laws are a combination of justice and injustice, so that they can be used to help one's friends and to condemn one's enemies. When one puts mortal mind laws under the control of divine law, however, they can manifest only justice. Under such circumstances they can be trusted to forward our Cause.

Received March 13, 1895

To First Members and
Clerk of The Mother Church

If you have not a rule or By-law already that defines your position as to the receiving or rejecting those who have left this church, draw one up, call a meeting and adopt it; then publish this rule or By-law through the C. S. Jour. I have minds to answer on these subjects, and cannot do it because it is not my duty, but it is yours.

M. B. Eddy

By "minds" in this letter, Mrs. Eddy could have referred to those who were looking to her to intercede when they were being disciplined. Such students were constantly writing to her, stating their side of the issue, attempting justification and eliciting her aid. She felt this mental interference and saw that a By-law was needed. No doubt she yearned to settle all questions, but this was the duty of the First Members, since they

had been appointed to tend to such matters. It was an important part of their training to learn how to handle the cases of those who deviated from her teachings.

In 1895 the organization was rapidly being brought into a state where it could function after Mrs. Eddy was no longer present as the active Leader, and one of the earliest lessons, for which Mrs. Josephine Woodbury furnished the occasion at this time, was the matter of discipline. Mrs. Eddy sought to place this responsibility on the students, although she kept close watch over them, ready to rebuke them if they failed to exercise spiritual sense in doing it. A search of the Journal fails to disclose the printing of such a rule as this letter called for, and on April 18 we find Mrs. Eddy framing the rule herself, requesting its adoption, and declaring, "You will bring my white hairs into remembrance in years to come, when you remember the unchristian acts that keep me in perpetual broils."

Nothing could be plainer than the fact that cases of discipline should be handled with love and consideration, with justice and a desire to help the straying brother. Mrs. Eddy knew that it would be a travesty on her teachings, if a tendency to cold legality or petty criticism should take possession of the governing committee of her organization, in dealing with erring members.

If a man or woman who formerly had lived an exemplary life does wrong, there is a tendency in the human mind to permit one mistake to offset years of right living or faithful service. When Calvin Frye was in the throes of readjustment, after he lost his Leader, he was like a ship without a rudder. Only the short-sighted human mind would permit any folly he might have committed at that time, to neutralize and negate twenty-eight years of the hardest and most exacting kind of service, as a faithful member of Mrs. Eddy's home. If there is one spot on an otherwise white sheet, mortal mind will see that spot.

No one is perfect until he demonstrates perfection. There are spots on the otherwise clean sheet of every student's life. Anyone who is forging ahead constructively is bound to make mistakes. The Directors take this fact into consideration and judge it accordingly. If the honesty and integrity of a student is evident, if he has proved that he has no desire for place or power, but simply yearns to be about the Father's business of freeing humanity from the so-called bondage of mesmerism, the Directors are usually willing to trust such a one to God's unerring guidance, and conclude that whatever mistakes he makes, will only serve to open his eyes so that he may avoid them in the future; that through such honest mistakes he will be led to the right ideal. Anything short of perfection will always be criticized; yet the only road to perfection consists in crossing swords with the adversary, and in this warfare the student is bound to have defeats, as well as joys and victories, as Mrs. Eddy says.

Those who have studied Mrs. Eddy's life, often contend that she made mistakes. If one should assert that she made a mistake in accepting Augusta E. Stetson as a student, he would have to contend that the Master made a mistake in accepting Judas as a disciple. Yet it can be proved that every step she took had a spiritual value, and hence was important. The fact that

she brought her work to a successful conclusion is proof enough that she harbored no errors, and successfully handled whatever assailed her. Otherwise unhandled error would show up at some point in the great tapestry which she wove.

Let us assume for a moment that it would be legitimate to declare that she made mistakes, but later rectified them, because her motive and purpose were so pure and correct. Then when her followers make mistakes because they desire to keep active, and to work for the world in a constructive way, should they be damned, since mistakes growing out of a deep sincerity God will care for, as Mrs. Eddy implies on page 203 of Miscellany? The Field may feel that it is a disgrace for a student to come under criticism for any reason, and that it were far better to do nothing and avoid it. Yet no student can honestly strive to follow what he believes God demands of him in his life, without criticism springing up. He must learn not to fear it, and to rise above it. Surely it is not Love's plan that a student do nothing merely to avoid unfavorable criticism.

The only student who has a right to feel that he is living and demonstrating in a way that would satisfy Mrs. Eddy, if she were personally here to observe him, is the one who feels that the demands of God come first. When he believes that God is guiding him, he must consider it the most important thing for him to follow. He must let no fear of human opinion or mortal judgement deter him.

Honest mistakes should cause those in authority to say, "Here is a student that has a great deal of good in him. He is active and shows a loving desire to demonstrate Christian Science. He loves his Leader and seeks to abide by her teachings. Let us encourage him, and in that way he will see his mistakes and correct them." Where singleness of purpose is manifested, God can be trusted to clarify and purify method and motive, until the student is walking safely in the right path. Of course, such an attitude would not cover one who came under the classification of the following statement by our Leader, "I never allow hearsay against an individual to influence my judgement so far as to deny that one a chance to be heard on the right side unless that one is openly disloyal. In this latter case he is eschewed pen and presence."

Niagara Falls is a scene of violent and vast power; yet when it was partially harnessed, it became the means of producing a large flow of electricity. No harmless, sluggish stream would ever have enough force for such a purpose. St. Paul was like Niagara Falls in the zeal with which he persecuted Christians; yet when that activity was put under the control of God, it became a source of great good.

If a student should feel that he is being persecuted by other students for what he feels is merely his effort to be actively about his Father's business, let him recall that John Bunyan wrote Pilgram's Progress in jail! This was proof that, although the jail restricted him physically, it did not fetter his mind. Nothing can stop the mental work it is one's obligation to do, unless one consents. It would be nothing short of an alibi for a student to assert that his ability to function for the good of all, and his desire to bless the world, is shut off, merely because of persecution or discipline that is meted out to him by his fellow students. No matter what happens

outwardly, a student's mind is free to do its part in reflecting the power that will free humanity from the mesmerism of materiality. This is his important contribution to the world, and no external circumstances can shut it off without one's own consent.

A study of Mrs. Eddy's life proves that it was her custom to gauge the mental status of students, by calling them to do that which recourse to divine Mind alone would accomplish to her satisfaction. It is obvious that after they had formulated the By-law that this letter demanded, and sent it to her, she could tell whether they had evolved it through demonstration or through human processes. The fact that the By-law did not appear, and that later she was compelled to write it, proves that they must have failed to come up to her expectations.

One could call this letter a device to catch the First Members off guard if they were so, since the wording of the By-law which they sent her would disclose to her exactly how they felt towards those who erred, and specifically toward Josephine Woodbury, whose status as a Christian Scientist was a question at the moment.

It was important for Mrs. Eddy to know whether the First Members were dealing with Mrs. Woodbury scientifically and compassionately. Were they loving her as God's child, and seeking to help her, or were they personalizing her error and mulling it over as real? If so, then they were not fit to be trusted to deal with such a case of discipline.

If they had a scientific attitude toward Mrs. Woodbury, the By-law written to cover her case would prove this to Mrs. Eddy. Mrs. Eddy was building a bridge, and testing the soundness of the timbers that were to be used. If human sense sees the necessity for testing the strength and soundness of timbers where human lives are at stake, a divine sense should see the need of testing those who are acting as God's representatives in His Cause.

Pleasant View
Concord, N.H.
March 24, 1895

To the C. S. Directors
My dear Students:

One good, strong, faithful janitor for the Church is enough, with this in addition: A man to come in and clean up one day each week, and with Mr. Coleman to be usher for one day on which the Church shall be open for visitors. Advertise in the Christian Science Journal that the Church will be open to visitors on the day you name. Economy must be used until the Church Building debt is paid. No payments must be made for anything further out of the fund till you pay all that you owe for building, and perhaps some that you do not owe! The Publishing Society must pay each member on Committee for Sunday School Lessons at least 300 dollars annually. This is the most important duty now on record and must take time and attention to perform it. Also the Reader of Science and Health must be paid not less than 1000 dollars. A good reader is requisite. Many thanks for your kindness and courtesy in offering to meet me at the depot with a coach and perhaps six! But I have not seen a day that I could find time to go to Boston since the church was dedicated, although I work Sundays, too, for our Cause.

With love,
Mother
M. B. Eddy

It seems extraordinary that Mrs. Eddy should have taken such intimate care of the details of the organization as this letter reveals, especially when the Directors were appointed to do this. It was her way, however, of setting the pace for them, and illustrating how even the little things should be a matter of demonstration. On March 8, 1908 she said to her students, "I pray and watch in the little details; someone must, as good is expressed in the minutiae of things."

Students are aware that the supporting thought in Christian Science is a spiritual one, when it comes to the large issues and emergencies; but it requires growth to realize that if one demonstrates in the small ways which seem unimportant, he will find that they contribute to the support of the larger matters, just as the small fibres of a rope unite to give it strength, or as a mass of figures, each computed correctly, finally become a solved problem in mathematics.

As these pages are being written, there comes word that at one time Mrs. Eddy found it necessary to forbid students attempting to interpret her letters, and that her communication to this effect reposes in the archives of The Mother Church. It is obvious that she must have had the experience where the trained human intellect assumed the right and ability to interpret what her letters meant, and this presumption was something she could not tolerate. On the other hand, she herself stated that that which comes through inspiration, needs inspiration in order to be understood. It is unthinkable that our Leader would ever forbid a student to strive to understand

inspirationally what she wrote through inspiration. The real point at issue is, did she write these letters through inspiration, that on the surface appear to deal only with the mundane details of her organization? If one answers in the negative, he impugns the spiritual continuity and consistency of our Leader's demonstration. If he answers in the affirmative, he cannot criticize any effort a student makes to understand such letters inspirationally, which means asking God to reveal what they really signify.

The demonstration of the janitor, of the payment of debts, of the size of the salaries of the various workers, all represented the sturdy framework upon which a spiritually-organized church was founded. Mrs. Eddy recognized that she had loyal students ready to care for these details; yet it was her part to set the pace for them, since she could not expect them at once to make the broader demonstration and application of Science that she did. Sometimes individuals know how to knit, but they do not know how to start a piece of knitting. The moment an article is started, they can continue it. Mrs. Eddy was starting the demonstration which embraced every detail of the Cause from a spiritual standpoint, so that not a single stitch would be dropped.

She did not intend to continue to take the responsibility for all the details of the organization; but if she started everything on the right basis, — that of demonstration, — she could hope that the students would continue on that basis.

Why did she write that the Directors were to make no payments for anything until they had paid what they owed for the building, and perhaps some that they did not owe? Under demonstration bills that one is not obliged to pay, sometimes represent the most important payments that he makes. If one recognizes only the debts that he is legally and humanly obligated to pay, how will he ever become a Christian Scientist governed by God? One must recognize that he has an obligation to all mankind, and that he must be willing to fulfill that obligation as God points it out to him.

It is a point of growth for a student to realize that he has assumed obligations to God which include His creation, man and the universe. It is part of his growth to make the demonstration to know what this obligation is from day to day, and to meet it. According to the Scriptures he owes the poor consideration, since the strong should help the weak. Much of the work one does in Christian Science consists in giving to those to whom he owes nothing humanly; yet according to the admonition to love one another, he must give them of his spiritual treasure. When one gains an understanding of Christian Science, and learns how to demonstrate for the good of other people, he is obligated in God's sight to do this. In this way he pays much he does not owe humanly.

It is interesting to find Mrs. Eddy writing a letter that would appear to be wholly human, yet not hesitating to include a metaphysical point, so that the Directors might understand that, even though nothing is said in the letter that is particularly striking in a spiritual way, yet their thought would be reminded of the fact that the real obligations of the Christian Scientist are mental. From the world's standpoint he owes nothing in the mental realm. What he gives mentally must be a voluntary offering; yet God demands the payment of it.

A Scientist reading this letter would never forget that the payment of his material debts is not sufficient. He has a mental debt which he does not owe in man's sight; yet which must be paid.

This letter is an example of the fact that Mrs. Eddy seldom wrote a letter without including in it something of a spiritually educational nature, something that challenged thought. The absurdity of the Directors being obligated to pay bills that they did not owe, would demand an attempt to analyze what she meant, and through this effort would come spiritual growth.

The question comes up, "What right has one to assume that in enumerating these human requirements in connection with the running of The Mother Church, in regard to how it was to be cleaned, what days it was to be open to visitors, and the like, Mrs. Eddy was starting such things on a demonstrable basis?" She writes nothing in the letter to indicate this point. It appears to be a communication relating wholly to business matters, with the exception of one small statement tucked in as a bone to gnaw on, as it were.

When I was at Pleasant View I soon learned that, when Mrs. Eddy gave me a letter to mail, she expected me to follow it with a protective thought until it arrived at its destination. Finally she did not have to order me to do this each time she handed me a letter.

Students who had an understanding of our Leader knew that all her ways were the ways of demonstration. When one lives a demonstrating thought, he does not always have to make a specific demonstration in order to gain God's guidance in each specific matter, since all the ways of a good man are ordered by the Lord. When one is reflecting divine Mind daily, it becomes natural for him to voice God. Mrs. Eddy lived so habitually in the realm of inspirational thought, that what she said or wrote was inspirational even though she made no specific effort in this direction. If there were times when this was not true about her, it was only when some specific error touched her, which she soon threw off. Normally she functioned as naturally under a demonstrating thought, as a mortal does under the human mind.

When Mrs. Eddy wrote this letter, she had a right to expect that the Directors would at once recognize the fact that she had taken these details into thought, and the directions that she gave were stated positively, because they came from God. She was living in Concord where she could not know all the details connected with running The Mother Church. Yet when she took the matter into thought God told her what was needed, and she passed this direction on to the Directors.

A passenger on a sailing vessel can learn a great deal about handling such a craft, if he is interested enough to observe what goes on under his eyes. The most important teaching Mrs. Eddy gave was her teaching by example. If precepts are valuable, example is always more valuable. Anyone who harbors doubts as to the metaphysics of Mrs. Eddy's daily life, thereby loses a very important part of the understanding of Christian Science. They fail to see in her life the operation of divine Principle. Such individuals are willing to learn by her precepts, which are important; but these are not adequate unless complemented by her life understood as the example for all.

When Mrs. Eddy gave directions in matters that were really the responsibility of the Directors, she expected them to realize that she was

giving the fruit of her demonstration. It is obvious that their human opinions might have been just as good as hers, and in some instances, better; but her demonstrated conclusions could never be equalled by anyone who had not acquired her spiritual ability to voice God, and to be governed by divine Principle in all her ways.

It is possible that at this point Mrs. Eddy felt it necessary to test the Directors by sending them a communication which on the surface appeared to be wholly human, and in which she gave no indication of its being her demonstration. She did not write, as she did at other times, "I can assure you that God told me to do this, as setting an example for you." The time came when it was the part of wisdom to see what the Directors would do, without being reminded specifically to demonstrate. There is a value in letting students assume certain things, if you have told them often enough in the past exactly the way they should be. No student will ever become trustworthy, who needs to be continually reminded of that which he should know so thoroughly, that it has become second nature to him.

In this letter Mrs. Eddy asserts that the Committee for Sunday School Lessons had the most important duty on record at that time. These lessons were for the purpose of uniting the Bible and Science and Health as one would train two horses to go in double harness. Mrs. Eddy found a Christian world believing and accepting the fact that the Bible was an inspiration from God, while she knew that the Science she taught was a similar inspiration; but how was she to convince the world of this fact, when her teachings were so contrary to what the world accepts as true, declaring as they did that that which seems solid substance to mortal mind, has no existence, and that mortals who seem to be real as matter, are merely being seen through senses that are unreal? It was revealed to Mrs. Eddy that the way to cause the world to accept her doctrine was to prove that it was founded on the Bible. So she established the Lesson-Sermons in which Science and Health goes in double harness with the Bible.

These Lesson-Sermons prove that everything Mrs. Eddy has set forth in Science and Health is based on the Bible, and the authority may be found therein. It is plain why the most important duty on record was the work of a committee, whose task was to put these two books together so intelligently, that the connection between them would be apparent to the unillumined human mind. In this way prejudice against Science and Health would be destroyed, by setting before the world the fact that the teachings of Christian Science are merely the teachings of the Bible understood, accompanied by a proof to show that the right understanding of the Bible heals the sick. Everything that goes to make up the New Testament traces back to Jesus' healing of the sick. This same fact must be proven true in regard to Christian Science.

Another point of interest in this letter, is the fact that Mrs. Eddy enjoins economy until the Church Building debt is paid. Her sense of economy was not based on niggardliness, since it had divine Principle back of it. God showed her that she must set a precedent of not paying students all that they are humanly worth, because when they are, they are robbed of something important to their spiritual growth.

Students have a right to live comfortably, but they should never be paid so much that there is nothing left for God to owe them, since what God owes one is the most important investment that can be made, since it becomes a

resource that one can draw on both here and hereafter. Wherever man finds himself, God's bank will be there. Think of the satisfaction of knowing that one has ample funds in that bank!

When the man in Jesus' parable worked all day and received the same amount that was paid the man who worked only one hour, that was to show that whatever man fails to receive for labor, God will make up for him adequately; so it becomes money in God's bank. In regard to Mrs. Eddy and her economy, one must consider that she knew she was doing a faithful student a favor, when she kept his or salary down to an amount that was merely enough to live on comfortably, since the rest that they earned would be credited to them in God's bank, to be payable when they needed it.

Pleasant View
Concord, N.H.
March 25, 1895

Beloved Directors and Brethren:

I thank you for a great offering, even your grand Temple and the place of Pastor.

But God pierces the veil, and bids me say I cannot accept the former, and the latter, only nominally.

Lovingly yours,
Mary Baker Eddy

Beloved Directors and Brethren:

For your costly offering, and the 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

Apparently Mrs. Eddy wrote the first of these two letters, as her answer to the Directors on the point of question. Then when the book, Pulpit and Press was being prepared, and she included this letter, she rewrote and amplified it for publication. She saw, no doubt, that her short note to the Board would not convey to the public what she really felt about such a momentous offer.

She took the liberty of rewriting and correcting whatever she put forth to meet the public eye. In her busy hours she might write a short note like this to the Board, knowing that they would understand, whereas it would require a fuller explanation in order for the public to appreciate what her feelings were in the matter.

The Directors made a grand gesture when they offered her The Mother Church and the place of Pastor; yet in a certain sense they had no right to offer her the church in this way, since it belonged to the Field. The students had contributed the money to build it, and when they did this, they were not told that it might be presented to the Leader, although not one of them would have refused, had he or she been asked for permission to offer it to her. The Directors, however, had no permission from the members to offer her the edifice. They could not really give it to her; but she knew that this offer was the expression of the well-spring of gratitude in their hearts for all that they had received from her, so she did not rebuke them directly.

In like manner, they had no basis to offer her the position of Pastor, since she had already established the Bible and Science and Health as the Pastors, as the unchangable precedent for all branch churches to follow. This arrangement was the result of Mrs. Eddy's own revelation from God which could not be altered.

When she wrote the Board that "God pierces the veil," she wanted them to know that she was guided by Principle, and under that guidance she could not accept their offer. She was not a modest woman in declining an honor, but one who was fulfilling a divine destiny, and she had to be punctillious in seeing and following that destiny. She knew that each one of us has a divine destiny in the sight of God, and that nothing should ever be considered as having the power to interfere with one's fulfilling that destiny.

The first note, therefore, told the Directors that in fulfilling her destiny, Mrs. Eddy made the demonstration so that God would pierce the veil that blinds mortals to their divine destiny, that she might see His plan and follow it. In this way she gave the Board an indirect but gentle rebuke, as if to say that, if they had made the same demonstration that she did to see through the veil, they would have known what God's plan was, and would not have voted to present the Temple and the place of Pastor to her. At the same time her letter is an encouragement to all her followers to pierce the veil, since in that way they may always know what is right and what is wrong. Doubtless she hoped that as a result of this letter, the Directors would make a more prayerful effort in the future to pierce the veil in all they did.

In the revised form of this letter that was to be made public, she refused the Directors' offer in language that mortals could understand, and omitted that which is so important to Christian Scientists, and so misunderstood by mortals, namely, the fact that by letting God pierce the veil, we are striving to be guided in all we do. Mrs. Eddy teaches that

every individual must be treated with respect and consideration because he has a divine destiny, and if he is attempting to order his life as God would have him, it is sin to attempt to thwart that effort, or to put any stumbling block in the way.

When one student attempts to influence another, it is always because he does not really believe it is possible for one to talk to God, or to reflect His guidance. He may know that it is an aspiration in Science, but he does not believe that it can be fulfilled practically in this age to any degree. So he feels that it is presumptuous for a student to claim that he is being guided by God. Yet the whole teaching of Science stresses this fact. Can a student be said to understand that teaching correctly, unless he is making some progress toward being led by God?

In the revised letter Mrs. Eddy says, "Through my book, your textbook, I already speak to you each Sunday." Had she been the personal Pastor, speaking to them from the pulpit each Sunday, she would have voiced the guidance and understanding that came to her from revelation; but she already had put these in her textbook. So in that sense they had her speaking to them each Sunday. In a similar way we can declare that we have her personal healing in her book. What she would have given to a patient in a treatment we find today in that book. Therefore, if we go to that book expecting to receive healing from it -- the healing that Mrs. Eddy established in it -- we will receive that healing.

Mrs. Eddy was careful to refuse the church edifice as a material offering, saying that she had more of earth than she desired, and less of heaven. The error of human experience lies in the degree to which we permit it to replace the consciousness of God in our thought, so that we have more of earth and less of heaven. In many ways and to many people that does not seem like an error. Men and women who get along on earth comfortably, would not be frightened by the loss of the kingdom of heaven entirely. There are very few Christian Scientists who, unless they have a problem of physical suffering, can say that earth weighs them down as it did Mrs. Eddy, so that they continuously realize its falsity and burdensomeness. All must learn, as she did, that to be happy apart from God is impossible. If mortals believe themselves to be happy in matter, that is an illusion that is the result of animal magnetism, or mesmerism. Earth is like a Christmas tree, where all the gifts and beautiful ornamentation are illusion. We look at the tree and exclaim, "How beautiful!" Then when the mesmerism lifts, we see only the bare branches, on which there is nothing attractive.

Mrs. Eddy teaches that not only are the sickness, sorrow, sadness, lack, fear and death that come to mortals, unreal, but likewise the belief that there is or can be any satisfaction, pleasure or attractiveness in material sense. For this reason students must work specifically to strip human experience of all satisfaction, in order that they may find their satisfaction in the things of good. If a mortal was put under a state of hypnotism, and the argument established that he had everything he could want, so that he was perfectly contented, if he believed it, he would be satisfied to remain in that state of mesmerism. Those who know the facts, however, would understand that his sense of satisfaction was fleeting, since his sense of possession and contentment was wholly the result of mesmerism.

In like manner, the satisfaction that comes through finite material sense is the manifestation of mesmerism. When the effect of this fleeting sense passes, earth is seen to be desolate and dreary; yet Jesus tells us that when this happens through demonstration, it is a sign of the coming of the kingdom of heaven. It is impossible for one to experience heaven, until he has removed from earth all satisfaction, since therein lies the holding power of matter. The pleasure of material sense is as much mesmerism as is its pain and sickness. Heaven can be defined as what is left after all mesmerism is lifted; and this lifting would be more readily done, if mortals had as much impulsion to break its pleasant aspects, as they do its unpleasant side.

When we arrive at the point Mrs. Eddy was at, perceiving the utter fallacy of matter and desiring less of it, rather than more, we will be near the kingdom of heaven. Material pleasure can be likened to the candy a child eats that spoils its appetite for dinner. We all have a natural and intense desire for God; but animal magnetism has introduced into thought the effect of mesmerism, so that temporarily this hunger for God is interpreted materially. Many students who fancy that they have brought out a great desire for God and who, when they are sick, work hard in Christian Science, really desire no more than to avoid the unpleasant phases of human experience, and strive to do so through the help of God.

The first thing for students to know is that they have a fundamental and keen desire for God that is natural. Then by using Mrs. Eddy's instructions they can bring that desire to expression. When that is accomplished, the way becomes comparatively simple. One reason Mrs. Eddy stood apart from her students, was because of the singleness of her desire for God, that caused her to work constantly to realize her oneness with Him. When students establish within themselves the realization that they desire God as she did, they will work for God as hard as she did. That time will not come, however, as long as they believe that there are material crumbs on the way, that are harmless and satisfying, -- which, when eaten, tend to lessen their appetite for God's feast.

We know that in this letter Mrs. Eddy was merely refusing the church edifice as a material offering, since she has taught us that the real Church is a divine state of mind, and that we cannot have too much of that; but viewed as a material structure, The Mother Church is no different than any church edifice.

When Mrs. Eddy wrote in this letter, "More effectual than the forum are our states of mind, to bless mankind," she was rebuking the old theology that constantly tempts students to think of the church in terms of stone and brick -- as a place where the public gathers -- instead of as the manifestation of a right state of mind, which must be obtained and retained in order to have the church continue to be a Christian Science Church. Students must watch lest they make the demonstration to build the church, and then carelessly let it pass into the control of mortal mind through their neglect or unwillingness to continue to support it by Mind, instead of matter. Surely the church without spiritual thought back of it has no more utility than an automobile without an engine!

Next Mrs. Eddy writes, "This wish stops not with my pen -- God give you grace." Like many of her precepts, this one contains an implied rebuke to

that form of desire to heal, help and bless others that goes no further than talk. Talking about mental work is not doing it. When Mrs. Eddy said, "This wish stops not with my pen," she indicated to the wise that she had a right to talk and write about blessing others, because she gave so much time and loving effort to this work. In this way she indirectly rebuked students who permitted their desire to bless others to stop with talk.

The word, grace, is a difficult one to define. On page 10 of Christian Science versus Pantheism Mrs. Eddy defines grace as, "the effect of God understood." No amount of flexibility and technique would make the performance of a dancer attractive, unless it is done gracefully. Thus the word, grace, indicates that in Science the way we do things is as important as what we do.

In Judges 14:14 we have Samson's riddle, ". . . out of the strong came forth sweetness." Grace must be sweetness. Thus no man or woman should ever permit himself or herself to lose grace or sweetness, no matter to what high position they find themselves appointed. If they do, they will finally lose their strength also.

Grace would appear to define the sincerity of feeling and affection that must be present, when one does loving things for others, or says pleasant things to them. We learn in Science that profound statements miss their mark and are overlooked, when they are said without the right thought back of them. Grace must signify the beauty and sweetness of a sincere heart, which are needed to support all that the student says or does.

Finally Mrs. Eddy writes in the second letter, "As our church's tall tower detains the sun, so may luminous lines from your lives linger, a legacy to our race." The sun never changes, but the tower of a church may cause its rays to appear to be detained for a moment. This indicates that as our lives are governed by God's unerring law, it is possible to make a demonstration whereby the reflection of His presence may bless the world by being detained in this human sense. The Master was like a ray from God that was detained on earth long enough to share the blessing of understanding and demonstration with the needy.

In this sentence Mrs. Eddy wonderfully expressed the fact that man's immortal destiny is going on, and that nothing can stop it; yet man has the ability to detain his destiny on earth in order that he may bless the world, and teach mankind how to release their spiritual destiny and to be obedient to it.

The Bible records that Joshua made the sun stand still so that the earth, which had been turning for countless decades, lingered for a day. This demonstration was made so that mortals might realize that, when man functions with God, His power operating through man is as strong and able to perform miracles, as mortals believe that it is apart from man. It is sad to realize that most readers of the Bible do not believe in their hearts that this miracle ever happened. They do not believe that man ever did such a thing, and they are right if they mean unaided man; but it was done through God's power to prove that His infinite power can be exercised by man.

Man can press a button and blow off the top of a mountain; yet no one believes that he does it. The dynamite does it. Similarly, it is God that does the work, but man is able to reflect and to direct this power.

Pleasant View,
Concord, N.H.
March 28, 1895

Dictated
Mr. E. P. Bates

My dear Student:

What the Directors said when I saw them last as to Mr. Hanna's salary being raised I approve.

With love,
Mary Baker Eddy

Mrs. Eddy sought to keep a balanced relationship between recompense and labor, that was based on demonstration, rather than on the effort to satisfy the demands of the carnal mind. If one receives all that the human mind demands, for what he does for God, he thereby lays up scant treasure in heaven. By receiving his full compensation in matter, he thereby proves that he wants matter to the extent that his desire for Spirit is almost extinguished. It is characteristic of the human mind to want full value in matter in return for all the services rendered. In Christian Science it is right that the one who works for God should receive enough materially to live suitably; but there should always be a balance left to be paid by God in the currency of Mind. What God pays man is enduring substance, whereas matter flees away. Furthermore, if one receives a surplus of matter, he finds himself confronted with problems which would otherwise he would never have to meet.

The question arises at times whether, if our Leader were with us today, would she cut down some of the salaries that are paid to officials in our Movement? It is my conclusion that she probably would not do this, because she would not wish to impair the efficiency of her workers. The moment a man feels that he is not receiving the pay for his services he is entitled to, he is apt to cease to do the work that he would do, if he had the conviction that he was being paid adequately.

Mrs. Eddy might not feel that it was right to pay officials excessive salaries; yet she might feel that under certain circumstances it was right for them. When officials demand high wages, they may honestly believe that the reward for working for God is matter; yet large salaries put them under the pressure of jealousy, which gives them much to meet.

Once a lady living near Mrs. Eddy, heard that the latter was having difficulty in finding someone to scrub her floors. So she volunteered to do this work, and Mrs. Eddy was pleased. She often watched this neighbor at her work and smiled her pleasure. One day when the lady had finished her work, Mrs. Eddy gave her a motto, "Stand by the right. God is right. Right is always right; never can change." The lady treasured this motto for over thirty years, and declared that it was a greater reward for the work she did than any amount of money Mrs. Eddy might have given her.

Some practitioners have charged large fees for long continued treatments, because on page 237 of Miscellany, Mrs. Eddy says that practitioners should make their charges equal to those of reputable physicians in their respective localities. Such individuals should have their attention called to page 46 of the Church Manual, where Mrs. Eddy writes of a member of The Mother church, "And he shall reasonably reduce his price in chronic cases of recovery, and in cases where he has not effected a cure."

There is no way from a human standpoint for a practitioner to know just what to charge a patient; but God knows. Hence if he seeks God's guidance, he will charge an amount that is scientific rather than what he humanly thinks is enough.

One impressive thing about Mrs. Eddy's early history is the fact that, when she was almost in want for the simple necessities of life, she did not charge at all for healing the sick. She began to charge only when God revealed to her that it was good for the patient for her to do so; but her desire for supply and the recognition of her own need, did not influence her at all. She said, "I thought it was a gift from God to be able to heal as Christ did, and that I ought not to take money for it."

When Mrs. Eddy tells us to make charges that are equal to those of reputable physicians, and yet to reduce our price in chronic cases or in cases we have not healed, what are we to deduce? She must mean that in cases where we have brought quick healing, we are privileged to charge a fee that is equal to what a doctor would charge either for an office call or for a visit to the patient. In such cases a patient is grateful and glad to pay a fair sum for value received. It is obvious, however, that Mrs. Eddy's recommendation covers only instances where we have brought out healings. Furthermore, it is obvious that we cannot expect to stay at home and treat a patient for fifteen or twenty minutes, and then charge as much as a doctor who goes out and calls on a patient. It should be noted that reputable physicians reduce their fees for those who cannot pay in full.

The moment anything in Science becomes standardized or stereotyped, the impulsion for demonstration is gone. One might argue that the purpose of the organization is to bring out standardization. The answer is that the organization is designed to give students right methods of operating, only until they have advanced to the point where they can function under their own demonstration. It is illogical to expect one who is truly reflecting God to follow stereotyped rules! Rules are made to help one until he is able to learn what God wants.

It is possible to believe that when Mrs. Eddy indicated that practitioners should make their charges equal to those of doctors, she was endeavoring to place the practice of Christian Science on a dignified footing, so that students, feeling that they needed a certain amount of money in order to live comfortably, would be attracted to the practice. In this way she would encourage students to become practitioners, whereas they might feel discouraged at the prospect, if they feel that the income from the practice would be too small to live on.

It is sad when patients have an occasion to say, "I had treatment for a month and received a bill for ninety dollars; yet I felt no benefit." This

would not happen if a practitioner made a demonstration of what to charge in each case in accordance with Mrs. Eddy's instructions. If he is a humanitarian, benevolent, forgiving, long-suffering, and seeking to overcome evil with good, as the Manual states, he will deal with each patient compassionately, and endeavor to mete out divine justice in his charges.

The wise Christian Scientist, whether he be an important official, or a humble practitioner, will never cherish a desire to get more than a modest living out of work for God. In this way he spares himself much of the malpractice of envy that mortals indulge in towards those who are prosperous above the average. He also runs less risk of being tempted by ease through a surplus of matter. A wise horse would know that he works better with a lean stomach; whereas greed would cause him to overeat, if he had the chance, so that he would soon become too fat and lazy to work.

When a practitioner regards his patients as the source of his income, that does not necessarily mean that he is demonstrating supply. Demonstration calls for a daily realization that God is the source of all good, and that that good comes to one through the channels God appoints. When one looks to his practice as the source of his income, what is there in that attitude to distinguish it from that of any professional man who is dependent upon his fees for a living? Demonstration means establishing God as the source of all good, and having faith that God will always raise up channels through which that good will come to man to meet his every need. Material sense always demands to know in advance the source of its supply. Spiritual sense requires one to take the channel on faith as a test of faith.

This letter of March 28 proves that Mrs. Eddy kept a watchful eye over the salaries, and sought to be wise and loving. She knew that there would be faithful ones who would go to the other extreme, and try to live on less than they could or should. This would be as much a lack of demonstration, as would be salaries that were too large.

Pleasant View
Concord, N.H.
April 9, 1895

Beloved Board of Directors:

"Is it lawful to do good on the Sabbath Day?" Yes. -- Selling doves -- is to slander or gossip in God's house. Selling Quarterlies and S. & H. is to give or sell and take money for the Word of God -- and the workman is worthy of his hire. You have my hearty thanks for doing the latter.

Mother

N.B. I suppose the C. B. Directors are aware that they own legally the Mother Church in Boston, whereas the church owns it beneficially.

Mary Baker Eddy

Mrs. Eddy interprets selling doves in God's house as slandering or gossiping. That means selling people's reputation, loyalty and innocence, and receiving in return the doubtful satisfaction of ventilating one's own self-righteousness. It is absurd for students to yield to the temptation to do this in church, justifying their action by the fact that merely being in God's house, sanctifies all they do.

Mortals should awake to the awful sin involved in ruining another's reputation, or in starting a current of malpractice against him. Christian Scientists have a great responsibility towards others, namely, to hold the same attitude toward them that God does. Then they will be ready to rebuke slander, criticism or gossip in God's house.

Selling Quarterlies and Science and Health on Sunday was a different matter. At this point it was legitimate to spread the sale of this literature in the church on Sunday, because centralized Reading Rooms had not yet been established for the sale of such items.

Mrs. Eddy knew how error in effect loomed up as greater than error in cause in the minds of mortals. Members who would gossip in the church on Sunday without compunction, would protest against the sale of literature, maintaining that it was wrong to have commercial transactions in the church on that day. Mrs. Eddy took the opposite stand. To her it was right to take money for the Word of God even on the Sabbath. When a man has had his desire for Science stimulated, it is wise to meet that desire as soon as possible, lest it diminish with the passing of time. This letter proves that Mrs. Eddy's underlying thought was that there was no harm in selling literature in our churches on Sunday.

Yet later there was so much opposition and criticism on the part of the more conservative members, that she saw the wisdom of prohibiting such practice. She never wished to offend others unnecessarily, and she was aware that there was an old theological bias of thought which, while it did not object to taking a collection on Sunday, considered that in some way it defiled the church and fostered the very thing the Master found it necessary to whip out of the temple, to have commercial transactions on Sunday. But in this brief note Mrs. Eddy teaches the important lesson that the thing that needs to be whipped out of the temple is the evil in the human heart!

It is my conviction that Mrs. Eddy did not reverse this order in regard to selling literature on Sunday because it was wrong, but because of the strong prejudice on the part of public opinion against such a thing. It became evident that the convenience and timeliness of such sales, was counteracted by a feeling on the part of many that it was wrong to bring into the church on the Sabbath anything of an unsanctified nature. Yet in reality selling Quarterlies and Science and Health is always sanctified, regardless of what mortal mind may say. On the other hand the offence of gossip and slander in our churches is a serious one, because it marks the offender as believing that error is man rather than animal magnetism. The effect of gossip is to injure and never to bless. It is like calling for help for a man, while holding his head under water. Yet in reality gossip harms its perpetrator more than its victim.

Science teaches that the traducer is really the one handled by error, and needs the help. Science is forever beneficially retroactive from the outside to the inside, since it forever exposes error as unreal and never part of man.

Mrs. Eddy signs this letter "Mother" as if to indicate that she was not the dictator, arbitor, or ruler, but the mother who presented things to her children, so that they might have the opportunity to know what an older and wiser person thought about the matter under discussion. Then she left them free, merely saying that they had her hearty thanks for doing what they did.

She signs the "N.B." with her full name, however, as if to denote her relationship to the Church, as the one through whom the authority of God was executed. Then she gives an example of that authority in setting forth the exact status of The Mother Church, as being owned by the Directors legally and the members beneficially. In a sense this fact is exemplified at the Annual Meeting, where the Directors conduct the meeting without consulting the membership in any way; yet the members have the obligation of making the demonstration of Immanuel, or God with us. What does a member amount to who attends this meeting, and who does not demonstrate?

Members must learn that in Science they are called upon to demonstrate their rights, not to claim them. Since one with God is a majority, the demonstrating student carries the majority of the influence in the Annual Meeting.

When Mrs. Eddy declared that the Directors owned the church edifice legally, she was indicating that they exercised authority in the outward conduct of the organization; when she told the membership that they owned it beneficially, she hoped that they would exercise a mighty spiritual influence in the government of The Mother Church for the benefit of themselves and the world; yet she provided that they exercise their power through demonstration, since she left them no alternative.

The bow of a boat may feel that it is more important than the stern, yet if the stern desires to go in a certain direction, the bow cannot protest; but if the stern does not choose to take advantage of its privilege of determining the direction the bow goes, the bow may appear to be running things. The Directors control the organization legally and appear to be the only head; and they are, when the membership is too lazy to exercise its rights and powers that come through demonstration. If the members are faithful in using demonstration in their branch churches, however, they will be made rulers over many things, which will include helping The Mother Church spiritually.

Mrs. Eddy hoped that the time would come when students would recognize that demonstration is a privilege, and not merely an obligation; that it is a universal benefaction that blesses the giver and receiver alike; that it means the spiritual growth of each member who demonstrates. Before this recognition can come, members must gain a knowledge of how to handle animal magnetism, of how to break through the lethargic temptation that puts thought to sleep in order to keep it from demonstrating, and of how to handle the error that causes one to forget and neglect to do it.

A member of The Mother Church does not remain a continuous beneficiary merely because his name is on the books. He must claim the benefit due him, recognize it as his privilege and prerogative, and demonstrate in order to have it. No Christian Scientist can be called such unless he works at it, any more than a policeman is such unless he is dressed in his uniform and guarding the city.

The Master speaks of the wedding garment, which is symbolic of the mental state that indicates man's unity with God, from which comes the demonstration of power, activity, freedom and understanding. No demonstration can be made until one first establishes his unity with God. A member can be busy mentally, but if it is with the human mind, he is a deterrent to the church and is certainly not a beneficiary of its blessings. The only way for a member to continue to be of value to the organization is to demonstrate from the basis of oneness with God.

Mrs. Eddy gives us a hint that the real Church is in Mind, and so we are beneficiaries only as we demonstrate our unity with that Mind. When we lose sight of that relationship, we are no longer owners of The Mother Church beneficially. Should one expect to continue to receive spiritual benefits from the Church when he is thinking erroneously, any more than he would expect to continue to be well under the same circumstances? The remedy in both cases is to correct his thinking.

The difficulty in correcting one's thinking when it is manifested in some disease, lies in the fact that mortal man is more interested in getting back his human harmony, than he is in correcting his thinking. Changing one's thinking is a simple thing to do in Christian Science. It becomes difficult only when one is burdened with a desire to get rid of effect more than to correct cause. A man trying to unravel a knot would not be successful if he were wearing heavy gloves. When mortal man puts on the gloves of effect in his effort to untie the knot of cause, he finds that, while he may perceive what has to be done, he cannot do it until he takes the gloves off.

It is old theology in students that tempts them, after they have demonstrated the one Mind in building a church, to become so infatuated with the edifice Mind has built, that they thereafter exclude Mind and deal with effect. The moment they do, they turn the church back to old theology, and the meetings are conducted as old theology would run them, namely, by giving one's entire attention to the outward form, and neglecting the mental part. To avoid this, alert members must remind themselves and others constantly that the error that confronts students in their church life is old theology -- the tendency to go back to old church methods. When the Ku Klux Klan meet together, the members always wear white robes. When Christian Scientists meet together, they should always wear the robes of demonstration. This will keep divine Mind in the ascendancy, rule out the human mind and save the church from falling back into mortal mind ways. The fact must be kept before the membership that the effort to run any meeting wholly from a human standpoint is a retrograde step, whereas as long as demonstration is exalted as the only right way, and healing is provided in its meetings, the church is safe.

Pleasant View
Concord, N.H.

(Received April 18, 1895)

Mr. Wm. B. Johnson, C.S.B.
My dear Student:

I request that you pass out notices at once for a special church meeting and convene as soon as possible. Read this letter to the church and thus give, as Jesus did, a chance for sinners to reform. You take no risks when doing right.

Lovingly yours,
M. B. Eddy

(Received April 18, 1895)

To The First Church of Christ, Scientist, Boston
My dear Students:

Adopt at this meeting a By-law that all members who withdraw from your church or have been put out of it and thereafter apply to be taken back into it, and are anxious to live according to its requirements, be received on probation for two years. Then if found unworthy, you can deal with them as you think best for our Cause. But I also require you to remember Jesus' words, "Go ye and learn what that meaneth, I will have mercy, and not sacrifice."

You will bring my white hairs into remembrance in years to come, when you remember the unchristian acts that keep me in perpetual broils. I order that after this By-law is passed, you vote to accept the application of Mrs. J. C. Woodbury to join this church.

Concord, N.H.
April 17, 1895

Wherever Boards of Directors or Trustees of Christian Science churches assemble, this statement should be framed and hung, "YOU TAKE NO RISKS WHEN DOING RIGHT." It was reprinted as an excerpt in the Sentinel for June 6, 1936.

Some interpretation of it is necessary, however, since experience shows that to do right causes one to run the risk of animal magnetism's hatred; but Mrs. Eddy knew that animal magnetism was only part of the Adam-dream, and hence no more real than the dream. At the same time, it is as real as is our sense of mortal existence. Hence in arguing for the unreality of animal magnetism, it becomes necessary to recognize the unreality of all that is mortal. Yet during the time when one is unable to make all mortal existence unreal, he can still hold animal magnetism in check by taking up specific phases of it and realizing their nothingness.

Animal magnetism constitutes an illusion in the dream of mortality, where mortal mind, feeling its existence threatened, mobilizes for its own protection. In the warfare against error one may receive help from a strong brother who takes hold of his side, as if there was a tug of war with error. The tug of war is only a dream; yet the conviction that one is receiving assistance adds to one's sense of conscious power, and enables him to be the victor over specific phases of animal magnetism. The complete victory over it, however, comes only when one has made the entire claim of mortality unreal.

When I became interested in Christian Science in 1894 Josephine Woodbury was considered a dangerous malpractitioner by many. She was thought to be a living embodiment of evil. Loyal students felt that it was part of their daily duty to work to neutralize her harmful influence. Yet in these letters Mrs. Eddy says in referring to her, that she is giving a chance for sinners to reform; then she directs the church to reinstate her name on the list of membership. Did not Mrs. Eddy already know the true character of the woman? Did she believe that it was better to have a trouble-maker inside the ranks than outside? Did she feel that Mrs. Woodbury would not hesitate to malpractice to accomplish her purposes, and that it would be wiser to quiet such malpractice by taking her back?

Jesus did not hesitate to retain Judas as a member of the group of disciples as long as possible. Evidently he proved to be no deterrent to the growth and spiritual development of the Master, his students, or the promulgation of the Cause of Christianity.

When a student has a quality of thought that is liable to run rampant and do harm, it is sometimes wise to retain him as a church member, until the error comes to a head where it will be self-destroyed. One can deduce that the reason Mrs. Eddy ordered Mrs. Woodbury's reinstatement, was to stop "the perpetual broils" in the church which resulted from "the unchristian acts" of the members. Mrs. Eddy quotes Jesus' words concerning mercy and sacrifice, indicating that to take her back into the fold at this time represented the greatest good to the greatest number.

In the case of Augusta Stetson, Mrs. Eddy showed that it was wisdom to retain a member under the wing of the organization, -- even though such a one was a trouble-maker, -- until every effort had been made to help her and to give her a chance to reform. The church would have excommunicated her ten or fifteen years before Mrs. Eddy did, had the latter not been present to restrain them. She acted with divine wisdom, and this wisdom indicated that until the time came for ousting her, Mrs. Stetson could do less harm inside the organization, than she could outside, even though she was misteaching students.

Was it not a serious thing for her to be misteaching loyal students? It must be remembered, however, that she taught the letter of Christian Science correctly, and that the misteaching lay in the wrong sense Mrs. Stetson held of Mrs. Eddy's teachings. She was outwardly loyal to these teachings and truly fancied that she was more scientific than her traducers; but she was becoming a victim of the subtlety of animal magnetism, from which her teacher did everything possible to save her.

Mrs. Stetson did not lead her students astray on the fundamentals of Christian Science. She had some students who were alert enough to perceive that she entertained some misconception of their application. As time went on, it became more and more evident to many clear-minded members of her church and association that she was being misled by the human mind, and they turned away from her, thus proving that her personal domination over them did not weigh against the hold Christian Science had on them. Where a number of innocent members believe in their teacher, it is often wise to let time expose such a one, before taking action that might do harm to these innocent ones, by causing them to believe that the organization is capable of moving against one who is absolutely right in the sight of God. No one can prove that while our Leader was with us, she permitted the organization to act against one single student who was undeserving of such action!

Mrs. Eddy was not deceived by Mrs. Woodbury, but she was guided to give her a probationary period of two years as a member. She knew that during that period, she would either reform, or expose herself; so that if there were innocent students who believed in her, they would have their eyes opened, and Mrs. Woodbury's power to work through innocent channels would be gone. It would also be a wholesome lesson to the members who were holding a wrong sense of Mrs. Woodbury, to be forced to have her in their midst, where her presence would be a constant rebuke to them, until they woke up to their error of personalizing animal magnetism.

When Mrs. Eddy declared, "You will bring my white hairs into remembrance in years to come, when you remember the unchristian acts that keep me in perpetual broils," she was intimating that her white hair was the result of her inability to maintain a full sense of the inflow of divine protection at all times. Mrs. Eddy expected opposition to her teachings from the world at large, and she was fully armed to meet it. What made her problem difficult and often robbed her of God for the moment, were the deflections of her own students on whom she placed responsibility, and with whom she hoped to work in perfect unity, in order to increase the spread and value of Christian Science. Their unchristian acts often caused her individual demonstration, which might have kept her hair from turning white, to falter. Some day they would be able to read cause from effect, and remember the evidence in Mrs. Eddy of their malpractice, disobedience and failure to appreciate and support her as they should. Back of the scenes, of course, was the error that purposed to bring confusion, misunderstanding, and separation in the ranks, in order to prevent the action of Truth from going out to the world, supported by a united conviction of its power and by a desire to extend it to all those who were ready to receive it.

The Master declared that a man's foes were of his own household. Because we expect that our enemies will give us something to meet, we are on guard and watchful. It is when error appears in our own ranks, that we are more apt to be touched by it. It was error in her nearest and dearest that tended to bring Mrs. Eddy's head in sorrow to the grave, as the old saying goes.

Mrs. Eddy had cause for regret when people rejected Science for personal reasons, or attacked her as its Founder, because she knew that Christian Science would untangle the snarls in the lives of mortals, give them an objective in life that was worth working for, and provide them with an accurate and correct method of solving all problems, which, unsolved, would

bring constant fear and agitation. But when her own students, who had been helpful in building up the Cause, became channels for error that caused them to weigh on the wrong side, it is little wonder that her hair turned white! We might look upon such a happening as inevitable, but she knew that it was the action of animal magnetism.

One might consider that it was natural for an electric battery to run down after a while. If one learned, however, that it was possible to connect it with a generator, so that it would be constantly replenished, and if after he did so, it still showed signs of weakening, he would know that something was wrong with the connection. One of the signs that man as a storage battery is weakening, is his hair turning white. Mortals believe this to be an inevitable result of old age. When a Scientist learns, however, that he is joined to the source of eternal life, God, and that from this source pours into him a constant renewal of being, if he shows any symptoms of age such as his hair turning white, he knows that it is the result of malpractice, the effort to make out of him a storage battery cut off from source.

Mortals believe that the conditions of the body which indicate age are natural and inevitable; but the Scientist who has an accurate and demonstrable knowledge of his relation to God, regards them wholly as the result of malpractice. He knows that the only way by which such conditions could arise in his life would be the influence of animal magnetism, since he has an understanding of Christian Science which, when rightly applied, would prevent such evidences of waning life. When power, life, energy, immortality and all good from God flow into man perpetually, why should he ever have evidences of wearing out? When the Children of Israel functioned to some degree under this scientific realization, even their shoes did not wear out in forty years. A sense of eternal life so affected their garments that they could not deteriorate. Thus if anything about the Israelites had manifested age, it would have been malpractice, or a definite effort to rob them of the spirit of God which they had attained, in order to throw them back to the point where they would finally die.

Things that are natural to mortal mind are unnatural for the Christian Scientist. If he manifests that which mortal belief calls inevitable for mortals, he should realize that in his case it is a malicious effort of animal magnetism to aggravate mortal belief, and he must handle it from that basis. By the term Christian Scientist I mean an advanced student, since Mrs. Eddy in one of her classes put the beginner in a category of mortals as far as animal magnetism was concerned. She said, "Beginners are not in that plane where animal magnetism touches them; for they have only an impersonal belief." This is a comfort to the metaphysician, since he can realize that by the time he has developed an understanding that is prominent enough in the mental realm to subject him to the attacks of animal magnetism, he is sufficiently armed to defend himself successfully. Animal magnetism is always too late. It is like a nation that waits until another nation is fully armed for war and able to defend itself, before it attacks.

It is only when a student begins to have some success in freeing the world from the action of the human mind that he becomes the object of animal magnetism's efforts to overthrow him. Animal magnetism is never capable of nipping a good worker in the bud, as it were, by anticipating his possibilities. The latter does not have it to meet, until he is able to meet it. So when we define it as too late, we keep in mind the fact that error is

always held in abeyance until we have gained the understanding that will enable us to overthrow it, before it attacks us. So we are always ready for it before it comes. And it is well to bear in mind that it comes in a form that would appear to be a natural phenomenon to a mortal. If we told him that our white hairs were the result of animal magnetism, he would laugh at us.

In conclusion it is well to say that Mrs. Eddy set no precedent for taking unworthy students back into membership, once they had been cast out, when she instructed the members to reinstate Mrs. Woodbury. Mrs. Eddy was not deceived as to her status as a Scientist, but some of the members were. Perhaps Mrs. Woodbury believed that if she could be taken in once more, and have the stigma of excommunication removed, she would have power to influence the members, and gain a stronger foothold in the organization; but Mrs. Eddy knew that the reverse would be true. As a member she would gradually give herself away, until all sympathy for her and faith in her supposed greater understanding of Science would be gone. Then her name could again be dropped. The second time, however, Mrs. Eddy would not have to meet the pressure of so many of her students feeling that she was moving unjustly against a fine and loyal student, or ousting a rival, -- one who was so brilliant and spiritual that, as long as she was a member, she would be a menace to Mrs. Eddy's position as Leader.

When her own students felt that she was wrong in regard to a student like Mr. Woodbury, Mrs. Eddy had to meet an aggravation of mental pressure that might claim to separate her from God. She knew that her church needed the healing, instructive, guiding messages which she received from God, but she could not receive them, when she was cast down from her exalted place. Feeling, therefore, that nothing could equal the importance of keeping on that pedestal of thought, she did everything that was possible and wise to thwart error in its effort to pull her down. Malpractice represented the only way her thought could be disturbed. Thus when a storm arose, she abated it in every wise way, lest temporarily she be thrown down by the darkening effect of malpractice from the place where she could translate spiritual good to the people.

The menace of an octopus lies in its tentacles or "feelers." Cut them off and it is helpless to harm anyone. The strength of Mrs. Woodbury's power came through a group of innocent and ignorant students who believed that she was a rare and brilliant metaphysician, and that Mrs. Eddy was jealous of her. If Mrs. Woodbury had been stripped of those who believed in her and who accepted her ideas as Christian and scientific, she would not have been a problem.

Mrs. Eddy was by no means jealous of brilliant and prominent students; but when honest students were made to believe that she was, or could be, that constituted a malpractice that gave Mrs. Eddy a problem. So she was led to take Mrs. Woodbury back into membership, trusting that the latter would expose herself in her true colors and lose her following. She was to be feared only in the sense that the thoughts of honest students misled by her, seemed to be able to darken Mrs. Eddy's mental atmosphere.

The power of malpractice lies in conviction. The effort to accomplish that which is not right is always weak; but when honest people take up a wrong cause because they have been influenced to believe that it is right,

they carry a conviction that has to be reckoned with.

Mrs. Eddy allotted two years probation for Mrs. Woodbury, because she knew that as a member she would come under observation, and her true character would be disclosed, whether she reformed, or continued to serve evil in the name of good. As an enemy of her Leader, Mrs. Woodbury had no power to produce the slightest darkness in Mrs. Eddy's thought through malpractice, but she exercised an indirect power through her influence over some honest students who were asleep to evil's subtle mental operations.

In like manner, if one of to Mrs. Eddy's enemies had tried to hold the thought that she was dead, when he knew she was not, that would be an ineffectual error, but when honest people could be made to believe that she had passed on, she had something to meet from mental conviction. For that reason she went for a daily drive and showed herself to the busy streets of Concord -- when she might have preferred to go out into the quiet countryside -- so that she might neutralize the lie spread abroad that she was dead.

Mrs. Eddy was not deceived in regard to Mrs. Woodbury. She could read character and probe motive, because she used divine insight in order to do so. She knew that there was no danger to the church connected with taking Mrs. Woodbury back into membership, since there was too much genuine Science among honest students to have any harm result. Furthermore, it was necessary for the latter to expose herself in her true colors. Jesus made no effort to excommunicate Judas from the group of disciples, even though he knew, as Mrs. Eddy once declared, that his sin was of such a nature that it would not give up until destroyed.

Pleasant View
Concord, N.H.
April 23, 1895

To the Christian Science Board of Directors
My beloved Students:

Your ordination of your former teacher and preacher -- as Pastor Emeritus of The First Church of Christ, Scientist, Boston, is concise, simple, ample. I thank you, and accept the honor you confer. I shall go to you when I am permitted by the circumstances which at present determine my speaking to you from the platform of your beautiful costly church.

If all expectation of seeing me is suppressed, and no prophecies as to my presence with you indulged, it will aid in my hope's fulfillment.

In love yours,
Mary Baker Eddy

The ordination of Mrs. Eddy as Pastor Emeritus opened the way for her to embody in the Church Manual the proposition that, whether she was present in the flesh or absent, the spiritual idea must always approve of the acts of the Directors. When she was with us, she sought God's guidance in everything she did, including the time she was to speak from the platform of The Mother Church, and she wanted her followers to make the same demonstration.

The Pastor Emeritus represents the spirit of Mrs. Eddy, which is to remain with us forever. No thoughtful student could help admitting that the spirit that animated her, must animate her followers for all time. In order to do this, they must seek recourse to God for wisdom as she did. She maintained a line of demonstration that included the smallest detail or decision in her experience. What but the Spirit of God could enable one to follow and be obedient to the Pastor Emeritus? When Mr. Eddy told her followers to follow her only as she followed Christ, she might have said, "Follow me only as I function as the Pastor Emeritus." It was not the personal Mrs. Eddy that she wanted them to follow, but the spirit that she demonstrated. The Pastor Emeritus represented Mrs. Eddy's effort to perpetuate the spirit of demonstration as the leading and guiding thought in her organization.

The aim and determination of those in authority in the Movement to follow their Leader must never wane. Everything she did and said was the exemplification of the spirit of God that she reflected. She wanted her followers to pledge themselves as Christian Scientists to function from the standpoint of demonstration, since it is the infallible and only correct way. It is the way that keeps one from want and saves him from useless suffering. It is the way that indicates that one is walking in the right path, the path of destiny that God has laid out.

No one can ever understand Mrs. Eddy with the human mind, no matter how trained and educated it may be, since God's ways are not man's ways. As St. Paul avers, spiritual processes are foolishness to those who have only a human sense. When a student strives to understand Mrs. Eddy's life from the same spiritual standpoint that he does her writings and the Bible, he will detect in her life the same infallible guidance that was exemplified when she wrote Science and Health. On the other hand, the student who avers that the textbook was written from the standpoint of inspiration, and then finds things in her life to criticize, — her rebukes and the like, — proves thereby that he is being controlled by human opinion, and is fulfilling his human destiny which dooms him to failure as a follower of Mrs. Eddy.

It is surprising that Mrs. Eddy should intimate that her ability to hear God's guidance in the matter of speaking in The Mother Church, depended on the mental attitude of the members! Yet we know that an intense desire on the part of mortals always gives rise to the claim of reversal through fear, so that what they most want may be reversed into that which they do not want. Mrs. Eddy was sensitive enough to feel this thought of reversal keeping her away from the church. If she did not hear God's voice calling her, she could not come. Hence she sought to restrain any countercurrent of thought produced by the anxiety and fear of the members concerning her coming, which might hang like a cloud between her and the light of Truth.

We live in a world of thought. Hence, obstructions and obstacles, as well as interference, come from others' thoughts and conclusions, not from their outward acts. Hence the over-anxiety and prophecy as to Mrs. Eddy's coming would tend to confuse her thought, and interfere with her clear perception of God's will. She implied that when the members overcame this expectation of seeing her every Sunday, that would open the way for her to come.

Her letter says in substance, "Watch lest, in your anxiety to see me, you interfere with God's telling me when to come. If you allow yourselves to think or talk about it too much, as if I were a mortal governed by chance or whim, you will interfere, so that I will not be able to determine what God wants me to do." In effect she begged them not to affect her sensitive ability to hear God, through an inflow of human desire and fear.

She hoped that God would guide her to come to them and give them a message of hope and understanding from Him. He surely had a message for the Church, the giving of which depended upon them. Furthermore, she was the only one who could hear that message and convey it to them; but she had to wait until she could hear the wisdom of God directing her to come. So she recommends that the interfering thoughts of the members be stilled, in order to give her the chance to hear God.

This is an instructive letter from our Leader, since it carries the precept that all students, especially those in authority, should retire into the secret place of the Most High, as Mrs. Eddy did, in order that the spirit of God may constantly guide them. They may be misunderstood in their subsequent actions, as she was. The penalty for being guided by God is that those on a lower plain are liable to misunderstand and criticize. The spiritual pioneer may do right, because God governs him; but he cannot bestow upon others the perception to see that he is doing right. If he works from the standpoint of Spirit, he cannot be understood by those who lack spiritual discernment. He must perforce endure the experience of being misunderstood, until the results of his being governed by God are so unmistakable, that his critics are compelled to acknowledge that what they considered to be mistakes were the result of being directed by God.

One wonders why Mrs. Eddy referred to The Mother Church as beautiful, yet costly. Perhaps this was her way of stating that the edifice was as costly in proportion to its size as any Christian Science church should ever be. The Field requires money to extend the work of Science and every bit of that money that is put into an edifice over and above what is really needed, in a sense, robs the Field. So Mrs. Eddy used the word costly, as a hint that should be a check on expenditures for branch churches. While she did not declare that The Mother Church cost too much, yet she indicated that it cost an amount that created a standard that in the future should not be exceeded.

Pleasant View,
Concord, N.H.
May 3, 1895

Beloved Brethren:

I ask you to act on this By-law for two reasons viz. (1st.) I cannot be your Leader unless I have the power to guide you when you need this guidance.

(2nd.) Because I will pray earnestly and watch for God to guide me in knowing that I am right in my decision before entering a complaint against a member of this church. And from long tests, I know that He will show me the

way that is just and then I will follow it.

With love,
Your Mother in Israel,
Mary Baker Eddy

My dear Clerk:

Do not read the following in meeting:

Write me at once as soon as the meeting is over the action and what the Dr. said, if anything. He and Mrs. C. are attacking me mentally with apparent intent to kill. This is proven beyond doubt.

Read this in meeting before voting on By-law:

Beloved Students:

When a student tells you that I am influenced in my conclusions or work in this field by anyone but God, or when he says I am mistaken in my knowledge of who is attacking me mentally and thus malpracticing -- know then that this student is disloyal to the core and is not to be trusted. This I have proven true 30 years.

With love,
Mother

Again and again in her correspondence we find Mrs. Eddy writing for posterity, setting forth precepts and modes which she must have known were going to stand for all time. Her life is wonderful to consider, even from the standpoint of her letter writing alone. If we go back to letters written in her girlhood, we find nothing in them that reflects adversely on her character. On the contrary, they reveal that from earliest childhood, her life was consecrated to good.

An innate impulse guided her to perceive that one must write letters with care, even those written in strictest confidence. Most young girls in the throes of foolish sentiment write silly letters; but not Mrs. Eddy. There is nothing to be discovered in any of her letters that are extant, that is at cross purposes with the spiritual import of her whole life.

All students should anticipate the time when what they write of Christian Science in letters will be found helpful. Their letters may be collected for this very reason. When that time comes, how gratifying it would be if the adversary could find nothing in any past letters that would reflect adversely on the present! Thoughtless and careless letter writing is a dangerous form of yielding to animal magnetism, that may someday rise up to cast a shadow on one's life.

It hardly seems possible that everything Mrs. Eddy wrote that has survived, could stand the inspection of hostile critics, and show that she

was ever thoughtful and high-minded; yet such is the fact.

This letter of May 3, 1895 gives the impression that Mrs. Eddy realized that she was writing for the future as well as the present. It is a letter that would help any Board of Directors to understand her motivation. It gives an inkling of her character, and of the way she functioned spiritually. It was intended to foster confidence in all that she said and did.

No greater offence before God could have been committed by Mrs. Eddy than to have made assertions such as these, if they were not true. It would have been an unforgivable presumption for her to use the argument of God's infallible guidance, in order to force her students to be obedient to her wishes, unless she had actually demonstrated such guidance. When Herod stood up as the mouthpiece of God, when he had not made a demonstration to become such, the Bible declares in Acts 12 that he was eaten of worms.

When Mrs. Eddy found it necessary to expose and handle some error. — where this exposure concerned one of her students, — she moved as slowly as she could, in order to give that student every opportunity to reform. When she adopted Dr. Foster Eddy, he became subject to a portion of the error that was aimed against her. That he could stand against it no longer than he did, should not be held against him. The error appeared to reach him through such a simple characteristic as the desire for self-aggrandizement. As this desire grew upon him, he assumed an attitude toward his mother that from her point of view was malpractice and interference.

Mrs. Eddy found that he was using the office of President of The Mother Church to extend his personal influence, — so that he had to be removed. She planned the necessary steps with great care, displaying no fear that she might call down upon her head a storm of protest. She knew that God would never forsake her in helping her to bring about what He directed, and in taking each necessary step in its order.

Men who are hired to dig tunnels that are constructed under rivers, can work only for a limited time, due to the increased air pressure. Mrs. Eddy discovered that students could be protected, so that they might aid her in founding the Cause, only for limited periods of time, depending on the student. We should be grateful if Dr. Eddy helped her to place one stone in her building. Furthermore, when we learn of the heartaches Dr. Eddy and his ilk caused her, we can feel an added gratitude for loyal students like Mr. Johnson, Mr. Knapp, and Mr. Chase, who were outstanding in their unswerving loyalty and obedience to her. Many were the students Mrs. Eddy trained for positions of responsibility — as she did Dr. Foster Eddy. When they made trouble, she had to replace them. Yet the work they did before error overtook them, helped to advance the Cause.

In her unpublished book, Footsteps Fadeless, Mrs. Eddy devotes a whole chapter to Dr. Foster Eddy, calling it by the title, A Matter of Hearts. In it she quotes from a sweet letter dated Oct. 22, 1901, in which he wrote, "Believe me when I say nothing whatsoever shall diminish the pure love and esteem I have for you." She writes, "There is no quarrel between us." She did not have it in her heart to cherish error against anyone, no matter how much animal magnetism had used him or her as a channel to hurt her. It is to Dr. Eddy's credit that he harbored no personal grievance against his mother.

Students of today who read these pages, should remember that the temptation to be unfaithful to Mrs. Eddy will always be present. Can one be called loyal to her who in his thought moves her out of the Cause as the active, working pulsating heart of the whole Movement? Students should ask themselves, "Am I loyal and faithful to Mrs. Eddy?" To be loyal to her means to strive to carry on the Cause in the same spirit she used. True loyalty means cooperation with her in her effort to carry out God's wishes, and this demand is as real to-day, and always will be as real as it was when she was with us.

The entire narrative of the church minutes covering the meeting of the First Members on May 4, 1895 must be quoted in order to understand the way Mrs. Eddy handled the problem of Dr. Foster Eddy at this time:

A special meeting of The First Members of The First Church of Christ, Scientist, in Boston, Massachusetts, was held this day in the vestry of the Church. The meeting was opened by reading selections from the Scriptures and from Science and Health, silent prayer, the Lord's prayer, and its spiritual interpretation at 10 o'clock and six minutes A. M. The president and twenty-three members present. The following letter and By-law were read. (Letter of May 3 was read.)

By-law: A member of this church who is a student of Rev. Mary Baker Eddy and refuses to leave a place in the field that she knows it is for his or her interest to leave and so advise him or her, yet they do not comply with my request, this member shall be dropped from this Church membership and treated by this Church as a disloyal student. Also, if a member of this Church is proven by me to be treating me mentally without my consent, the name of this member shall be dropped from the roll of membership and he or she treated by this Church as a disloyal student. This By-law can only be amended or annulled by the unanimous vote of every member of this Church.

The following letter from our Teacher — Rev. Mary Baker Eddy — was read: (Letter beginning, "When a student tells you that I am influenced . . .").

Upon the recommendation of our Teacher it was voted that the service for the children shall be held once in four months on the second Sunday in the month.

A letter from our Teacher, The Rev. Mary Baker Eddy, addressed to Dr. E. J. Foster Eddy was read by the secretary. In said letter Mrs. Eddy demands Dr. E. J. Foster Eddy to comply with the demands of the publishing committee and owners of the Christian Science publishing building.

At the close of the meeting the members, 21 in number, went directly to the Union Station and took the cars for Concord, New Hampshire, and upon reaching Concord immediately took carriages to go to Pleasant View, where we arrived at 3:30 P.M. We were gathered in the back parlor and upon our Teacher entering the room, all arose to greet her.

She then told us why she had called us to her: to inform us of the awful error that is working in our midst, and warn us of our danger. She spoke of those who are constantly working against the success of the Cause, and instructed us how to meet scientifically the error of this hour. Her

instructions were of incalculable value to us, and if duly heeded will save us from falling into the evil that is plotted against us.

Mrs. Eddy presented a By-law and some other business to be acted upon by the Church.

Upon our return to Boston, we went directly to the Church, reopened the meeting of this morning and transacted the following business: By a unanimous vote -- the members rising -- the following By-law was adopted:

Voted unanimously -- the members rising -- that The Present Reader of the Scriptures, Judge S. J. Hanna, shall remain this Reader as long as he is acceptable and remains editor of the Christian Science Journal.

Each president of this Church shall hold his or her office but one consecutive year, and once in three years.

This Church shall have no leader but its Pastor, the Bible and Science and Health. One member of this Church shall not be guided by another.

One good member is no more than another good member to this Church. Personal attachments or enmity shall not influence the action of the members of The Mother Church toward each other. God alone shall be their God.

Voted: That in accordance with our Teacher's recommendation The Mother Church shall have a Church Manual.

Voted: That this Church shall elect an executive committee whose special duty it shall be to see that the Rules and By-laws of The First Church of Christ, Scientist, as contained in the Church Manual are carried out by each member that attends this Church, in their letter and spirit. And this committee, which shall also prepare the Church Manual, shall consist of those persons named by Mrs. Eddy: Mr. Edward P. Bates, Miss Julia S. Bartlett, Judge Septimus J. Hanna, William B. Johnson.

Voted: That in accordance with our Mother's wish this Church shall see that the Christian Science textbook, "Science and Health with Key to the Scriptures," and other books by its author, shall be handled by no one that is not known to the author and selected by her.

Voted: That Edward P. Bates be and is hereby elected President of the Church for one year beginning May 4, 1895.

The clerk was instructed to notify Dr. Eddy that according to the foregoing By-law, his term of office as president of this Church has expired, and that Mr. Bates is elected to that position. The minutes of this meeting were read and approved. The meeting then adjourned at 10 o'clock and 30 minutes P.M.

Respectfully submitted,
William B. Johnson, Clerk.

Error as a claim is ever the same, but it assumes different phases according to circumstances; so it requires constant watchfulness on the part of students. When Mrs. Eddy saw her students relaxing in the feeling that

they had met an error successfully, she had to arouse them and "refear" them, as it were. She had to bring home to them in some fresh way, the serious nature of the activity of the lie in opposing Truth in its many forms, so that they would resume their active efforts to overcome it.

A man who collapses in a blizzard may have a feeling of warmth steal over him, but that warmth does not signify security, but the greatest danger. His companion, therefore, imitates the howl of a wolf. The former, being unwilling to be torn to pieces by wolves, puts forth a supreme effort, which enables him to rise up and resume his journey.

Whenever a sense of lethargy overtook her students, Mrs. Eddy stood ready to call their attention to the terrible error working in their midst. This was her wise way of giving the "wolf cry." She knew that as a claim error remains constant. It may appear to ebb and flow, but it does not. It is our attitude toward it that ebbs and flows. When we neglect to meet it, it may appear to increase in size through our neglect, until we are forced to rise up and meet it by the suffering that it brings.

Mrs. Eddy kept an accurate watch on her students. When they kept ahead of error, she let them alone; but the moment they began to lag, she took action. It seems amazing that she should send for the whole body of First Members to come to Pleasant View, in order to warn them of the terrible error working in their midst, when on the surface it appeared to be merely a sense of unwillingness on the part of Dr. Foster Eddy to give up his position of President of The Mother Church. Her purpose, however, was to take advantage of the situation to quicken the students to a greater victory over the lie.

Often students were tempted to feel that the Leader was mistaken in her findings in regard to error, and had the habit of exaggerating and crying, "Wolf, wolf," when there was none; yet she was the one who was most successful, and survived the longest as a working student -- in spite of the fact that she had the largest task and carried the greatest burden. From time to time her most promising students passed out of the picture, and new ones had to take their place; yet she continued. Often the very ones who had discredited her findings in regard to evil, were the ones to fall by the wayside.

Mrs. Eddy knew that the students would be tempted to believe, when she warned them in regard to some terrible error, like Dr. and Mrs. C. attacking her mentally with apparent intent to kill, that she was merely misinterpreting her own fear of animal magnetism, and attempting to convey this fear to her students; so she guarded against this temptation on their part by writing the letter, which accused of disloyalty any students who declared that she was mistaken in her knowledge of who was attacking her mentally.

It is truly remarkable how Mrs. Eddy used this circumstance of Dr. Foster Eddy's deflection, to build up the students' faith in her demonstration. Those who might have had the temerity to question her as a person, would not question God.

All the preliminaries on this eventful day of May 4 seemed designed to lead up to the exposure of the error to the First Members that she made in her home. Her letters were intended to cause them to feel that any

questioning of her statements, or failure to follow her, would be disloyalty to God.

Mrs. Eddy found that error was using her adopted son, tempting him to assume power that amounted to leadership, and because of his position as her son, so feel that he had preferment and priority over other students, and even over the By-laws; also to hold a sense toward his mother that amounted to malpractice and an intent to kill, because he was toying with the suggestion that if she should die, — he would be left to run things as he chose, and to be head of the Movement.

Mrs. Eddy put into the hands of the First Members the means whereby to handle this error, so that Dr. Eddy would be considered disloyal and his name be dropped from membership, if he failed to obey. Mrs. Eddy was fearless when it came to error, yet she had had enough experience with malpractice, not to stir it up needlessly. She knew that Dr. Eddy was exerting mental pressure on her, perhaps on the basis that he could thus change her attitude toward him, so that she would let him continue in the responsible and prominent position he then occupied.

Dr. Eddy may have been perfectly honest in believing that his mother had been influenced against him. For him to believe this, or that her judgment and discernment were personal, rather than being her infallible reflection of God, would be malpractice on his part. The only safe student was one who would follow her through sunshine and storm, believing that she was right in all her ways (as she was), and that in the end what she said and did would work out for the best and highest good of all concerned (as it did). On June 18, 1892 she wrote Julia Field King, "I thank God for your faith in Him and your own true sense of me. Why? Because in over a quarter of a century I have never in one single instance seen these fail to carry a student safely on in growth and prosperity. But in every single instance the loss of those mental conditions has wrecked the student."

An architect who has not proved his skill can command no attention; but when he has erected a sturdy structure that has stood the test of time, and that is outstanding in its utility and beauty, it becomes a monument to his skill. As we contemplate the vast structure Mrs. Eddy erected, we feel full confidence in her. We perceive that all that she did was right, and was proof of her reflection of God's unerring wisdom. No human being could ever have promulgated such radical ideas successfully unless God was with him.

During her earthly sojourn, however, there were occasions when her best students were tempted to doubt her. In 1895 she had not written the statement, "Follow your Leader only so far as she follows Christ." She inculcated this proposition in her teachings, however, and did all she could to prove that she was uniform in following Christ. Nevertheless Dr. Foster Eddy was honest in believing that she was being influenced against him, but this proved that he himself was being influenced by animal magnetism unwittingly. When self-will and self-confidence control a student, so that he does not fear to go ahead on his own initiative, when others move to restrain him, he is apt to fall back on the weak assertion that those in charge are being influenced and prejudiced against him. Part of Dr. Eddy's responsibility toward his Leader and adopted mother was to realize that she could not be influenced erroneously, even for a moment.

Mrs. Eddy could feel Dr. Eddy's effort to manipulate her thought. She saw the need of exposing the error, and did so by the methods we see recorded in these church minutes. She had the members pass a By-law in regard to mental manipulation, even though she was the only one capable of unerringly detecting whether such manipulation was going on. Yet in this episode we can trace the beginning of our "Rule for Motives and Acts," that today we are required to hold before our thought continuously, lest we be found influencing or being influenced erroneously. In these minutes we find the statements, "One good member is no more than another good member to this Church. Personal attachments or enmity shall not influence the actions of the members of The Mother Church toward each other. God alone shall be their God."

Mrs. Eddy included herself in these statements, in the sense that God is no respecter of persons. Yet the immediate occasion for them was the necessity to neutralize Dr. Eddy's effort to capitalize on the fact that she had selected him out of all her students to make him her adopted son. He reached the point where, if he wanted anything, he applied for it or claimed it on the basis that he was Mrs. Eddy's son, and hence it was all right for him to have it.

The Rule for Motives and Acts is a great help to restrain members from experimenting with humanly mental processes of influencing others in the name of Christian Science, to act in ways other than what their own conclusions would cause them to do. Viewed scientifically, this By-law helps to awaken students to the realization that God judges us according to our thoughts. This enables us to see that Dr. Eddy was being ousted from his position, not through a whim of his mother's, but because his thoughts were not acceptable before God.

The By-law that was passed on May 4, 1895 forbidding students to treat Mrs. Eddy without her consent, implies that she could detect when a student's thoughts were not right toward her. Does not this carry the implication that God knows our thoughts; and we must watch to have them acceptable before Him?

Error used Dr. Eddy so that his apparent desire to be a Christian Scientist for the sake of the good he might do, began to be overshadowed by an effort to use his Science and position to attain what he wanted humanly. The same error that used him, causes students to covet important positions, and to feel that it is legitimate to use the world's means to gain such positions. It was to neutralize this claim that Mrs. Eddy sent a notice to be printed in the periodicals on July 10, 1908 (although it was withdrawn before it appeared): "Are her followers willing to take up their crosses, as she has taken up hers, in order to follow Christ, or do they demand all that they humanly want?"

The rule in Science is to put human ambition under foot, and refuse to consider any position unless one is sure that God wants him to take it. Mrs. Eddy keenly detected the error involved in human ambition, since it claims to take the place of a sincere and unselfish desire to bless humanity. She yearned to have a student motivated wholly by the desire to help mankind, since she knew that the mental bondage of the world could be lifted in no other way than through Christian Science. When she detected that Dr. Eddy's inclination to be prominent in the Cause, was outweighing his desire to be active in God's service and avid in his effort to bless others, she knew that

this error had to be checked. She was willing to have the First Members spend a whole day doing it.

Why did Mrs. Eddy write that Dr. Eddy was attacking her mentally with apparent intent to kill? Did she feel that his human ambition was so aggressive that he was toying with the idea that due to her age, she would not live long, and of what it would mean to have her pass on, namely, that he would become the head of the Cause? Was she feeling the error that was possessing him and was it clouding her mental horizon?

Life is God reflected by man. To the Scientist the effort to kill is not the effort to destroy his physical life, so-called, but to separate him from God, to rob him of his hold upon that which sustains him.

All who ever lived at Pleasant View will testify that Mrs. Eddy absolutely depended upon her demonstration of divine Mind. Without it she could accomplish nothing. Her sense of malpractice with the intent to kill was anything that clouded her spiritual thought; and she could feel the error that was using Dr. Eddy having this effect upon her.

Mrs. Eddy was led to adopt Dr. Foster Eddy, because she saw qualities in him which might prove valuable to the Cause, and perhaps fit him to be her successor; but the poison of personal ambition claimed him as its victim, even as it did some of her other students. Is it any wonder that she wrote the following and called it "Low Ambition"? "The question, Who shall be greatest? when allowed to take root in thought and purpose, is a poison the virus whereof is more deadly and more defiant to spiritual growth and the life of the soul than the sting of the moccasin is to the body. This subtle thought entertained possesses the very nature of that serpent which watches his victim, and stings him only when he sleepeth; for the poison thus communicated (induced) is believed to spread itself over the entire system before the sleeper is sufficiently awake to help himself or to call for aid."

Jesus included as a qualification for leadership, the willingness to wash another's feet. He set forth that his willingness to wash his disciples' feet constituted part of his fitness to lead them. He defended himself against human ambition, and avoided personal aggrandizement, because he knew that if he permitted himself to be exalted personally, it would cost him a loss of God that might prove fatal to his mission.

Dr. Eddy's friends might have chemicalized over Mrs. Eddy's designation of him as a murderer or an assassin, but she forestalled their criticism by having her letter read in which she convicted of disloyalty anyone who would assert that she was mistaken in her knowledge of the source of malpractice. Often students are conscious of malpractice, but they do not make the demonstration of spiritual discernment which our Leader did, that enables them unerringly to detect its source.

Dr. Eddy knew how dependent his mother was on her spiritual reflection, and how carefully she guarded the atmosphere of her home, and had her students do likewise, in order that nothing might claim to rob her of God. Hence the very fact that he disregarded what she had taught him in this direction, and what he had learned by living in her home, gave her the right to convict him of being a channel for that which would kill her. He invaded her peace with his demands; he pestered her for the position of First Reader

in The Mother Church until she gave it to him. He reached the place where he was willing to try to influence her to disobey God, for the sake of feeding his human ambition and desires; and she knew that such an attitude had to be shocked into self-awareness by drastic means. She hoped that to call it attempted murder would be salutary. Her purpose in writing this letter, however, was not entirely to convict Dr. Eddy and Mrs. C. She also wanted to establish the realization on the part of the other students, that anyone became a party to the effort to murder her, who stirred her up and annoyed her with church broils and problems. The letter she wrote put the finger on Dr. Eddy and Mrs. C., but it included all those who kept her in a state of disturbance and discord, who troubled her and weighed her down with needless responsibility and care. If she passed on, because temporarily the influx of Life was shut off, all who did this would have contributed to her demise. Perhaps this is why she dictated on November 28, 1910, the following statement and signed it, "It took a combination of sinners that was fast to harm me."

While it is true that our Leader did not leave our sight until her work was done, and so it became part of God's plan for her to have her release, nevertheless she had to leave a record to show that the malpractice that darkened her thought was not personal, but a consolidated error that had for its purpose the forcing of her thought down to a mortal level. While the Master's crucifixion lay in the line of his destiny, that did not lessen the sin of those who participated in it. Likewise, because the time came when Mrs. Eddy as a battle-scarred warrior, who had fought every engagement with animal magnetism successfully, was released from further warfare, that did not relieve certain students from the onus of having failed her in her greatest need.

The sinners who stood fast were merely those who yielded to animal magnetism as a unit and did not work out of it. In Christian Science a sinner is not one who does wrong outwardly, so much as one who yields to the influence of mesmerism that has for its intent the shutting off of God's children from Him. If one does not break loose from this influence, he cannot expect that another who is constantly going up higher, can remain in his company. Mrs. Eddy was progressing, while the students in her home, at least to some degree, permitted themselves to remain on a mortal level. The time came, therefore, when she was no longer required to endure the darkening influence of those around her who were not faithful in meeting every phase of error.

At the time of her passing, the students close to her observed that she was struggling with error, but they were not alarmed, since they had seen her struggling many times before, and she had always come out successfully. This time, however, as she sat up in bed obviously working with determination to see the nothingness of the error, with her students under instructions to do the same, all at once she stopped her work, and a heavenly expression of peace appeared on her face. At the same time she instructed the students to stop their work and said, "Drop the argument; just leave me with divine Love, that is all I need." Within a few hours she had passed on.

What is the explanation for this incident, unless when the error appeared, Mrs. Eddy marshalled the forces of good to meet it, as she always did; until God revealed to her that it was not the action of evil, but of her divine destiny that was operating? No wonder she stopped fighting it and had

her students do likewise! No wonder a heavenly expression of peace came upon her face, when she learned that her work was done, and she was permitted to go on to her next experience! She had made the successful effort to stay in this mortal dream as long as her work was needed to found the Cause. When that work was done, she could leave.

Pleasant View
Concord, N.H.
May 3, 1895

Dictated
Wm. B. Johnson, C.S.B.
Clerk of The First Church of Christ, Scientist
Boston, Mass.

The services for the children shall be held once in four months on the second Sunday in the month, as once monthly is too often in order to perpetuate harmony in the general services of the Church.

Mary Baker Eddy
Per Clara M. S. Shannon

It required over twelve hundred experiments on the part of Edison before he found the proper substance from which to make the filament for his incandescent lamp; but the compensation for this labor was the fact that no one will ever again have to experiment with the materials that he proved unsuitable.

Why did not God always direct our Leader along exact lines and tell her the best way at once, instead of necessitating her at times to try one thing and then another, until the right way was evolved through experience? Because all such experience was valuable and necessary. It was as much a part of the divine plan for her to prove certain things unsuitable, as it was for her to demonstrate the right way, so that she would forever silence any suggestions in the future that there might be better ways to demonstrate the problem of the organization. If some loving but unwise student in the future, for instance, should suggest that a service be held just for the children, in order to train them along the lines of church attendance, Mrs. Eddy's own experience can be cited as proof that once that was tried, and found to be unwise in the long run.

Mrs. Eddy was demonstrating for the future, establishing precedent and thereby preventing the organization from changing, as might happen when intelligent and active members believed that they could contribute something by suggesting innovations and improvements in procedure. When a man is made the head of a business, he is never satisfied to carry on under present methods. He wants to introduce changes and new ideas. Then if the business increases, the credit and glory will redound to him.

Our Leader was helping posterity in trying out various modes and methods, as well as keeping abreast of the changes in thought. Obviously her experiments were not mistakes, but integral and necessary parts of the

founding of the church; they were proofs that the final form was the best possible way to function. God directed her in all her ways and she always acted on His guidance. Hence when she tried out ways and means that eventually proved to be unsatisfactory, she was following out God's plan, which was to put a quietus on everything that she was not led to include in the final form, so that zealots in the future would be restrained from trying to improve her program.

Children learn to love good readily when it is presented to them honestly and correctly. They are also keen to detect insincerity, and are easily prejudiced on that account. Hence everything in connection with their spiritual education must be handled with great care. They must not be driven so hard to go to Sunday School, that they make up their minds that as soon as they are old enough, they are going to drop religion with relief. It is possible for parents to treat their children with love and kindness, tact and firmness, so that they foster in them a desire for Christian Science; but parents cannot do this unless they themselves feel a genuine love for the things of God.

Perhaps Mrs. Eddy thought the children would not be particularly interested in unexplained Christian Science, as read in the Lesson-Sermon; and she devised a service that would form a bridge, so that children would learn to love to go to church. She found, however, that this can be done by a wise teacher. He or she can prepare the class for church attendance by showing it to be a continuation of the Sunday School on a larger scale. The children can be shown that, having received much good from the Sunday School, they are now ready to give to the church.

When the Church of Christ, Scientist, fulfils the divine plan so perfectly that the Sunday School children of today become the church members of tomorrow, then the organization is functioning as it should. Out of the Sunday School comes those who will support the church mentally, those who have been trained regarding their obligations, so that they become a band of mental workers that can be relied upon.

It is especially wise to train children to approach the thought of church attendance from the standpoint of giving rather than receiving. Advanced students know how their interest in the church services increases when they attend to give, rather than to receive. If a distraction looms up, the thought of attending church as a receiver may have little power; whereas if one feels that he represents an important contribution to the demonstration of the church, and that if he neglects this work, he is not fulfilling his obligation to God and his brother-man, he will disregard the distraction and attend.

If a member of a branch church serving on the governing board, was notified to attend a meeting in order to handle some question that seemed trivial, he might be tempted to skip the meeting in favor of something he would prefer to do; but when he realizes that the real reason in God's sight for his presence at the meeting is that he may contribute to its mental support, he will let nothing keep him away. This point proves that the strength of the obligation to participate in the activities of the Christian Science organization, comes through the realization that one is a spiritual giver, and so his mental support is a vital necessity.

No matter how strong a hold the church may have on a member, because of his desire to attend in order to receive, it becomes stronger when he recognizes that his highest obligation lies in supporting the services mentally, since the success of the services, -- their penetrating power as far as the public is concerned, -- depends upon the work done by the members who attend, in order to drive home the truth to those who are ready for the blessing.

The orderly way is to educate the children to understand that, after they have learned how to demonstrate Christian Science during the term of Sunday School attendance, they graduate to a higher training, which is to attend the services, in order to do their part in carrying the atmosphere on the side of Spirit. Through such training members are raised up who can be depended upon to do the healing work the church needs. It is hardly necessary to add that such members will attend meetings faithfully when they attend from this standpoint, since they will look upon such attendance as a sacred obligation.

There are those who argue that it is right to use any means to start young people fresh out of the Sunday School attending services, even if you have to make them do so, if possible, by telling them that it is a duty that they owe to God and man. Such an attitude savors of old theology and often tends to drive them away from the church. If the church cannot carry its own demonstration of attractiveness, it becomes as sounding brass and tinkling cymbals.

When our services become mere form without the spirit, it will be time to close our doors. The true worth of our services lies in the spiritual vitality of the atmosphere which carries healing. If this is absent, no member should ever consider that the service is effective merely as a form. When the Spirit of God is left out, the form is liable to produce prejudice in the minds of strangers, since the letter killeth.

It becomes deception when a large number of members continue to attend services from which the spirit is absent, since the church appears to be prosperous, when actually it is not. When our Leader was with us, she appealed to students to attend in order to give, to pray constantly for the Spirit of God to be present and not to forget their obligation to the services mentally. One who is infused with this concept would not miss a service any more than he would miss a meal. In fact he could well do without a meal, but not without the spiritual exaltation that comes from having been faithful over a few things.

Our Leader recognized the error that would tempt members to go to sleep over the vital part of Christian Science, namely, the effort to infuse all its activities with a healing consciousness, when she framed the By-law, "Alertness to Duty." In this rule she lays forth the three duties of each member that he must not be made to forget nor to neglect.

The first duty to God is the realization that divine Mind is all causation, which is a fact that he must demonstrate in the physical realm so-called. He must prove that it is not natural for man to forget his obligations to God, to his Leader and to mankind, but that such forgetfulness is aggressive mental suggestion to which man yields. One's duty to God is to strive to establish the fact that divine Mind alone governs and has all

power. Mrs. Eddy, in framing this By-law, had in mind the fact that if one neglects these three duties, he may attend church, but he will go fast asleep mentally. Otherwise why, when she framed this By-law on June 24, 1899, did she write, "Alas for the sleepers and for me"? Such sleepers attend services with a selfish attitude, striving merely to get something for themselves, forgetting that to the awakened student every activity in Science represents an opportunity to give.

In fulfilling one's duty to God, one must realize Him as the only healer of the sick, since He is the only cause. One must not stop at this point, however, but must realize that He alone feeds man, since food is not matter, but the manifestation of His love and care for His children; he must know that divine Mind alone gives man rest, so that he is refreshed, not by mesmeric sleep, but by the rest that comes from a childlike trust in Him. One cannot be said to be fulfilling one's duty to God when he limits his sense of God's power to healing sick bodies. It is a small proportion of one's duty to divinity to assume that His will is being done on earth as in heaven, when the sick are healed through His power, but His influence largely ends there.

A portion of one's duty to his Leader is the recognition that she was the correct, as well as the most successful demonstrator of Christian Science. If one studies this Science with the intention of striving to demonstrate it correctly, he can never do this and leave Mrs. Eddy's individual demonstration out of the picture. Students who are making imperfect demonstrations, will find that one reason is because they lack a correct understanding of their Leader's demonstration and life. One should never claim to understand her revelation until he can explain her life. One may claim that he has studied a textbook on how to fly an airplane and so knows how to fly; but can he watch an expert fly and can he understand and explain the reason for each of his manoeuvres?

The final duty to mankind cannot be fulfilled until one has fulfilled the first two, -- the recognition of infinite Mind as perpetually flowing to man, and of the highest standard of reception and demonstration of that Mind, as exemplified in our Leader's life. The government trains men with the understanding that they will enter the Army or Navy, in readiness to protect the nation in time of war. In Christian Science a student is trained in his duty to God and to his Leader, in preparation for his great duty to mankind, which is the effort to free the world from the bondage of mortality. In doing this he learns how to break the claim of mesmerism, which causes mortals to believe a world that is wholly of the imagination is real. Under mesmerism, that which has no existence seems real, and mortals set themselves the task, which is endless and hopeless, of trying to preserve, purify and protect this nothingness, which cannot help but be eventually destroyed, since it is finite and unreal.

If boys should cover some beautiful statues with snow, until they become grotesque figures, it is obvious that this distortion would last only during the freezing weather. The boys might boast of what they had done, but they have done nothing, since soon the snow will melt. Furthermore, they have not harmed the beautiful figures; and one with an understanding of this fact, would never believe otherwise, no matter how much it might appear to be so.

When Jesus ordered his disciples to loose Lazarus and let him go, he was setting forth the necessity for removing the falsity that hides the real man, so that the perfect and permanent image that God created might be revealed. The mesmerism that hides the real man has no more reality or substantiality than the snow covering the statues. The warmth of divine Love will melt it away. When that begins to take place, man need never fear that he will be unclothed, for he will thereby be clothed upon.

The conclusion from Mrs. Eddy's letter in regard to the children's services is, that it is a delicate and sacred matter to deal with young people. They should be taught in our Sunday School so that, when they graduate, they will become a working body for the church, and attend each service for the purpose of impregnating it with the healing thought, which alone makes it a Christian Science service.

As the children are trained to work correctly in the services, there will be ensured a more faithful attendance; since when one goes merely to receive, if some distraction tempts he can say, "If I want to miss the blessing, that is my business." When one is a giver, however, he realizes that he has no right to deprive the public of the blessing it is his privilege to extend.

Pleasant View,
Concord, N.H.
May 14, 1895

Read this in open meeting
To the First Members
My beloved only in the Lord:

How doth my heart wrestle with the angel of the Lord for you all! You are weighed in the balance and who of you are found with doors guarded when the thief cometh?

A man is said to be no stronger than his very weakest point. What then shall be said if there is in one of you a vulnerable spot to malicious mesmerism so exposed as to admit its influence and rob you of free moral agency? Or one of you in the bonds of iniquity, yet having on the mask that hides your face and the Father's face from you?

I know there are some among you that are not by reason of their sins and lack of truth and love cast out of this vineyard of our God. Oh! let not the senses drown your hearts in the depths of apathy; or sear your consciences with the heat of pride, envy and revenge. God grant that a word to the wise be sufficient.

With love as ever,
Your afflicted Mother

The salutation of this letter is interesting because it implies that the members of her church were beloved by her only as they reflected divine wisdom and Love — since rightly understood the term, Lord, means divine Mind reflected by man. In her scientific attitude Mrs. Eddy did not love a mortal, one who was disobedient to God, and permitted error to use him.

Why did Mrs. Eddy declare that her heart was wrestling with the angel of the Lord for them, rather than saying that she had been wrestling with animal magnetism, so that they might be freed from its subtle and little-understood influence?

We can say either that we destroy error and thereby let in Truth, or that we let in Truth, and thereby destroy error. Mrs. Eddy's statement of the situation was that she was letting in Truth, wrestling to bring in a metaphysical consciousness, and that at this point it was a struggle because of the blindness and apathy she found present in her choicest students. She might have said that she was wrestling to overcome the suggestions of disturbance and discouragement that came to her, when she detected that the First Members as a body were off guard. They had wrought valiantly and made a grand demonstration, in building The Mother Church, but now she found them resting in accomplishment, as the human mind is always prone to do. She alone was alert enough to see that they had yet to handle sin's revenge on its destroyer; so she sought to break up this induced apathy.

Just because a student makes a fine demonstration and stops working, that does not mean that the error stops. When horses finish a race, their momentum carries them a distance beyond the finish line. Mrs. Eddy realized that merely because the students had finished The Mother church, that did not mean that the error they had to handle had stopped, but that they must continue to work on it. When a reader finishes his term of readership, the error that dogs his heels does not end. Sometimes he will find it necessary to continue to meet it for quite a while afterwards. The temptation to let down after a good demonstration is a subtle one in Science, and one that students must be alert to.

It was necessary for Mrs. Eddy to wrestle with the angel of the Lord, until the fear, which she was tempted to feel when she saw students letting down after a fine demonstration, was mastered. It was a struggle for her to have faith in God and in the future of the Cause — in the ultimate spiritualization of the faithful — when she saw evidence of such dullness and apathy on the part of those who above all should have remained alert and faithful.

When Mrs. Eddy called on the angel of the Lord to wrestle with her heart, in order to cast out of it the fear that she was tempted to feel, when she saw the students off guard, it proves that one does not cast error out of himself by means of the human mind. When he finds unscientific thoughts assailing him, he calls upon the angel of the Lord to wrestle with him, until the seeming strength of the error yields.

Mrs. Eddy's faith in the future of her Cause depended upon her assurance that there were always some students who were faithful. So she declares in this letter that she knew there were some, who by reason of their sins were not cast out of this vineyard of our God. In this way, she softened the criticism and rebuke contained in this letter, yet wrote nothing to diminish

its good effect.

A teacher in school gives a high mark for good work. When Mrs. Eddy said, "My beloved only in the Lord," she was giving her students a high mark for all the scientific work they had done, showing that it was appreciated by her. At the same time she implied that she deprecated all that was still human about them and their work. One can hear her saying, "You have been active and successful in this demonstration of building The Mother Church; you have given liberally of your time and money. The work that you have done that was scientifically right I appreciate, because God appreciates it. You must not be disturbed, however, if I rebuke you for that which is not scientific."

In peace-time when a ship is built and launched, those who have done the work are given a testimonial dinner, where good food is served and speeches of mutual congratulation are made. In time of war, however, men can spare neither the time nor the money for such functions. The moment one ship is launched, the keel for the next one must be laid. To Mrs. Eddy, Christian Science meant an active warfare against evil. Hence to her, one task completed meant the necessity of starting the next one immediately.

Mrs. Eddy detected that the members were being tempted to settle down in the sense of a beautiful church all paid for, and to congratulate each other for a task well done. She knew how the devil claims to follow up a good demonstration, since then thought is more apt to be relaxed, and susceptible to being entered by evil suggestions without putting forth much active resistance.

Mrs. Eddy does not accuse the First Members of any specific sins in this letter, since it was not designed to point out sins that had been committed, but to rouse them at a dangerous point, so that they would not be caught in the toils of the enemy. Once a dumb child was brought to Mrs. Eddy. The latter said to her, "It is fortunate that God has shut your mouth, to keep you from uttering the terrible and sinful thoughts that are in your mind." Mrs. Eddy saw at once the purity of the girl's thought, but she said this to rouse her and trick her, to cause her to become so indignant over the false accusation, that she would stop malpracticing on herself and so be able to speak. That is just what happened. The child said, "Its a lie!" Thereafter she was able to speak; so Mrs. Eddy's method of rousing her was justified. Afterwards she explained to the child her reasons for what she did.

At this point Mrs. Eddy realized that something of a vigorous nature must be done, to rouse the First Members from the self-complacence which she saw was holding them. When a man makes a large investment, he feels satisfied that he can sit back and let the dividends support him. The First Members had invested time and money in The Mother Church, and now they were tempted to sit back and enjoy the fruits of their labor. At the same time many members still had work to do after the edifice was finished, since Mrs. Eddy had called upon forty of them to contribute one thousand dollars apiece. My teacher, Eugene Greene, did not find it an easy matter to make this large contribution. He had to borrow the money, and pay it back by degrees over several years. He had to demonstrate in order to do this; but Mrs. Eddy knew that it would be of value to him and the others, to have to carry such a demonstration after the edifice was built. It would help to keep them awake and alert.

Mrs. Eddy was never afraid to place the necessity for demonstration on a student, any more than God is afraid to have a good Christian Scientist sick, since when he is, it is merely a call for a higher demonstration. If one has not gained the understanding to demonstrate over some ill after years of study, the sooner he finds it out the better. If a student of advanced years has not developed his spiritually intuitive sense, so that he can uncover the error and so know how to handle his own case -- if he cannot overcome the consequent fear and mental disturbance, as well as the temptation to feel ashamed when other students criticize him -- if he cannot settle down and apply successfully the truth he knows, he had better discover this lack. God in His wisdom may give him the opportunity to find this out.

Does the metaphysician object that it is unscientific to declare that God is not afraid to have His children tested by discord? How about the parable of the prodigal son, where Jesus made it plain that the father trusted the prodigal to go down into Egypt and to come back unharmed and victorious after his experiences? Does it not help us to think of God as saying, "My son, you have strayed away from Me, but you do not realize it. Since you must retrace your steps to Me, My wisdom permits a measure of discord to awaken you to your deflection."

From this point of view, this letter from our Leader was calculated to make the First Members feel unhappy, just at the point when they thought everything was going smoothly, and that they all should have been given medals, or even crowns, for having accomplished anything as important as building The Mother Church! Yet, if they were loyal students and loved their Leader, this letter would arouse them to an increased activity and effort that would be highly beneficial, and might even save their lives. Mrs. Eddy might well have quoted to them the story of the man of God in I Kings 13, who lost his life because he tarried, after having made a fine demonstration.

After he had been successful in demonstration, God knew that he would be tempted to relax and even celebrate. So he commanded him not to dine until he returned home. The man of God, seeing no harm in relaxing and having dinner with a fellow Christian Scientist -- especially one who told him that God had instructed him that it was all right to do so (thereby lying to him), -- disobeyed what God had instructed him to do. The lion of animal magnetism caught up with him and destroyed him.

The First Members were tempted to sit down and feast after their arduous labors, to relax in the mental luxury of "well done." When a practitioner has had a prolonged and difficult case that has cost hours of effort, and the patient is healed, he yearns to take a vacation from further mental work; yet that is just the time when his work is needed more than ever. He has stirred up the armies of hell by his victory over evil; so if he quits at that point, what is to prevent the adversary from getting in his destructive work? Experience had taught our Leader that there is no more dangerous point than when a student has finished a good work.

Once at Pleasant View, Mrs. Eddy kept us working mentally for three consecutive days, with no time out for sleep other than fifteen minute periods. When the work was done and the devil routed, we all felt like relaxing into a satisfied rest of "well done," Mrs. Eddy detected this, and called each one of us to her. Then she proceeded to wake us up, and did not

relax her efforts until we were once more on our metaphysical toes, so to speak.

When a Christian Scientist lecturer has made the demonstration of giving a fine and helpful lecture, he is under a great temptation to become mentally drunk when it is over. He yearns to drop everything, to be effusive and expansive, and drink in the plaudits of the people. One cannot blame him for this, yet the wise student knows that the time the latter's work is most needed is after the lecture has been given. There is sin's revenge on its destroyer to be met, as well as a great deal of protective work to be done. If one neglects this part of his obligation, the error is liable to take possession of him, because he is off guard and does not realize his danger.

Mrs. Eddy wrote this strong letter, not because she saw that all of the First Members had gone astray; but because she perceived that if they did not handle error at this point, they were all in danger. Her letter exemplified the Biblical statement, "Before they call I will answer." She gave them the remedy before they had the disease. The student who takes the remedy before he is sick, will not be sick!

When she stated, "How doth my heart wrestle with the angel of the Lord for you all," she might have indicated that what she was writing was not her own opinion. She was as interested in having a beautiful church as they were. She appreciated the demonstration that brought it forth, since she made the major part of it herself. She would love to have written them a letter of loving congratulation, and to have rejoiced with them in one of the greatest victories for God that had ever been made upon the earth; but God would not let her! Her heart wrestled with the angel of the Lord, until this heavenly intuition had overcome her disinclination to write a scolding letter, and had forced her to do so. Such a letter was not the kind that her heart wanted to write. She would be as eager to write them a letter of congratulation, as they would be to receive one. She would love to have written, "Let us rejoice because we have overcome the devil that tried to say we could not build this church; we have handled the lie which asserts, 'You can help others, but you cannot help yourself.'" Yet God would not permit this. The angel of the Lord wrestled with her heart, until she realized that she must do what God told her to do. So she wrote that they were weighed in the balance; and who of them was found in a state of thought in which they desired to rejoice over results, instead of being watchful that error did not rob them of the fruit of their labor, and take away their crown?

She writes, "What then shall be said if there is in one of you a vulnerable spot to malicious mesmerism so exposed as to admit its influence . . . ?" This question would cause us to believe that one's vulnerable spot is not what one's fellows perceive, but what animal magnetism perceives. One's neighbors and friends may fancy that one's house is completely locked against thieves, but a "cat" burglar may detect a window unlocked in an upper story, and a vine that enables him to gain egress very readily. The serious deflections of a student are not those that are apparent to others, but those which animal magnetism recognizes as opportunities to enter. Mrs. Eddy once wrote to Emma Lane (March 10, 1889), "It is no small matter to me to see this Cause that would uplift the world, hidden again under the wilful purpose of those who wish to crush it, and of those many whose ignorance and egotism coursed so deeply they knew it not themselves, cooperate with our enemies."

In I Kings 13 the harmless act of one Christian Scientist dining with another, and talking Christian Science, was not an evident weakness in the former; but to animal magnetism it represented a point where it could enter, so that the former had to pay for his unwatchfulness with his human sense of life; and this happened merely because he was not awake to protect himself after the demonstration had been made.

It is interesting to have Mrs. Eddy soften the blow in this letter, by declaring that there were some among them who had not been cast out of the vineyard by reason of their sins, and lack of truth and love. There are many fine students who have been cast out of the vineyard and been lost to Christian Science, either through ignorance of the operation of evil, or because of an unwillingness to learn. Often church members dislike the Lesson-Sermon on animal magnetism when it comes, and are glad to return to the subjects that they like. Yet everyone who has such an attitude, is in danger. If an unwilling thought is forced to learn about the subject of animal magnetism, that one will never gain a clear concept of it. One must realize that the finest quality of thought is vulnerable to this error if it is unprotected. Success in Christian Science depends upon watchfulness, on one's recognition of the operation of evil, its purposes and plans, as well as of the unreality and powerlessness of these purposes and plans, so that he may neutralize any belief in the possibility of its successfully carrying out what it is attempting to do.

Then Mrs. Eddy says, "Oh! let not the senses drown your hearts in the depths of apathy . . . " Mortal mind is constantly attempting to establish the suggestion that we become weary in Truth, and so need an occasional vacation in the senses, or in apathy, when the reverse is the fact. As Christian Scientists, we constantly need a vacation from the senses, and that vacation should be taken in Truth.

Finally the letter ends, "God grant that a word to the wise be sufficient." If Mrs. Eddy was accusing the First Members of having committed the sins named in this letter, it would have taken more than a word to the wise to have straightened them out. A word to the wise is a warning, and they needed that warning at this point, since having completed such a magnificent demonstration, they were tempted by the natural human instinct that would suggest that they did not have to demonstrate any longer.

When a student is confronted with the argument of sickness in himself, he makes a strong effort to overcome it through the power of God; but the moment he is well, he is tempted to take a vacation from God. Mrs. Eddy wrote this letter and had it read in open meeting, for the purpose of preventing the members from taking a vacation from God, when the temptation to do so would be the most aggressive, namely, immediately after having made a splendid demonstration.

Why did Mrs. Eddy sign this letter, "Your afflicted Mother?" She was keeping watch over the world, and when she saw in her students a tendency to go to sleep or to become callous to the demands of conscience, it afflicted her. By naming herself as afflicted, she was appealing to them to awaken and be watchful. If their own sense of right, or of their obligation to God, was not sufficient to cause them to wake up and watch, perhaps their love and loyalty for their Leader would cause them to do so.

If a loyal son sees indication that his mother is afflicted and suffers every time he stays out late with foolish companions, he may willingly give up his own pleasure for her sake. Mrs. Eddy never left a stone unturned in her effort to appeal to students to do what they should, so that they might be saved from themselves. When men doing essential work in time of total war go on strike, the government is afflicted by such an attitude. With Mrs. Eddy Christian Science meant total war with error. It afflicted her when students who had enlisted in this warfare became indifferent, apathetic or callous. At such times she knew how to phrase an appeal that was best calculated to rouse them to a right appreciation of their obligations.

Pleasant View,
Concord, N. H.
June 7, 1895

To the First Church of Christ, Scientist
Boston

My Beloved Brethern:

Your royal gifts to me are such refreshing types of your loyalty to God, your love of Love, and "good will to men," -- that I thank you from the depths of a grateful heart.

Lovingly yours in Christ,
Mary Baker Eddy

Mrs. Eddy was pleased and grateful when the members sent her a gift that expressed the fact that they recognized her as the real head of the Church, and that through her unflinching love, loyalty to God and labor for humanity, the Church had been founded, so that an opportunity was given to all mankind for all time to come and drink at the fountain of Truth. As long as the members kept her in mind in a scientific way, and expressed their love by sending her gifts that were not too costly, she was grateful. Gifts that showed simple appreciation were acceptable to her, since a knowledge of them might help the world to have a right estimate of the Founder of Christian Science; but if such gifts had become too costly, the criticism that Mrs. Eddy was avaricious and seeking to enrich herself at the expense of her people, would have had some basis in fact.

When one gives time and effort in any direction, most people search for an ulterior motive. There is so little unselfishness in the world, that, when the real thing appears, people doubt it. Mrs. Eddy was unselfish; yet her demonstration finally brought her affluence. This was merely because her demonstration of supply included the needs of her church; hence the greater manifestation of the affluence of our God which came to her. She told students that the money she had really belonged to the church, and that she was only the custodian of it, and responsible to God for its wise use.

It was necessary for her to watch lest some suggestion of acquisitiveness or love of beautiful matter be associated with her. It would be necessary for her to leave a record of rebuke, if the members or Directors should give her gifts of too great value; also mortal mind might thereby find an occasion for accusing her of being grasping.

It hurt our Leader to have to rebuke her faithful and loving students for a lack of wisdom in giving her gifts, but at times it was necessary. Later she found it necessary to state that the very gifts she commends in this letter were "started by the thought and for the purpose of Theosophy . . . Their purpose is to disgrace us and squander the Church funds."

Was it not inconsistent for our Leader to express an unqualified appreciation for these gifts, and then later to criticize them? It must be remembered, however, that it was not a simple thing for the students to demonstrate over the animal magnetism that would prevent them from sending Mrs. Eddy symbols of their love and loyalty, of their appreciation of her spiritual worth and absolute importance to the Cause.

On the other hand there was the subtle suggestion that, if gifts were costly enough, she could be bribed by them, and her wrath, which appeared to be expressed in the letter of May 14, be appeased. In the case of these gifts, which were beautiful rugs, she did not discover at once how costly they were.

Her grateful appreciation for these rugs tells us, that she knew how unremitting would be animal magnetism's effort to remove her from her rightful place as the revelator and demonstrator in this age. She knew that unless one's study of Science and Health led to her as the impersonal Leader, one would have nothing to lead him to God, she alone could do that. She was the living, demonstrating, active embodiment of Science and Health, hence a study of the latter must lead to an understanding of her; otherwise it could not be fully understood.

The Master declared that he was the door. This proves that what he taught led to him, as in turn he led to God. The New Testament is of little value, unless it leads to an understanding of the Master. When we understand him aright, we are led to God. This same fact is true in this age of Mrs. Eddy. A right understanding of her teachings leads to a right understanding of her. Since her true self was the Christ-idea, through that we are led to God. If one is not led to a true understanding of her by his study of Science, this is proof that he has not gained a correct understanding of Science.

Mrs. Eddy knew the mesmerism that was connected with doing anything for her. There was such a determination on the part of the adversary to keep students from properly showing their appreciation of her, that she realized that in a measure it was a demonstration for the First Members to have this feeling for her, and to be able to express it in some tangible way. Yet when she learned how much the rugs cost, she saw that there was a claim of animal magnetism on the reverse side, namely, to squander the church funds; so she had to rebuke them for that. The desire to show appreciation was good, but in that appreciation they were tempted to do what they never should have done, — to use a large amount of the church funds for that purpose.

There are three points in this incident that we can profit by in retrospect. In the first place we can realize that often, when people do or say things in which a human sense appears, they are prompted by a kindly appreciative thought; so we should give thanks for that. In the second place, in analysis we can perceive the error and rebuke it.

In the third place Mrs. Eddy relieved the students from being willing sinners, by calling the error, Theosophy. This was a more specific term than animal magnetism, but it indicated that she realized that behind the scenes was the determination of error to cause them to be careless, to waste the church funds, and thus to bring down criticism on the church.

When our Leader expressed appreciation which was followed by rebuke, she was following the pattern laid down by John in his letters to the churches. For instance, in his letter to the church of Ephesus, he commends them for their good works. Then having praised them for what was praiseworthy, he rebukes them for that which needed to be rebuked. Mrs. Eddy followed this pattern. She recognized that much that was done for her incorrectly, was done from love and faithful service, so she expressed thanks for that. She knew that usually when students made mistakes, these were not intentional, nor was there a lack of right desire. It was not her way to rebuke a student if he made a failure, and hold him in thought as if there was something wrong in his make-up. Her only motive in rebuking students was to help them to do better.

Students should take a hint from their Leader, and express appreciation for every effort to serve the Cause. There is no money that can compensate a member for what he goes through in doing something constructive for the organization, since active service brings upon him a claim of evil that menaces his happiness, health, and very life, unless he handles it.

At the same time, members often need loving rebukes to help them along the way. So these are given, provided that the one giving them recognizes the error as impersonal animal magnetism.

Pleasant View,
Concord, N.H.
June 8, 1895

To My beloved Church &
My beloved Students:

Your exquisite addition to the finest manufactures of Persia is safely put in its place in my home, Pleasant View.

I did not dream of the value of these royal rugs until Mrs. Kimball told my household. I estimated the one that hangs in the library at \$1000, but was afterwards told it was \$300, and next by Mrs. Kimball, \$3000! What a price, what a gift, what a type of your estimate of Christian Science, God's gift to you, and my life-long purchase for you!

Beloved, I can only say I thank you deeply, and may the God who gave all, and most of all his dear Son, also give you the daughter of His appointing by covenant and adoption -- to help the sons and daughters of Adam (of which she is one) out of sense into the liberty of Soul.

Please send me nothing more of this earth, but send a token of Heaven as often as you please, viz., love one for another. And the God of all grace be with you,

Mother,
M. B. Eddy

Mrs. Eddy could not fail lovingly to acknowledge this gift of rugs from her church. It was a gift of self-denial, the outward manifestation of a desire to express what the students felt, and to show their human gratitude and appreciation of the great part she had played in the building of The Mother Church. The members took the money that without her teachings they might have paid for doctor's bills, and turned it into rugs for their Leader. Mrs. Eddy knew that a claim of animal magnetism had to be handled before students could show proper appreciation for her and her mission; when this was done she was grateful.

However, Mrs. Eddy did not feel that all was right about the rugs, as we learn in the letter dated August 18, in which she traces them back to Theosophy. The cost of them indicates that the students felt she should have a home and furnishings that would impress even lords and ladies who came to call on her.

Human pride desires that the one it loves and feels is humanly great, have material surroundings that are commensurate with that greatness. Yet to weigh matter in the scale with Spirit would be the direct opposite of Mrs. Eddy's teachings. When the students furnished Chestnut Hill -- her last earthly home -- they did it with love and respect in their hearts. Everything possible was done to furnish it in a way that was simple and luxurious, comfortable and yet impressive. The day she was to arrive saw the home garlanded with exquisite blooms, in readiness for the great one who was to occupy it.

Mrs. Eddy's first comment when she entered the house and seated herself on the sofa in the upstairs parlor, is destined to ring its way into eternity for the ears of those who have ears to hear. She said, "What splendid misery!"

To her, matter was a frail substitute for the beauty and reality, the sanctity and odor of spiritual thought. The greatest effort to bring out human beauty was misery to her, when the one lowly offering that she demanded -- the offering of demonstration, or the Spirit of God -- was practically forgotten in the excitement for preparing the external. The home as it stood was the outward manifestation of human affection rather than demonstration -- the desire on the part of the students to give her the best in matter, as her reward in giving them the best in Spirit. Yet she could be sustained and satisfied only by Spirit. So her comment carried both her appreciation for the conscientious efforts of her students and her rebuke, since the reason

that the home had the effect of misery upon her, was because God had been more or less left out of it.

Those who truly understand our Leader knew that she would have been satisfied and pleased in any home, no matter how humble, where the demonstration was made to establish the presence of God; and without that demonstration, the atmosphere of a palace would be misery to her. Those who lived with her can testify that any gift was acceptable to her that was the expression of demonstration, and traced back to God, no matter how lowly the gift itself might be.

In this respect Mrs. Eddy might be likened to a humble mother whose son leaves home and becomes rich. He sends her a costly gift that he delegates his secretary to buy; when she would much prefer to have him send her a simple token, that he took the time and trouble to select and buy himself. It is not his money, or matter, that she wants, but his love and devotion. Mrs. Eddy prized the love of her students and their devotion to God more highly than their human affection for her as a person.

In reality this letter in regard to the rugs is a great rebuke. She was not too concerned when she was told that a single rug cost three hundred dollars; but when she learned that one had cost three thousand, that was another matter. She wrote, "What a price! What a gift!" Think of weighing Mrs. Eddy's "life-long purchase" in the same scale with a three thousand dollar rug! Yet she wrote all that anyone could ask for, her appreciation for the students' effort to express their love for her in this way. She wrote nothing that would directly rebuke them; yet the wise can see and know how she really felt. Those who were merely looking for appreciation for what they had done, would not be disappointed; but those who were wise could detect that she was far from being overwhelmed by the magnitude of the gift. She sought to turn thought from matter to Spirit, from pride to humility, and from the thought of presenting her with valuable unreality, to reality, when she wrote, "Please send me nothing more of this earth, but send a token of Heaven as often as you please, viz., love one for another. And the God of all grace be with you."

She lovingly couched her thanks and rebuke so that it would give no offence. Yet how could she truly appreciate an effort to overwhelm her with matter, when she was striving to work out of it, and to get along with as little as possible? It would have been like presenting John the Baptist with a marble palace. He lived as simply as a mortal could, wearing one garment and feeding on locusts and wild honey. This was his sense of seeking to live in the Spirit, and to surround himself with as little temptation as possible to enjoy or depend upon matter.

What would have been thought of an effort to present our Master with a lovely home and costly furniture, in appreciation for what he was, and was doing spiritually -- in order to bring to the attention of the world his divinity as a son of God? It would have seemed like an insult, to burden him with a greater temptation in matter, when he was putting it off as rapidly as possible.

Those who truly perceive that Mrs. Eddy was striving to live in Spirit, knew that she was not lacking for gifts in matter. On August 7, 1897 she wroten Julia Field King, "My life is a perpetual slavery to the world and it

is a hard matter. So much the students demand of me, and yet I need help above all persons on earth in everything but Christian Science. But the law is not yet broken by them -- that they 'can do nothing for me.' So I have the care of my house, my grounds, my clothes, my entire mass of what I despise and want to lose sight of. Presents are sent me in profusion, but they are not what I need. May God give me grace to live."

Those who give expensive presents, often do so with the hope that they will thereby place themselves favorably before the one to whom the gifts are given. It does not require too costly a gift to be a symbol of true affection and appreciation. The two mites put into the treasury of the temple by the poor widow, as related in the Gospel of Mark, have rung down the centuries as being in the Master's sight a sufficient symbol of service and love, of a deep and abiding devotion to the church.

Mrs. Eddy welcomed all evidence of the students' true appreciation for the nameless sacrifice she had made in order to bring them a knowledge of God. She yearned for a token of heaven -- but not for costly rugs that would be a burden to her.

Mary Magdalene was criticized by the disciples for pouring out precious ointment on the Master's feet. They said that it should have been sold and the money given to the poor. Yet Jesus accepted it because he detected that, while it was costly, it was a proper symbol of the woman's depth of love and gratitude. On the other hand, the attempt to cover up a lack of demonstration by a valuable offering is unscientific and epitomized by the saying of Shakespeare, "Rich gifts wax poor when givers prove unkind."

Once when the students in New York presented her with two hundred dollars worth of floral offerings, Mrs. Eddy looked at them sadly and said, with tears in her eyes, "But they are not doing the work as I want it. 'If ye love me keep my commandments.'"

I sent Mrs. Eddy many gifts, but never did I yield to the temptation to send her something where the thought of matter predominated. She treasured all that was given to her, that was the spontaneous expression of a true and correct appreciation for her and her mission.

If one is on a hill at night observing the town in the valley, if a single light goes on, he can note it. Mrs. Eddy was able to perceive when a student in the Field was working unselfishly and faithfully, without hope of reward, but merely from the motive of love for God and man. Such a life carried an illumination that from her mental height Mrs. Eddy could detect.

In Christian Science love impels the utilization of divine power in order to bless one another. Mrs. Eddy was content when she detected that the students were loving one another, because she knew that that meant that they were demonstrating the spirit of Christ. The mental aroma that arose from such ministry reached our Leader and was precious to her, as was the perfume of the ointment which Mary used on Jesus' feet. She required no expensive gifts to prove to her the presence of such unselfish devotion.

Pleasant View
Concord, N.H.
June 23, 1895

My dear Student:

I direct you to get the Manual published soon. I mean just as soon as it can be. It must be hurried. Send me all your copy. Write me on return mail how much you have put into the printer's hands. Hurry up your printer. My correspondents must be answered. It is of great importance that the By-laws of our church are ready for me to send out in answer to questions. I have not gotten them all and cannot remember them. Now do not neglect this work for any other, but push it as I say.

With love,
Mother
Mary Baker Eddy

Mrs. Eddy considered her writings to be revelations from God, and herself merely a scribe under orders. When in her home I asked her a question on metaphysics, she would often say to me, "What does the book say?" she had little use for her own opinion, or anyone else's.

She held the same attitude towards the Manual that she did toward Science and Health. The world would say, "But she wrote the Manual." Yet this letter proves that she felt that she needed it in order to answer correspondents, showing that she placed the revelation of Truth above any personal authority she might have assumed.

The world would say that if she made a By-law, she could unmake one at will; but God made the By-laws and she could not unmake them, unless He directed her to. If any of the By-laws seem dated or impractical today, it should be remembered that the Manual stands as it does, not as the result of a personal whim of the Leader, but of her demonstration of God's wisdom.

Adelaide Still relates the circumstances when in 1910 some of the students talked with Mrs. Eddy, and suggested to her that she change or remove the By-laws requiring her consent or signature. After thinking the matter over, she sent for those who had talked with her, and told them that her decision was in the negative.

One wonders if those who made this suggestion to Mrs. Eddy, thought of her as the personal author of the Manual, so that she could change it at will to accord with her desire to provide for the time when she might not be present. As a matter of fact, when her approval was so sought on matters that required it, according to the Manual, she never gave her personal approval. As the faithful translator of God's demands, she demonstrated His approval when the need arose. This requirement remains with us, even though our Leader is no longer personally with us.

The Pastor Emeritus may be defined as the Spirit of Christ that governed Mrs. Eddy. Anyone who has the interests of our Cause at heart, may make the demonstration to be guided by the same spirit. He may not appear as a leader

in a human sense, but God will use him to guide the spiritual destiny of our Movement.

When Mrs. Eddy refused to change the Manual, she made no explanation. Perhaps she felt that the students were not ready for a spiritual explanation. Humanly she could not anticipate how things would be worked out after she had gone, but she knew that God knew, and that was enough. She trusted that God had guided her so unerringly, that she had left no "loose ends" in the Cause.

In our effort to reflect the guidance of Mind, it is essential to realize that God knows no limitations. He can see ahead as easily as He can see behind. The application of this to Mrs. Eddy's experience is, that we must conclude that everything has already been provided for that will ever arise in the future of our Cause. For this reason, those at the head of our Movement must become familiar with Mrs. Eddy's letters and writings in the archives, since in them will be found all that is necessary for all time.

I find it essential to stress again and again Mrs. Eddy's skillful use of correct "timing." Once she wrote, "There is as much in when a thing is done as in what is done." I can testify to the fact that when God called upon her to do anything, she did it quickly, lest error claim to discover what it was and so thwart it. Once an inventor told me that he might work for years on an invention and take his time, but that when the idea finally came, he had to hurry in taking out a patent, or someone else might obtain it ahead of him. The same idea would seem to come to more than one at the same time. The demonstration of finishing things on time, which usually meant in a hurry, was a characteristic of our Leader's. There were times when, if students did not do things when she directed them to, she would not have them bother any further, but let the matter drop.

Mrs. Eddy's use of speed to keep ahead of the devil, is illustrated in this letter in which she urged Mr. Johnson to hurry with the Manual. She knew that when one is working for God, it is not optional with him whether he takes his time. God makes no allowances for mistakes or delays. As in time of war, war business takes priority over all other business, so God's business comes ahead of any other.

This letter also conveyss the importance of the Manual to the Cause, as a check on and an interpreter of the acts of Christian Scientists in relation to The Mother Church and its branches. At times soldiers believe that thier manoeuvres are silly, until actual combat reveals to them their value. Their purpose is to bring about unity in action, alertness and instant obedience. They serve to develop stamina and flexibility.

Mrs. Eddy knew the value of unified right thinking. The value of Christian Science to the world lies in the volume of scientific right thinking that goes forth from its adherents to combat falsity and to establish the reign of truth on the earth. The effect of this leaven may be appreciated slowly, but it is sure. Ministers find themselves putting forth sermons that are impregnated with the doctrines of Christian Science, and nobody is surprised. Some day this unified right thinking will leaven the whole lump, and the result will be universal salvation.

Pleasant View,
Concord, N.H.
July 1, 1895

My dear Students and
First Members of the Church:

The reports from the field show that the purpose for which I designed to have the Executive Com. elected, is not carried out; and is not understood by those applying to this Committee to investigate their charges against any member of this Church; thus opening a gap through which misled minds can rush in their blind opinions and perhaps uncharitable conceptions of any member, and the Church be kept constantly judging one another, which is contrary to Scripture.

I therefore request that this Committee be dissolved at this quarterly meeting of the Church.

With love,
Mother
Mary Baker Eddy

A necessary part of all teaching is to test pupils, in order to determine their progress. The first time Mrs. Eddy asked me to help her after I went to her home, was a test, I feel sure. She wanted to learn how much understanding I had of the claim of animal magnetism, since this knowledge was essential to a student, if he hoped to do effective work for her.

When in 1903 Mrs. Eddy organized a business committee for the purpose of working on the weather, this move may be interpreted as a test, to see whether the so-called students were capable of working in the one Mind, or whether, when it came to mental work apart from healing the sick, they would begin on their human level of thought and stay there. Under such a mode, a committee would become a house divided against itself.

Mrs. Eddy did all of her work from the standpoint of demonstration, and her hope was to develop her students to do likewise. She knew that when they were sick, they were forced to seek divine help, since early in Science the inability of the human mind to heal is made plain. Yet when this fact becomes known by a Scientist, he is without excuse if he fails to extend his effort to use divine methods in connection with all the business of the organization. When he runs to demonstration the moment he is sick, that shows that he has some faith in it, and a measure of understanding of its use. Then what excuse can he offer, if he fails to use it in other ways, such as in conducting the business of the organization.

Mrs. Eddy hoped that each recurring year would mean a broader growth on the part of her students, and a greater skill in functioning under the Science they had been taught. She knew that it was not too difficult to gain a demonstrable sense of Truth, but that the difficulty lay in its

application. So she continued to test the students from time to time, and this Executive Committee referred to in this letter of July 1 was one of such tests.

One reason why Mrs. Eddy's life at Pleasant View and Chestnut Hill is something that all students should study, is because it covers the varied applications of Science outside of healing the sick. It lays bare its broader uses in the everyday experience of students and the ramifications of the organization. It shows how to apply Science in the simple tasks of life. A student begins his practice of Science by healing sickness and sin, and meeting problems of lack. Next in order comes the need of conducting the organization by spiritual means. Then comes the call to use Science in all the simple tasks of daily life; finally comes his work for humanity. When in her home Mrs. Eddy included working for the weather, she intended such to be part of one's training in helping the world.

This letter of July 1 proves that the students failed this test that Mrs. Eddy gave them, and she was disappointed. She knew that the Church Rules came from God; hence they demanded spiritual understanding on the part of the one who is striving to live up to them. When she formed an Executive Committee, she knew that it would require much spiritual thought in order to judge whether the rules were being carried out, as it would to carry them out. They came through revelation. Therefore it required revelation to understand them.

Uninspired thought was incapable of performing the task that Mrs. Eddy assigned to this committee. It would be serious enough to have an uninspired use of the Church Rules taking place in the church, but to have a committee that was making an uninspired criticism of the failure of members to live up to them, would only add to the confusion, and open a gap, as Mrs. Eddy writes, "through which misled minds can rush in their blind opinions and perhaps uncharitable conceptions of any member, and the Church be kept constantly judging one another, which is contrary to Scripture."

Mrs. Eddy did not test students as to their knowledge of Science and Health, but in their application to it to the needs of their daily experience, and their activities in connection with the church. The curriculum of Science furnishes the student with a few examples of the way to demonstrate, which he is expected to use as a model; but as he progresses, he is expected to broaden his effort. One who studies Mrs. Eddy's life is apprised of new ways to use demonstration, which otherwise he might be unaware of.

Mrs. Eddy does not inject a note of sadness into this letter, because the committee failed to use demonstration; but we know that she was disappointed to find that they had not attained the growth she hoped that they had, along the lines of a broadening use of demonstration. Yet she waited patiently, and later tried again, only to be disappointed, since in spite of her teaching and example, it would appear as if this lesson of demonstration in all the affairs of the church was never thoroughly learned.

Why did Mrs. Eddy form this committee? For the purpose of demonstrating. Yet through the results she learned that they were not demonstrating. The tone of the salutation of the letter, however, does not indicate that the failure of the committee had produced any rift between her

and her students. It was as if Mrs. Eddy had sent forth a dove, to discover if the demonstration of her students had increased to the place where it had evolved a truly spiritual sense of peace, as the result of a victory over the human mind, and the dove had returned without evidence of such spiritual peace.

Mrs. Eddy had faith that, even if she did not remain among her students long enough to see her higher teachings demonstrated, divine Love was watching over all, and when students who had learned how to demonstrate neglected to do so in all the broad ways that were set before them, some hint would be given them of this lack -- even if it had to be a sharp or unpleasant hint. If they could interpret the hint correctly, they would understand it and so be guided into the right path -- the path all students desire to travel, but which animal magnetism tries to keep hidden from them.

Nothing concerned Mrs. Eddy more than the need of her students to understand the claim of animal magnetism. She taught them its operation through what might be termed the flagrant abuses of the human mind, that produce fear, suffering and dismay. Her teachings show, however, that its most dangerous phases carry no apparent indications that differ greatly from the experiences of the ordinary mortal. The serious effects of animal magnetism are seen in the tendency to indifference and sleep when one should be awake, to give up the fight just when one is winning, and to use the developed abilities of the unaided human mind, which cause one to fail to broaden his use of demonstration. No student is progressing who uses God's help when he has to, and then returns to the human level when all seems well.

Animal magnetism argues strongly that the human mind is just as good as divine Mind, except in emergencies; yet in proportion as mortals depend upon the human mind, they are kept out of heaven.

Our forefathers were in constant danger from indians, so they were alert, and carried their guns with them, when they went into the fields to plant, hoe or reap. When the danger from indians was over, they no longer carried their guns. Are Christian Scientists going to follow that example, -- and the moment there seems to be no danger from aggressive mental suggestion, go to sleep and cease their active warfare? If so, they will have to learn the sad lesson of what a serious error it is to be shunted from the straight and narrow path into the broad highway of human harmony which leads to destruction.

Pleasant View
Concord, N.H.
July 2, 1895

Christian Science Board of Directors
Dear Brethren:

I have received a letter from one of your number in reference to collecting pew rents. I think your honorable body abundantly able to adjust this matter on business principles without any advice from me.

With love,
Mother
Mary Baker Eddy

The final decision in regard to renting pews in The Mother Church was, of course, in the negative. The future proved that Mrs. Eddy did not favor that method of raising money to support the church. She retained only those methods that would carry the greatest incentive to demonstrate supply, since the difference between her church and all other churches, was that hers was intended to set forth the possibility of running a church by demonstration, instead of using the commonly accepted human modes of raising money to meet the expenses of a church. The value of our organization to its members is, that it affords numerous ways to use demonstration. Even dissensions are sometimes helpful, since they force members to eliminate them by demonstration, which in turn brings forth brotherly love and unity in the one Mind.

A member has a wrong concept of the organization and fails to see the true value of its influence, when he fails to realize that the demonstrating way is the right and only way to meet every problem. Mrs. Eddy was opposed to any method that would provide a steady income for the church, -- such as pew renting, -- that could be continued without demonstration.

When Mrs. Eddy suggested the use of business principles to collect pew rents, she might have known even then that renting pews was not a desirable way to raise money in Christian Science, but for the sake of their growth she let the Directors try it out. Business ethics as applied to our church would not mean that if a member failed to pay his pew rent, the church could use legal means to collect it. Mrs. Eddy called for the use of business principles according to the spirit of her Church, which surely implied that the organization would fail of its object, unless all of its activities were carried on by demonstration.

Whatever suggests scientific thought is helpful in Science. One might contend that this letter suggested business principles alone, but Mrs. Eddy was calling for business principles worked out according to scientific and spiritual thought, not according to mortal mind's methods. She wanted her church to prove that demonstration was the successful and common sense way to do all things, so that the affairs of man might be conducted in a manner that would help him toward heaven, not away from it. The only way any business of the church could help a man toward heaven, would be when he used it as an occasion to demonstrate.

Mrs. Eddy's home and everything connected with it helped the students who lived there toward heaven, because they did even the simplest tasks by demonstration. Thus the way the tasks were done ennobled every one of them. The world differentiates between tasks by degree of human intelligence and skill required to do them. As every task in Science calls for a demonstration of intelligence and an understanding of God, what the task is fades into insignificance, before the importance of the way it is done.

Here is a letter which a literalist could use to prove that Mrs. Eddy approved of good human methods in her organization, and which the metaphysician could use to prove that she demanded demonstration, on the basis that the difficulties other churches have along financial lines are because they do not understand the demonstrating way. One might contend that

there is no demonstration connected with the business principles, but that would be as foolish as to assert that there is no water in a pipe. There is water in a pipe when man connects it with some source and lets the water flow through; and it is pure or impure according to the source. In like manner one may express human or divine thought through business principles, according as he will.

Mortal mind considers demonstration to be impractical. Its motto is, "Pray, but keep rowing." This motto is based on men lost at sea. The question is, how do such men know whether they should row or not, when they do not know where they are, or whether rowing will do any good? Perhaps if they remain where they are, without rowing, a boat will come along and pick them up. Mortal mind's motto, however, is to do something. If you wish, you can add your prayers to what you are doing, but they cannot be relied upon.

It sounds impractical to the human mind to support a church by demonstration, and to abandon all such human methods as making pledges, renting pews, having church suppers and bazaars, and the like, all of which are processes that have been brought into the church by experienced business men. The human mind declines to believe that prayer could ever accomplish more than these proven methods have done. Yet it is admitted that they are far from being one hundred percent efficient, whereas the demonstrating way, being God's way, is one hundred percent efficient, and it is up to all Scientists to prove it to be so.

Once Mrs. Eddy pencilled in the margin of her copy of the Journal during the year 1886, the statement, "We the lever, God the power." From this we know that prayer provides the lever, and God provides the power that moves the lever. The vast power of Niagara is of no practical value until it is harnessed. Mrs. Eddy taught man how to harness divine power, — how to be the lever, so that God's power may be utilized in every direction in human affairs. Her teaching is not merely practical, as mortal mind might believe, nor is it merely idealistic, as common theology might aver. It is a combination of the two that works.

Common theology regards God as a being to be worshipped, but makes no connection with His power. It attempts to appease God, and to attract His attention to man. It believes that He may consider man more favorably, if man talks well about Him; but such notions have nothing practical in them. Christian Science shows how through a metaphysical and scientific process, man may appropriate God's power. It sets Him forth as the divine source, as the Principle from which all things proceed.

Students need to watch lest the human activity of the organization bring thought to the point, where it accepts the old theological conception of prayer as praise instead of demonstration. The only possible growth in Science comes when one recognizes God as the only source of power, and uses his divinely bestowed intelligence to appropriate that power, and utilize it for the salvation of the world.

The greatest deterrent within our organization are members who have not been healed of false theology, and who believe that church attendance is a means of salvation. Actually, the Christian Science Church is designed to be

an illustration to the world of the practical nature of demonstration. One might call it a home under glass, where everyone may come and examine how it works. If people can observe, through the operation of the church, how practical demonstration is, they will be encouraged to stop merely worshipping God, and to begin to demonstrate Him, which is the only true worship.

When members bear in mind that in the success of the organization, they are setting forth an example of the practical use of demonstration, they will never conclude that the church is successful for any other reason than that it is supported and sustained by demonstration. New members should not be permitted to forget that the organization means opportunity. If it can be proved that demonstration is the best way to conduct a church, that will encourage mortals to adopt the same method in their homes. The church should be run not so much as an institution, as an example to prove that, when one uses demonstration, he is assisted on the road to heaven, that the demonstrating way makes everything he does, the heavenly way.

The introduction of means and methods in Science that do not emanate from demonstration, or do not promote and require it, becomes a backward step, on the basis of the Bible admonition, "In all your ways acknowledge Him." In all thy ways use demonstration, and then you will have an organization governed and directed by Principle.

Members rarely forget that part of the obligation they owe the church, is to prove that they do not need a doctor; that God is sufficient for every need, and that the demonstrating way takes care of them in sickness. They know that people look askance at one of their number who, because of a lack of faith or persistence, or because he is too easily discouraged, turns to medical processes, and thereby destroys the continuity of the doctrine that God is sufficient for all of man's needs in sickness.

Similarly, the church as a whole is required to give the world this same proof. The church has many needs, and when members unite to give to the church the best demonstration possible, they prove that the power of God is sufficient to take care of every need of the church, and that she needs no human physician to give her human remedies.

Pleasant View,
Concord, N.H.
July 4, 1895

Dictated
W. B. Johnson
My dear Student:

Please put the following into my request to dissolve Committee which I sent, namely, that what the Committee has done is admirable, but the purpose for which the Committee has been used was not what I designed as its legitimate function.

In our meeting at Concord I said distinctly, "Form a committee called an Executive Committee whose duty it shall be to see that the Church Rules are carried out."

Please add the above, to my letter under N.B.

Yours truly,
M. B. Eddy
C. A. F.

Each of Mrs. Eddy's letters gives insight into the way she functioned under divine inspiration, and strengthens our faith in the fact that at all points she measured up to the spiritual ideal. This letter sets forth the unfailing kindness of her thought. In fact when the constancy of her love begins to dawn on thought, it becomes impossible to believe that at any time was she motivated by any other consideration or impulse.

On page 194 of Lyman P. Powell's book about our Leader, she is quoted as having said, "There is a flower whose language is 'I wound to heal.' There is a physician who loves those whom he chastens. There is a woman who chastens most those she loves. Why? because like a surgeon she makes her incisions on the tender spot to remove the cold lead that is dangerous there."

When individuals are surly and irritable at times, showing scant consideration for others, such propensities grow on them, and become more pronounced as they grow older. With Mrs. Eddy her love was a constant and active characteristic, and expressed itself in an evident desire to help others — never to hurt them. Once she wrote in pencil at the end of the section in our Manual called Daily Prayer, "Save me from hurting anyone or harming myself."

Here is a Committee which obviously was not functioning under demonstration, as Mrs. Eddy hoped that it would. So she dissolved it by a letter which was stern in tone, and which would be a strong rebuke to the members of the Committee. After three or four days she wondered if her letter was too harsh; so she sent an N. B. in which she was careful to say, "Not but what the Committee has done admirably." Thus she took the sting out of her action, lest she hurt any of the students.

Mrs. Eddy was a pioneer and established a new Christian ideal. She traversed a new road. Those who stood aside and criticized her, had no clear conception of what she was accomplishing. Even when they admitted that what she had accomplished was commendable, they believed that she often might have done it in a much better way than she did. Yet she did everything possible not to hurt others, in doing what God called her to do. Her daily prayer was to be saved from hurting anyone!

Her letter proves this point. She appointed a committee largely with the intention of testing the students; and instead of operating constructively, it caused trouble. So in strong language she made it necessary to dissolve it. Then before the letter could be presented to the

church, she made haste to send this addendum, which took the sting out of her action by praising the committee for what it had done.

Yet the members of the committee had reason to feel sad over the dismissal, since she made it plain that they had failed her.

To us who have accustomed ourselves to the proposition that in God's sight the way a thing is done counts more than what is done, the dissolving of this committee was a logical step growing out of the fact that the members largely substituted their own way of functioning for the demonstrating way. Once when I tucked our Leader's robe around her as she started for a drive in her sleigh, she rebuked me for the way I did it. Nevertheless she gave me the same task to perform the next day, and expressed her commendation when as far as I could tell, I did it exactly the same way. Here was proof that her rebuke and her praise related to cause rather than effect, to means rather than ends.

Human sense would be tempted to conclude that Mrs. Eddy was having a bad day, and did not feel very amiable; so she vented her ill-feeling on those who happened to be near her. If I had listened to that suggestion, I would have been as unsuccessful in my second performance as I was in the first, and would have concluded that Mrs. Eddy was irritable or humanly fussy. My faith in my Leader, however, enabled me to realize that the first day she criticized, not what I did, but the way I did it. My thought was humanly balanced. Human methods have their place in the world only because mankind knows no better; but they had no rightful place in Mrs. Eddy's home. The next day I realized that I was not tucking matter around an aged material personality, in order to keep her warm; I was ministering to an idea of God who was above frailty and limitation. This realization lifted my effort into a higher and more scientific realm, and brought forth her commendation.

When Mrs. Eddy rebuked students without explanation, it was always with the hope that they would not let human opinion cause a misunderstanding and criticism, but that they would say, "This is the Leader and she knows what she is doing; so I will open my thought to God, and He will reveal to me the hidden purpose of it all." God will always reveal to anyone all he needs to know, if he will only hold his question in thought and make no effort to think it out for himself, but leave it to God. It is not easy, however, to put aside one's own thinking processes and opinions, and wait patiently on God.

This same rule applies in healing the sick. When the healer takes up a case with self-assurance and confidence, he does not usually put very much of God in the work. He must strive to realize that the method of healing is God's; that the truth which destroys the error comes from God; that he is merely the humble instrument by which the power of God in heaven is made manifest on earth, and that divine intelligence alone can reveal to him what he needs to know regarding the case. From that modest standpoint alone can he bring the full power of divine Mind into operation. His motto is, "Of myself I can do nothing; but with God all things are possible."

By her own life and by her dealing with students in her home, Mrs. Eddy made it plain that there is no place in her organization for the unaided human mind. There is no point at which one who does anything from a purely human standpoint is justified. Had this new committee on the Church Rules

followed out the spirit of Mrs. Eddy's request in starting it, instead of the letter, it would not have had to be dissolved.

Mrs. Eddy said that the purpose of this committee was to see that the Church Rules were carried out. It requires more demonstration to deal with those who depart from the path of rectitude, or forget the obligation to live up to the Manual, than to heal the sick. It demands the spirit of our Master to approach and deal with such individuals constructively. The human impulse on the part of those rebuked is to ask, "Who made thee a ruler over us? What right have you to judge me, when, if all the facts of your life were known, there would be plenty of grounds for criticism there?"

There is only one way for a committee to function in dealing with infractions of the Church Rules, and that is by demonstration. In writing this letter of July 1, Mrs. Eddy gave the committee a chance to see that their failure in functioning arose from the fact that they did not appreciate that in dealing with discipline, one needs as much demonstration if not more, than is required to heal the sick. Those who regard the chief function of our religion to be healing the sick, would not be apt to perceive that in dealing with cases of discipline, demonstration would also be required.

Mrs. Eddy may have felt that the first letter as it was written was not understood, so she added the N. B. One might aver that the N. B. said nothing that clarified the situation. Sometimes in school a child will be asked to spell a word that it really knows. When it fails to do so the teacher waits a while and then comes back to the child again. This time it succeeds. In like manner, if the students did not understand the first letter, they might understand the N. B. even though it merely reiterated the fact that the committee had failed to function as Mrs. Eddy wanted it to.

BY-LAW

The Reader in the church who conducts the other parts of the Sunday services, and the Friday evening meetings, shall examine the candidates for admission to the church.

The above By-law is the one that is not understood.

William B. Johnson

July 5, 1895

My dear Student:

The above means that you shall have no Examining Com. on candidates, but you must dissolve your Com. and adopt the above By-law.

With love,
Mother

When one is called to the position of Reader in The Mother Church, it is because he has given proof of his ability to demonstrate, and has the necessary qualification. It was logical, therefore, to appoint him to examine candidates for membership, with the hope that he would perform the task through demonstration, especially since Mrs. Eddy had just had such a painful experience with the lack of demonstration on the part of the Committee on Church Rules.

When the Directors did not understand this new By-law in regard to examining candidates, one might aver that Mrs. Eddy did not offer much explanation in her reply to their query. The reason for this might have been that she knew that the By-law was part of God's plan, not the result of her own opinion; but since all have access to divine Mind, it was possible for the Directors to find out what the By-law meant by turning to Mind. Mrs. Eddy might have detected that they turned to her for an explanation because they had carelessly concluded that the By-law was one of her own evolving, and so she was the one to appeal to for an explanation. It would be instinctive for her to rebuke this false assumption, if not audibly, at least mentally, and her short answer was a mild rebuke.

Christian Science is the process whereby man, as a spiritual idea, reflects his Father-Mother God. Mrs. Eddy knew that it was not difficult for a student to use the scientific process she had taught, and so be guided by God and learn what God's plans are. If he did so, he would be able to understand what Mrs. Eddy did, without asking her. Furthermore he would grow spiritually through this effort.

One may assume that the Directors were tempted to take the human attitude that this By-law was of Mrs. Eddy's evolving, rather than a plan of God for the church, since, had they admitted that it was God's plan, they would have gone to Him to find out its whys and wherefores. By feeling that it was Mrs. Eddy's plan, rather than God's, they could rest in ignorance of its meaning and feel justified. Then they could say, "She wrote the rule; let her explain it." Such an attitude would lose sight of the vital fact that Mrs. Eddy was inspired by God is all that she said, wrote and did.

The examining of candidates for membership is a matter of great importance to our Movement. Where mortal thought enters the picture, members are apt to put those on the examining committee who are not fitted. Those who do this work should be able to instruct candidates as well as to examine them, and set forth to them what the membership in a branch church involves. Candidates should be told that they are not joining an organization to be saved, as old theology avers, but to become workers. They must be asked if they can demonstrate, since as members, they are expected to do so at every service and in the business meetings. They should be told that they are joining a body of people who are pledged to work metaphysically and prayerfully for the world, and for the congregation at all meetings.

Candidates may be told that undemonstrated business meetings of branch churches are not pleasing to those who have accepted the proposition that everything connected with Science should be a demonstration of divine wisdom. Too many members do not begin their membership with the right conception, and so permit the business meeting to fall into the hands of mortal mind. This becomes an offence to those sanctified workers who know that every activity

in Science should further spiritual understanding. One might define the business meeting as the test God has given through Mrs. Eddy, to determine regularly how practical the members' demonstration of divine Mind is becoming, since if it is improving, the members will certainly show this fact by using divine Mind in the business meetings. In these meetings the chaff is separated from the wheat, since those who have a knowledge of the letter of Christian Science without a demonstrable use of it, are exposed.

If the First Reader of The Mother Church was selected through demonstration, he would surely be capable of testing the readiness of the candidates for membership, and of giving them the instruction that is necessary for them. So this By-law seemed a logical one; although it was changed. Often a temporary By-law, making an important change, helped to open the way for the permanent procedure, and so could be counted as part of the founding of the organization. Sometimes such a By-law would help break up the inertia of accustomed procedure, and thus pave the way for the new order.

Mortal mind is governed by habits of thought. The tendency to follow stereotyped modes of procedure characterizes all organizations. The membership settles into the habit of doing things in a certain way and then opposes any change. Under such fixedness and rigidity of thought the members fail to see the value of new suggestions. At times our Leader found it necessary to break up inertia by introducing changes, which would render thought more flexible, and capable of seeing and deciding on the final change. The temporary plan might be called a least trial divisor.

One need not conclude that the By-law under discussion did not serve its purpose merely because it did not remain. It had its place in the order of things. Sometimes a group cannot go directly from an old method to a new one, if the change is too great a shock. Some sort of measure is necessary to free thought from the old routine. Not understanding this fact one might believe that Mrs. Eddy made mistakes, or that just when things were running smoothly, she might arbitrarily upset this harmony. Some of her students actually believed that when she felt upset, she did things to make others feel likewise, as do mortals, who dislike to see others happy, when they are not; and do all they can to make them unhappy, too.

Anyone who saw Mrs. Eddy as she really was, would understand that she was animated by a spiritual and constructive thought at all times. Her Cause has suffered a great loss in not having her with us today to rebuke and criticize constructively. She kept her students awake every moment by causing them to feel that, if at any time they departed from a metaphysical method of perpetuating the Cause, they would receive her sharp rebuke, since they could not hide such an error from her. They lived under the wholesome fear that they could not indulge in self-seeking, in political wire-pulling, in human opinion or undemonstrated work, without calling down upon their heads the righteous wrath of the one they loved so dearly -- the one who loved them so deeply that she would not tolerate the adversary in any form.

No student should ever feel that he is above criticism. While our Leader is not here to watch over us, she left in the Manual the conception of the Pastor Emeritus as a check on many of the acts of the students. She might have said, "If you realize that I blessed you by keeping you alert, since I could always detect the basis of all that you did, whether it was

human or divine, you will appreciate having God as your Mentor in the form of the Pastor Emeritus. You will find Him even more punctilious than was I, and keener in recognizing poor work, since He knows every man's thought. Thus I leave the Pastor Emeritus, or the fear of the Lord, as my successor, so that you will feel that you cannot live apart from demonstration without my personal rebuke, any more than you could when I was present, in the flesh. Your motto must be, "GOD WATCHES YOUR THOUGHTS: SO BEWARE!" You must be ready to challenge every thought to determine if it comes from God, and if it does not, cast it out with the realization that there is but one Mind, and that Mind is your Mind here and now."

A bank examiner stands between the bank and the depositors. After he has examined the funds, if he approves, the bank is known to be sound.

When Mrs. Eddy taught her first students, she prepared a manuscript which she called "The Soul's Enquiries of Man." It consisted of seventeen searching questions which Soul asked man as to his understanding and practice of truth. The questions were asked to determine if the student was sound in understanding, and if others could deposit their faith in him without having it misplaced. It was as if Mrs. Eddy provided a bank examiner, who would check on them at intervals, to discover if they were proving sound in doctrine and practice.

In later years Mrs. Eddy appointed the Pastor Emeritus as the bank examiner for the whole Cause, after she would no longer be with us in person. This Pastor Emeritus, which she left to be the Guardian and Mentor of her followers, is the spirit of Truth which she reflected from God. This was the same spiritual Mentor which she gave her students in 1870 and called it Soul. She merely adapted it to a growing Cause, so that it would remain throughout time.

If one marvels at Mrs. Eddy's constant ability to reflect God, and to express His wisdom adapted to the business of the Cause, as she does in her letter to the Church, he should remember that it is not a difficult attainment to receive wisdom from God. One merely needs a singleness of desire, the constant realization that divine wisdom is what he wants and needs, and that he will be content with nothing less. He must also have a determination that, when he receives that instruction, he will follow it, no matter where it leads. He must realize that his telephone connection with God has never been disconnected, but merely lost sight of.

All of one's activity in Christian Science is designed to bring about a radical reliance on God, on His power and wisdom. Students may not develop this at once after they have begun their study; but if they are faithful and honest, and work as they should, it will come. Sometimes it is the part of wisdom for them to be afflicted, to bring to their attention the fact that they have not attained this radical reliance that their study and practice should bring them. At such a time they should use all the forces of good that they have developed within, to attain this mental attitude which the affliction is designed to show that they lack.

Advanced students who find themselves afflicted, should regard the affliction dispassionately, and not look upon it as mortal mind does, as if it were the result of circumstances over which they have no control. They should know that it is merely an indication that they need a more radical

reliance on God, a recognition that they are governed by His law, that His infinite arms are around them and there is nothing to fear. This restoration of the realization of their permanent relation to Him will then be seen to be the remedy. Hence, instead of trying to get rid of the disease directly, they will work to add to themselves what they lack, namely, a radical reliance on God, the realization of His all power, the fact that there is no problem He cannot solve, that He loves all of His children, and that He is not merely standing by to help in case of affliction, but that He is operating to bring to each one the greatest happiness and satisfaction possible.

Pleasant View,
Concord, N. H.
August 11, 1895

C. S. Board
My dear Students:

I say give up the chimes Westminster, even as all else that does not talk of Heaven on all occasions, and chime for proper occasions, meetings, etc., such as you were calling through chimes before the clock came — hymns suggesting what C.S. is, namely, spiritual, and not material in a single suggestion.

With love,
Mother

This letter was in confirmation of a telegram Mrs. Eddy sent the Board of Directors on July 26, which read, "Better stop chimes than cause disturbance by them." Here she shows plainly her concern for the public at large, lest anything in her church unnecessarily arouse prejudice against the doctrine which she knew was destined to save the world.

A student may feel that Mrs. Eddy's greatest value lay in the fact that she was the Revelator of God's truth; but he must not forget that she was also the demonstrator, since in this latter capacity she set the example of how her revelation was to be applied to the human need. Students may attain a knowledge of her foundational teachings without difficulty; but then comes the question of how to apply an absolute Science to the human need in such a way that it will encourage, and not discourage people to start on the task of right thinking, that it will not shock them and cause them to throw up their hands before they have begun, but will lead them gently to the first steps toward the final understanding of metaphysics.

Mrs. Eddy was watchful that no act of her Church offended the public, and so create a prejudice against her and her teachings. She had two reasons for this. She did not desire to place a stumbling-block in her brother's path towards his gaining a knowledge of God, nor did she wish to arouse mortal mind in any way that would darken her atmosphere and so add to her difficulty in clinging steadfastly to God each day. When one reaches the

point where the maintenance of spiritual thought is the most important thing, he stands ready to defend the spiritual adjustment of his thought against all that would claim to affect it.

A knowledge of this fact would prove to any open-minded student that, when Mrs. Eddy appeared to be scolding her students, it was not because she was giving way to irritation or temper, but because she saw evil approaching in the guise of good, and knew that they needed the protection of an awakened thought. Had she customarily given way to irritation, she would have endangered her reflection of God, which was the pearl of great price in her estimation.

Mrs. Eddy expected her students to regard the whole world as prospective Christian Scientists. She wanted them to do everything possible, both mentally and outwardly, to win people to her teachings; yet never to make concessions in doctrine in order to keep peace with them. As she writes in this letter, "Christian Science is . . . spiritual, and not material in a single suggestion."

On August 5 the Boston Herald published the following letter by Mrs. Eddy to the Editor: "With your permission, and through your columns, to confess my part in the tragi-comedy of the Londonshire, Westminster chimes, would ease my conscience.

"The Board of Directors sent this inquiry to me, 'Shall we have the Westminster chimes, in our church?' I answered in substance, 'If you want them, Yes.' Now our presidential administration makes it wise and popular to act like unto the London folk. So the Directors, purposing to show their generosity to the public, fell into the ignorant atrocity of calling the costly clock from across the waters to disturb the peace of Boston.

"The faint-hearted, and the sensitive auditories, could not stand that sort of Salvation Army heraldry, and the one who keenly sympathizes with such distress was wholly ignorant that she had lent her hand to give unto others 'too much of a good thing'; but in extenuation of this crime will now say she advised that the soft chimes be let loose but thrice per day.

"The question now is 'to be, or not to be,' that is, would not three lesser doses of sweet sounds sent forth morning, noon, and even-tide, instead of disturbing it, serve to rest the tired thought and to soothe the sufferings of the sick and suggest to the heavenly homesick the call to a better land, the welcome of saints and angels, the final bliss of our harvest home?"

After an interval Mrs. Eddy wrote another letter to the Editor as follows, which was printed in the Boston Herald: "'O the bells, bells, bells.' Poe. Accept my thanks for giving my suggestions on the Westminster chimes a good outing and airing in your popular daily.

"There is another side to this question, 'To be, or not to be' -- namely, Shall our church clock ring on betimes, or shall it be rung entirely out of the question?

"If its less frequent voice is a relief to the sick, perhaps the latter may find more rest by suppressing it altogether. The sick, sooner than all

others, should decide as to the quantum sufficit for their pillow.

"St. Paul wrote, 'If meat make my brother to offend, I will eat no flesh while the world standeth.' Now the good Directors of our church will certainly concur with the writer in wishing to do likewise in this, as in all Christian endeavors, except, peradventure, the 'eating of the flesh.'

"When the danger ebbs and flows and the less of the bells is the better, it is well to be willing to drop the Westminster chimes and accept the Westminster catechism so far, at least, as its first question extends: 'What is the chief end of man?' 'To glorify God.' This must mean, or include, to return good for evil; 'and all things whatsoever ye would that men shall do to you, do ye even so to them.'

"To this end, be it understood, that the Westminster chimes will be heard no more in the old Bay State. May it rest pacific on the shores of the Atlantic."

There were times when Mrs. Eddy was accused of being a pope, although she was exactly unlike one, as these two letters show. A pope is one who through his own wisdom attempts to direct the destinies of his church, whereas Mrs. Eddy was more the high priest, the one who translates God's will to the people.

When a mother is teaching her child to walk, she lets it take a few steps alone. If she sees it begin to fall, she catches it and starts it upright again. Mrs. Eddy stood by her students, always with the thought that as they demonstrated God's will, they would become independent of her. When she stepped in and told them exactly what to do, it was only because God told her to. When she left them alone to demonstrate their own wisdom, that was also part of God's direction.

The only possible way to attain divine guidance is to follow what one believes to be divine guidance; then when the time comes that one gains the ability to hear His voice, he must follow under all circumstances. He may have to be tested to see whether he can be shaken loose from his determination to follow God. There are instances of Mrs. Eddy's testing her students, to see if their recognition of the importance of following God preceded all other obligations.

In the large issues of our Cause Mrs. Eddy perforce let her demonstration prevail, since future generations would be dependent on the scientific correctness of the early steps the Church took. At the same time students had to be trained to rely on their own demonstrations. In the matter of the chimes Mrs. Eddy threw some measure of responsibility on the Directors. When the matter turned out badly, it became necessary for her to step in and make some explanation to the public. So she wrote letters to the press that would cause right-minded people to smile in appreciation of her delicate humor, and so help to break down any ill feelings that playing of the chimes might have aroused.

Yet as usual there was a scientific lesson contained in these letters to the paper for students of Christian Science. When she writes about "Salvation Army heraldry," she is giving a word to the wise, hinting that the chimes represented a noisy way of calling attention to Christian Science. The

deduction is that it was the chimes without demonstration back of them that caused them to stir the people of Boston. In her letters she admits that she is fond of quietness. One of the privileges of all Christians should be, to be able to shut out the world and be at peace. At the same time she calls them "soft" chimes. If playing them three times a day would serve to rest the tired thought and soothe the sufferings of the sick, why would they not have this effect each time they were played?

The crux of the whole matter is that had the chimes been made a matter of demonstration, the majority of people would have felt the spiritual animus, and would have been delighted with them. Then instead of the jangle animal magnetism attached to them to produce prejudice, the demonstration of the students would have ruled this out; and with God back of them, the chimes would have produced healing.

When the Christian Science Monitor was launched, Mrs. Eddy is reported to have said that it was the greatest gift since Science and Health. This might seem like a surprising statement in view of the self-evident value of her other writings and periodicals. Yet when we realize that Mrs. Eddy made the demonstration to make Science and Health a channel for healing, so that whether the reader understands it or not, he receives a healing effect merely by reading it, we can believe that Mrs. Eddy expected her followers to make the same demonstration for the Monitor. When this is done, it places the value of the Monitor second to the textbook as a missionary.

The plant called poison oak or poison ivy possesses no inherent power to poison mortals. When one touches this plant, he is poisoned because of universal mortal belief that has attached to it the effect of poison.

Science and Health heals one who reads it, because Mrs. Eddy made the demonstration to attach a healing thought to it. One is healed by reading it long before he understands it. When he does understand it, he also receives healing from reading it.

Science and Health was God's gift to the world. Mrs. Eddy's gift was the healing that she put with it, the law of God which she brought to bear on it. When she provided her followers with the Monitor, she gave them the opportunity to extend the same healing to all who read this paper. Hence the Monitor will become the greatest gift since Science and Health when students at large do for the Monitor what our Leader did for her book, -- make a law that everyone who reads it will be healed by it, until this expectancy of being healed in this way becomes universal.

If the statement is true that God is never absent from the blessings he bestows, then He is never absent from His gift, Science and Health, since that book with its healing thought is a blessing that came from Him. In a similar way students must prove that God is never absent from the Christian Science Monitor, and that people cannot read it without being touched by the demonstration of Christian Scientists, who unselfishly and devotedly accentuate the law of healing for that paper.

Students of Science must realize that if on the wrong side mortal belief can claim to make a law that those who touch ivy shall be poisoned, and that those who touch alcohol shall be intoxicated, surely on the right side a law can be made that the Monitor heals those who read it, in the same way that

Mrs. Eddy made this law for Science and Health that is still operative.

The deduction is that the value of anything in Christian Science is the spiritual healing thought that accompanies it. By the same token the chimes would have been a valuable addition to Christian Science activities, had the students made the law that every time people heard them, they would feel a healing, uplifting thought that would refresh them, and suggest a call to a better land — the final bliss of our harvest home, as Mrs. Eddy writes.

Students with eyes to see could detect in these letters to the Boston Post the obligation Mrs. Eddy expected the church members to fulfill toward the chimes. They could have said, "I see now that my task was to demonstrate, so that the chimes would have had the effect of blessing those who heard them. If I had made such a law, animal magnetism could not have suggested the opposite law, that all who heard them would be disturbed, and so be prejudiced against the religion that sponsored them."

This episode of the chimes teaches clearly the basic proposition of Christian Science that is expressed by Shakespeare, "There is nothing either good or bad, but thinking makes it so." It also shows that unless students are alert enough to associate everything connected with our organization with right thinking and its harmonious effect, animal magnetism stands ready to claim the opposite. If the students were not alert enough to make the chimes good through their thinking, the chimes would not have a good effect, merely because they were sponsored by Christian Science. Had the right work been done, every time people listened to the chimes, their thoughts would have been uplifted, and they would have felt a healing sense, that would have caused them to look forward to hearing them.

Music has the effect of opening the mind of the listener to the reception of whatever the thought is that accompanies it. The finest music in the world performed by one with a sensual thought has a deleterious effect on the listener. The implication does not follow that, because there was not enough demonstration made for the chimes to prevent chemicalization in the thought of the people, there was a sensual thought back of them. The point is, that whatever the demonstration was that accompanied their ringing, it was not protected from the animal magnetism of reversal; hence error was able to claim that what the church did to give pleasure by buying and running the expensive chimes, had the opposite effect; so they had to be silenced.

Pleasant View

Concord, N.H.

August 18, 1895

C.S. Board of Directors
My beloved Students:

Your obedience is proving that you will conquer the world, the flesh and evil. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world," said our Master. It is enough that the servant should be as his Master.

Each article of mine to the press had the word, "Directors" with a capital, but each time it was printed with a small letter. Now, I had gotten the press on our side and the M.A.M's were waiting and watching to get them back on their side. Your expensive purchase of the clock and its too frequent voice gave them this chance; and it was malicious animal magnetism that caused you to buy it. Now, why did I consent? It was Mary that answered without waiting for God. Oh, the pity! I will watch, -- that she does this not again. She did not even know what Westminster chimes were. Had she known, she would have seen at once that it was just what the enemy wanted for the purpose of breaking the thought that she left in the minds of the pressmen as to the chimes from our church. Do you remember it?

Again I must tell you that your royal gift of rugs that are so beautiful, and all of which I so appreciate from my beloved church -- was started by the thought, and for the purpose of, Theosophy. Hence, my first feeling when the first ones came to my house was from the right side, -- (it was a feeling I do not want them around my home.) But I have conquered this feeling and also their motives so far as to have no thought or care about matter and its pros and cons. Still I intend to send them sooner or later to 385 Commonwealth Avenue, Boston.

The moral of my letter is to help you, dear ones. Before you act again, watch and pray that you enter not into their temptation. I am much wiser from what God has taught me, and you certainly will be.

The beautiful Souvenir, I shrunk from correcting. But I was displeased with the copyist. He must have seen that "than" should not be written tham, as he wrote, and "antique," antigue, and "with", written twice for one word, and three other words misspelled. Also, do you not see that Judge Hanna and Mr. Kimball would have seen those things, had not "their eyes been holden" by mesmerism? Note this -- and let it save you. The mesmerists carry their points more or less every time, and with all the students, and Mother has to go over the ground and patch up the fissures as best she can. "These things ought not so to be." Their purpose is to disgrace us and squander the Church funds. Note this every time you take one dollar out of this fund.

With love,

Mother

M. B. Eddy

First in this letter, Mrs. Eddy mentions the world, the flesh and evil. This corresponds to the beast mentioned in Rev. 13, his image or mark, and the number of his name. It is the world's belief in evil that gives it apparent power. So in meeting it we must realize that universal acceptance does not make it real, that the number of people believing a lie does not give it a greater power, any more than adding more zeros to zero never makes a unit, or increases number. Once the whole civilized race believed that the world was flat, but this did not make it so, neither did it give that false belief greater power to influence an enlightened thought.

The flesh, or image of the beast, represents the individualized blackboard, on which mortal beliefs find expression in such a way, that mortal man is convinced that they are real. When both cause and effect are seen as mental, and all evil is recognized as having the common denominator of nothingness, it falls, never to rise. Jesus gave his followers power over serpents and scorpions, and over all the power of the enemy. The power of the enemy must be the seeming ability of mortal belief to control mortals through universal mesmerism; yet this power is wholly sustained by the serpents or scorpions, which represent the testimony of the senses through which that which has no existence, seems to be real and substantial.

If a pond is frozen, one must break through the ice before he can catch any fish. Physical symptoms and suffering represent the ice which must be broken through, before one can meet the error from a mental standpoint. Matter is the barrier to this effort, merely because, as a manifestation of mesmerism, it appears to establish the reality of universal belief, or the beast. If the beast had no image, nor common consent to support it, it would be without a witness, and would fall.

Mrs. Eddy would write a strong rebuking letter, when she felt that students in important positions were permitting the thought and practice of demonstration to recede. In her sight they held these important posts not because they had been successful in some human field, or had developed keen judgment, but because they had given some proof of their ability as Christian Scientists. When they were found using the easier human way of opinions and impressions, instead of casting them out, in order that they might reflect divine Mind, they needed to be rebuked.

Mrs. Eddy set the example of using divine Mind in every direction, and when she momentarily slipped back to a human sense, as she admits in this letter, it was never intentional, but due solely to the pressure of labor demanded of her, or the lack of support from her own students, whose duty it was to help in keeping the atmosphere clear for her. When she concluded that she had received God's guidance, she never closed the door at that point, but left it open so that as she continued to pray and work scientifically over the leading, she might withdraw or change it, if it proved to be other than the action of divine Mind.

The Master tells of the good seed that ". . . fell among thorns; and the thorns sprung up, and choked them." It seems a hard fate for the good seed, that has bravely and faithfully pushed its way toward the sun, to be choked by thorns; but in applying Jesus' symbolic teaching metaphysically, one should conclude that it is possible for the good seed to recognize its enemies and to destroy them.

In the same soil in which it germinates is found the thorn-producing seeds; so it must use its spiritual growth to return to the earth from whence it came, and so spiritualize that soil, that nothing but good can flourish therein.

If a student has a right desire, he must guard it against thorns, for it to have a free and right expression. Mrs. Eddy was faithful in training students that in every instance they must watch and handle the error that prevents man's normal recognition of the truth, and his ability to function according to God's leading. When they failed to do so, and Mrs. Eddy detected this fact through the work they brought to her, she rebuked them as part of her mission as Leader and teacher. In explanation of her rebukes and strong admonitions, we find her writing on page 18 of Miscellaneous Writings, ". . . to believe . . . that those whom He commissions bring you at His demand that which is unjust — is wrong and cruel. . . the rod of God, and obedience demanded of His servants in carrying out what He teaches them, — these are never unmerciful, never unwise."

When Mrs. Eddy rebuked students for right efforts, such as the chimes, the rugs, and the Souvenir mentioned in this letter, it was because they had not handled the thorns. If a boy brings an apple to his teacher that has been stolen, he ought not to feel aggrieved when she punishes him, instead of thanking him for his gift. When Mrs. Eddy rebuked the Directors for the gift of costly rugs, it was not because she did not appreciate the kindly thought that prompted them, but she detected that they had permitted a human sense to influence them to squander the church funds. This was a thorny sense that should have been cast out. Had the students cast it out, she would have appreciated such a moral victory more than a gift of a million dollars!

It was a most needed lesson, namely, that the good seed, or right desire, may be choked by the thorns, if these are not handled. At this time this oversight caused the Directors to send to Mrs. Eddy that which carried an element of discord, to put before the public that which only caused a stir, and finally to send her an article in which many mistakes were apparent. These mistakes were nothing in and of themselves, but to Mrs. Eddy they were not the result of human carelessness, but unhandled animal magnetism.

It is not too much to expect perfection in human details from Christian Scientists, when the pith of their religion is claiming a perfect Mind. On page 193 of Mr. Powell's book in regard to Mrs. Eddy we find her saying to Grace Greene, "If you are an ordinary cook, dressmaker, or milliner, Christian Science will make you perfect in any of these lines, and everyone should seek to perfect himself wherever he is, or whatever his calling." Students learn in Science how to overcome the thorns, or deterrents, which prevent work from being perfect.

Mrs. Eddy did not put forth the suggestions of having Westminster chimes in the first place, but she did give her approval. She acknowledged, however, that it was her human sense that consented. The request for her approval might have come at a time when she was unusually busy, and it seemed the most expeditious thing to consent without working over it at length; but she learned of her mistake, when she found that she had unwittingly approved of that which she should have stopped, because it caused the public to feel

that the new church in their midst was more or less of a nuisance.

It is helpful to an understanding of her life to have her explain that it was Mary, rather than God, who gave the consent for the chimes. Under the date of September 3, 1889 she wrote to Mr. Nixon as follows: "God, our God, has just told me who to recommend to you for Editor of the C. S. Journal . . ." The next day she wrote: "I regret having named the one I did to you for Editor. It is a mistake, he is not fit. It was not God evidently that suggested this thought, but this person who suggests many things mentally, but I have before been able to discriminate. I wrote too soon after it came to my thought. He has not been taught C.S. and I hear refuses to be taught by anyone but me."

Many times when a thought seems to come from God, it may come from the human mind. When one places himself in position of listening for God's voice, he opens himself to the possibility of being influenced by the thoughts of others. Hence one must watch, and learn to differentiate between the human suggestion and the divine impartation. Mrs. Eddy indicates that if she took time enough to demonstrate, she could not be misled by suggestion. The reason for this is that demonstration continued long enough, will surely silence the voice of suggestion, and leave God's voice alone holding the field. When Elijah had his contest with the priests of Baal, his demonstration proved to be on a higher plane than that of Moses, because the latter did not prevent the magicians of Egypt from giving exhibitions of their powers to match his, up to a certain point. Elijah, however, not only caused fire to come down from heaven, but prevented the priests from bringing forth phenomena of any sort. Mrs. Eddy never regarded the demonstration of hearing God's voice completed, until it had silenced any suggestions claiming to come from mortal mind. The very fact that she admits that at times she mistook mortal mind's suggestions for the voice of God, should encourage her followers, and at the same time cause them to make a more careful and prolonged demonstration to be sure it is Mind's voice, in accordance with her instruction in Miscellaneous Writings, 117:4.

Years ago, when a photographer's proof of a picture was exposed to the sunlight, it began to fade at once, whereas the finished picture did not. When Mrs. Eddy heard what she thought was God's direction, she exposed it to the light of demonstration. Only if it stayed fast, did she know for sure that it was God's direction. The only instances when she mistook His directions were when she was pressed for time, or thought was confused.

The editor Mrs. Eddy recommended to Mr. Nixon was Rev. Macomber Smith. When she learned that he was unwilling to be taught Christian Science by anyone but her, it showed her that he had such a sense of his own human value and superiority, that he was unfit to take the position of editor. A child in the Sunday School might have known more practical Christian Science than he did; yet he would not humble himself to receive instruction except from Mrs. Eddy. It is necessary, if one ever hopes to learn about God, to realize that instruction about Him that is worth listening to, may come through the humblest channel that is unselfed and spiritualized.

Another letter that throws light on this question of hearing God's voice was written to Mr. Nixon on July 14, 1892. In this letter she writes, "Do not treat me mentally and all will be well. . . God will settle this matter and you shall have a legal claim if you are ready for Him to govern this

church building in accord with law and gospel." This letter was part of Mrs. Eddy's effort to bring about an amicable settlement of the dispute over the trust deed.

Mrs. Eddy knew full well the teaching she had given her students in regard to the use of Mind and its possibilities. She realized that if Mr. Nixon thought that she was stubborn on this question, or in error, he might attempt to treat her mentally, in order to help her to see what he had concluded was the right of the matter. She, therefore, was in the dilemma of striving to cling to what God had told her was right, while one of her own students believed that her ideas were of her own devising, or of the devil, and hence treated her for this error. Surely it was remarkable that she was able to stand against such pressure, and make the demonstration of one Mind, with so much mental opposition being brought to bear upon her.

The Directors might well have wept tears of sadness over this letter of August 18, since it implies how little Mr. Eddy felt she could rely on their demonstration. She might just as well have said that no matter what they suggested to her, she had to make the demonstration herself, before she could be convinced that it was right. She had trusted them in the matter of the chimes, only to be sadly disappointed. She found them so prone to be governed by the human mind, that she had to be more watchful than ever in assenting to their propositions.

When Mrs. Eddy wrote that she had assented to the chimes without waiting on God, one might believe that she was merely rebuking her own lack of demonstration; but she was also rebuking herself for not recognizing that the demonstration of the Directors was not trustworthy. If this sounds too drastic, it must be remembered that it is a wholesome thing for any student to be called to account on the matter of demonstration, since it is in this way that he is impelled to bring forth better fruitage.

Why in the letter in question did Mrs. Eddy declare that the rugs the church sent her were "started by the thought, and for the purpose of, Theosophy"? The most subtle deception that confronts a mortal is when the human mind, freed somewhat from limitations, appears to function as the divine Mind. Because mortals have lived with the evil called the human mind so long, it is difficult for them to estimate it from the standpoint of divine Mind. It is true that the demonstration of Christian Science enables one to improve the human mind to a great degree, but one should never lose sight of the fact that he is improving it so that he may throw it off, not so that he may retain it, since it is an evil in God's sight.

Mrs. Eddy used the term theosophy for the human mind, in order to produce a healthy scare in the minds of the Directors, since theosophy covers the use of the human mind in a more or less liberated and educated way. All evil is embraced in this so-called mind, and Mrs. Eddy did her best to open the thought of students to this fact. Let us suppose that she had found a student wearing a pair of stockings, the dye of which was deadly poison. Her warnings would be designed to cause the student to be afraid, not of the stockings, but only of wearing them. She would be justified in whatever she said, no matter how prophetic of dire consequences, that would alarm the student to the point where the latter would discard the stockings. One unacquainted with the facts might suppose Mrs. Eddy's statements to be false and greatly exaggerated, instead of seeing that all she said was based on

certain knowledge and love for her neighbor.

Mrs. Eddy probed so-called good matter, or human harmony, and found the devil disguised. Thus her warfare was not against flesh and blood, but against spiritual wickedness in high places. She sought to disrobe and expose the human mind. In the case of the rugs, she called it theosophy; later she named it Roman Catholicism. She did this in order to open the eyes of the students to its nature, and to stimulate their resistance against it. She wanted them to know what Christian Science would become, if demonstration was ever lost from it. An analagous incident was when doctors in Panama labelled the lowly mosquito a carrier of the deadly yellow fever, in order to stimulate the populace to work to eliminate that which heretofore they had tolerated.

Mrs. Eddy aroused the fighting spirit in students by developing in them a love for good, and then teaching them that the human mind was an enemy of this good and would rob them of it, or prevent its demonstration, unless it was handled.

In the matter of the rugs, Mrs. Eddy knew that if the students were freed from the action of the human mind, they would have realized that she wanted every penny to be used to give the world the opportunity to learn of Christian Science, that a faithful and conscientious following of her teachings would be an infinitely greater gift to her than the most costly object they might have purchased.

When she wrote that she had conquered the feeling that she did not want the rugs around her home, she meant that she had made the demonstration to overcome the human suggestion which largely prompted the gift, even though it was appreciation and love for her in the minds of the Directors. She was able to neutralize its effect upon her, and contemplate the loving thought that prompted the gift.

Then Mrs. Eddy gives the Directors a warning, and tells them to protect themselves from animal magnetism, lest they make the mistakes it would tempt them to make, with the result that the Cause would be disgraced.

Mr. Eddy uses the words, "watch and pray." When putting in a screw, one must first decide where it is to go, and watch to see it goes in the right place. So one must watch to see what the problem is, and then pray in a manner to meet the need. The act of praying impersonally is not effective in meeting specific exigencies. Watchfulness is needed to determine how prayer should be applied.

The Christian Scientist must be a watchman, and also operate through prayer. The Committees on Publication all over the world which were organized by our Leader, watch the pulpit and press for attacks on our religion; but without prayer, what effectual influence could be brought to bear to arrest such unjust and unfair action, or to obtain a hearing in order to refute the lies?

It is through prayer that mortal mind's perversity is compelled to melt before God's determination. Through prayer mortal mind's claim to thwart the plans of God is destroyed. Through prayer one gains the conviction of the impossibility of prejudice, malice, envy or falsity putting a stumbling block

in the line of the onward march of Truth propelled by God, proposed by God, and accomplished through His power. Through the power of scientific prayer, the world is made to see that hopelessness of continuing the dangerous effort of attacking the coming of the kingdom of heaven on earth. It is through prayer that all attacks against our Cause are successfully met and silenced.

Once Mrs. Eddy said, "Jesus said, 'Watch and pray.' The watching comes first. You must watch, see the enemy before it comes and strikes; destroy before it approaches."

In killing a lion, one must aim his gun and pull the trigger. Impersonal and undirected prayer would like fancying that it was enough protection against the lion to fire one's gun at random into the air.

Finally Mrs. Eddy states that Judge Hanna and Mr. Kimball would never have sent her the beautiful Souvenir with glaring errors, had not "their eyes been holden by mesmerism." It was their scientific progress that caused them to become incapable of bringing forth correct results without demonstration. It is always a sign of spiritual growth when those with human capabilities such as these two students had developed, find themselves unable to bring forth correct results in such a simple matter as copying a manuscript, without demonstration. When a farmer buys a tractor, whereas formerly he was skillful in ploughing with a horse-drawn plough, if he goes back to the horse, he finds that he has lost the knack.

Finally Mrs. Eddy states in this letter that the purpose of mesmerism was to cause the students to bring disgrace to the Cause, by squandering the church funds, and by spending them extravagantly instead of wisely. It would be well for everyone empowered to spend church funds to have this letter to refer to, that they might watch lest they spend them unwisely, and do something that would bring disgrace to the Cause. Mortals spend money in order to feed pride and to make matter attractive. In Christian Science matter is not the bait used to draw people. It can be said that no attendant is a very desirable one, who is drawn to our church by the seeming attractiveness of matter. The drawing power of divine Spirit and its healing influence are our sufficient means of attracting the stranger to our doctrine.

Pleasant View
Concord, N.H.
August 19, 1895

The C.S. Board of Directors
My dear Students:

To relieve me of some worldly care I ship to you in care of Mr. Moore four of my Persian rugs with this request: Will each of the Directors take one of these rugs to his home, use it, and care for it, and keep it until Mother calls for it?

Do not remove the labels.

I shall keep in Concord six of these rugs and send to Commonwealth Ave. four to be taken good care of till I call for them.

With love,
Mother
Mary Baker Eddy

At times Mrs. Eddy rebuked an over-appreciation of matter; and at other times, when the demonstration was made so that matter so-called became the medium of carrying and expressing a true appreciation of good, she accepted it gratefully. It was impossible, however, for mortal mind to understand Mrs. Eddy's ability to gauge spiritual quality of thought, or lack of it, back of a gift or service rendered. Without insight into Mrs. Eddy's mental action, one might think that at times she was unjust or unappreciative; that she played favorites among her students; or that the effect of a gift upon her largely depended upon the state of mind she happened to be in. She gave the impression to some of her household that if she was disturbed, everything seemed wrong to her; but if you could only catch her on one of her good days, when she felt harmonious, she would greatly appreciate whatever you did for her, or presented to her.

There were students who knew our Leader who interpreted her and her actions humanly. In order to understand her aright, one must assume that she had a right reason for everything she did. The moves she made with students were prompted by a sincere and loving desire to be God's witness to them, to train them metaphysically, and to show them how to overcome all deterrents, that they might be free to function as spiritually normal beings, rather than as mortals under the control of human thinking.

The Board of Directors had sent her costly rugs. They had used the church funds to buy them. They had a legal right to do this, but Mrs. Eddy sensed that animal magnetism had prompted them to make the gift, rather than a demonstrated sense of loyalty and love, which would have caused them to remember that the gift Mr. Eddy really appreciated most of all was the effort at all times to maintain a spiritual thought.

She had compassion for the Directors and students, because she saw how much like sheep they were, and how easily at times they became victims of animal magnetism, through their lack of understanding her method of handling it. In the parable of the sun and wind that conspired to remove a man's coat, the man resisted the action of the latter, as it blew with force; but he yielded to the warmth of the former. Mrs. Eddy saw her students resisting valiantly when animal magnetism attacked them in forms of discord and sin; but she saw them often go to sleep, when the effect of soothing mortal mentality stole over them.

At times the feeling of love and gratitude for Mrs. Eddy touched the sentimental and emotional nature in students to such a degree that they became soft. She once said, "Some of my students are as soft as mush!" In such a state of thought mere service for her and the Cause did not seem a sufficient way of expressing their feelings. Yet what Mrs. Eddy wanted was not a sentimental manifestation of human gifts, but a greater watchfulness

and assimilation to God on the part of her followers. When the students in New York presented her with two hundred dollars worth of floral offerings, she looked at them sadly, and afterwards with tears in her eyes said, "But they are not doing the work as I want it done. 'If ye love me, keep my commandments.'"

If you sent a bunch of brightly colored autumn leaves to a friend, unaware that they were poison ivy, you might fancy that your friend was imagining things when he complained about your gift, instead of thanking you.

Hence he might send you some of the leaves, hoping in that way to awaken you to perceive the error you had committed.

It was difficult to appreciate the offence it was, to send Mrs. Eddy anything that had the poison of mortal mind associated with it. She was sensitive beyond belief! No one knows how many years it will be, before an individual will again appear in the human picture who approximates her sensitivity. She knew that it was hard for the Directors to comprehend what the gift of rugs gave her to meet, so she sent one to each of them, hoping that in that way they might catch a glimpse of her problem, and be forced to make a demonstration to be more careful in the future, not to burden their Leader with that which did not have back of it enough divine Love to neutralize human sense.

Mrs. Eddy perceived that the Directors were carried away by an overwhelming desire to show their appreciation, when they sent the rugs; yet there was pride and extravagance mixed with it. In a more sober moment they would have seen that it was not fitting to send her rugs that she did not need, the quality of which was out of keeping with the rest of her modest furnishings. It was logical, therefore, that she should send some to them to care for, and thus let them assume part of the responsibility for the thought back of the rugs that troubled her. Should they not shoulder at least part of it?

The Bible illustrates teaching by symbols, and Mrs. Eddy renewed that form of teaching. Such a mode of teaching puts a matter indirectly before an individual. If he is open to receive the rebuke, he will do so; otherwise it will pass him by and no harm will be done by telling him that which was beyond his comprehension.

The Directors would profit by having Mrs. Eddy send them each a rug, if thereby their eyes were opened to realize what they had sent her with the gift, and to see that, because the thought was wrong, it was necessary for them to bear part of the responsibility for it. If they did not see this, no harm would be done.

Mrs. Eddy stated that she was sending them these rugs, to relieve her of some worldly care. It was worldly, because anyone would feel a sense of human responsibility to have a very costly rug on the floor, thinking about it constantly, lest something happen to it. All costly things in matter represent a worldly care. When it becomes generally known that you have things of value in your home, the cupidity and greed of those who steal from others is aroused. Hence an added watch must be kept to guard the house, in contrast to the home where the doors are never locked because it contains nothing that anyone would want to steal.

When a Christian Scientist attains a treasure in understanding -- an ability to demonstrate -- that becomes a care, albeit a spiritual one, since the enemies of good in the mental realm are as aggressive and instant to attempt to rob man of spiritual treasures, as thieves are sure to attempt to rob him of material possessions, when they have great value. Mrs. Eddy had her hands full to protect her spiritual treasure. Surely she did not care to take on the additional responsibility of caring for and protecting material treasure.

Why is it that gifts of great value are not as apt to carry a spiritual blessing from the giver to the receiver, as things of less value? It is because the sense of their material worth stands out so prominently, that it overshadows the appreciative and inspirational thought that may accompany them. It is a fact that the costliness of a gift may shut off the realization of the loving thought that accompanies it, which in reality has far more value than the gift itself. The moment the intrinsic or material value of a gift overbalances the thought that accompanies it, it breaks the command of the Master, who told us to seek first the kingdom of God and His righteousness -- which is right thinking -- and then let the things be added. The thought is the important thing, and the gift is merely that which is added to the thought. The gift should be no more prominent than the tail of a dog, where the dog symbolizes the scientific thought conveyed from the giver to the receiver.

Mrs. Eddy's teachings make it clear that God is never absent from the blessings He bestows. Hence it is proper to declare that God never sends us gifts. He always brings them. It is up to us to watch lest we accept the gifts, but remain blind to the presence of the Giver!

When it is realized that this thought applies to food, we shall perceive that the thought of God, good, which accompanies food is more important than the food itself. When this realization comes to us, we will not eat until we have it clearly in consciousness. If God is the Giver of all good gifts, then the Giver is always ahead of the gift in importance and value.

The alert follower of Mrs. Eddy is as careful to send out a healing thought, with every gift, as he is to wrap it suitably and attractively. Then the contents of the package will become more than a desirable material gift; it will also be constructive and healing. If God's thoughts accompany all the blessings that emanate from Him, -- if we reflect God -- then His thoughts should accompany all that we send out. Mrs. Eddy wanted her students to be careful to make such a demonstration, especially with what they sent her. When they loaded her with gifts that did not have the love of God back of them, they had to be rebuked.

When Mr. and Mrs. Miller sent her a copy of Wyclif, as told in her Message for 1902, she wrote and thanked them for it in these words: "For your precious gift, Wyclif's translation of the New Testament, I thank you beyond expression. I often decline to receive presents. Last summer I returned shares of mining stock valued at \$1,000 each, and other gifts magnificent from afar and near because I had no need of them; and were as grateful for the offer as I could have been for the presents. Not so with your dear gift, sacred to the memory of the past, and to your tender thought of the Christian Science textbook with its hallowed meaning, 'knowledge of Salvation.'" "

Had Mrs. Eddy indicated that material presents would be acceptable to her, she would have been flooded with them. If Mrs. Mary Beecher Longyear could have had her way, she would have given her the most magnificent home in the country. Mrs. Eddy knew that many people would prefer to express their appreciation in material gifts, rather than in service, or in the attempt to follow her. She had to be consistently alert in the direction of gifts, since she knew that the intention of mortal mind, or matter, was always to try to shut out the importance of demonstrating good.

One who finds his entire satisfaction in the demonstration of good, and of doing good, has very little desire for other means of enjoyment. If he should find that he yearned for material means of satisfaction, he would conclude that error was suggesting that he was becoming weary of the constant demands of Christian Science upon him. He would recognize this as an error that he should handle.

When Mrs. Eddy indicated in this letter to the Millers that the offer of a gift was as acceptable to her as the gift itself, she showed that one's desire to express gratitude to her, and to acknowledge the one who had done so much for humanity by showing them the way out of mortality, was a constructive attitude.

When one's heart overflows with gratitude, and one seeks to express it by a gift, he knows that he does not have to spend a large sum of money to find that which will convey that appreciation. Furthermore, he knows that an expensive gift often detracts from the heartfelt affection that is conveyed by a simple gift. Both the giver and receiver may become so impressed with the value of the gift that the true spirit of gratitude may be lost sight of.

A gift that is too insignificant might also signify a lack of proper appreciation; so the deduction is that a gift designed to carry true gratitude must cost something; but not so much that one forgets that the real value in sending it is not in the gift itself, but in the loving thought that accompanies it.

Mrs. Eddy kept many simple gifts that her students sent to her, and used them to recapture the atmosphere of love and appreciation that had accompanied them, by looking at them from time to time. She took many things from her home in Concord, to her new home in Chestnut Hill which some students would have had her discard, because they did not seem to be in harmony with her new surroundings; but she kept them because they carried a loving atmosphere, which she knew was far more important than the gifts themselves.

There have been persons with a developed appreciation of the beauty of architecture, who have complained because the extension of The Mother Church was joined to the original edifice, so that the two together made an architectural incongruity, two buildings of entirely different style and material, each a gem in its own right, linked together like Siamese twins.

Yet there is a higher law and purpose in this union that transcends merely satisfying mortal mind's taste for beauty and consistency. Like the modest and sometimes incongruous gifts that Mrs. Eddy insisted be placed in her new home at Chestnut Hill because of the atmosphere they carried, the original church edifice had to be joined to the magnificent new building,

because the former carried the atmosphere of Mrs. Eddy's original demonstration, and became a symbol of the fact that, no matter how the Cause progressed, it should never be separated from Mrs. Eddy's original, suitable, but more modest demonstration.

Concord, N.H.
Sept. 4, 1895

To the Christian Science Board of Directors
My beloved Students:

I want to say this morning that the suit you have at law you alone had better decide as to its continuance and the result. I am not willing to decide these matters. I can only say in the words of Jesus, "If they sue you at law etc."

To avoid those necessities would be my mode of procedure, but as matters now stand, I beg that you four Directors will act your own judgment in carrying out your lawsuit, or compromising.

What I said to Mr. Bates I really did not mean, if it meant a lawsuit. I meant to settle it but not unjustly. I beg that you will not consult me on such matters again. You as well as I have a God to direct you. Perhaps my more spiritual thought cannot be carried out in such matters at present, wisely.

With love,
Mother
M. B. Eddy

During the building of The Mother Church the workmen struck for higher wages, and Mr. Edward P. Bates settled the matter. Evidently there was a similar matter to be decided at this time. It might have been a settlement growing out of the strike, since there were forfeiture clauses in all the contracts, calling for penalties in case the work was delayed. Whatever the lawsuit was, it was a minor matter.

When a patient calls a practitioner and asks for help on a minor ill, the practitioner often says, "Don't call me every time you have a little problem. Try to work it out yourself. What you are learning should enable you to demonstrate for yourself; so go ahead and try." If the matter was of a more serious nature, however, the practitioner knows that the extra fear involved, coming from what mortal mind would say was the seriousness of the situation, would make it necessary for him to take hold and help.

This lawsuit must have been a minor matter which Mrs. Eddy felt that the Directors were capable of handling without her help. From this letter we learn that it required divine wisdom for her to know when to leave a matter to her students to settle, and when to work it out for them. A practitioner must use wisdom in dealing with patients, so that he will know when it is

right to require his patients to demonstrate for themselves, and when he should take hold.

Mrs. Eddy gives the answer to many problems that confront her followers, when she writes in this letter. "Perhaps my more spiritual thought cannot be carried out in such matters at present, wisely." From this statement, one can conclude that if he sees something that is right for the organization, he may find that it is on too high a plane to be carried out wisely at the present time. So he should willingly cooperate to carry out the next best plan. This precept does not call for the use of material processes, if demonstration does not appear to work; it merely implies that when a more spiritual way cannot be carried out, it is wise to do the next best thing, in order that harmony and unity in the ranks may prevail.

Human sense could not interpret aright the apparently contradictory moves made by our Leader. Where a problem was of such a nature that if the students failed to work it out, the result would not be serious, she encouraged them to do so, as an excellent opportunity for them to experiment and to practice, since it was necessary for their growth that they demonstrate whenever they could. Yet when it came to matters where a more mature spiritual understanding was requisite, these often had to be left to Mrs. Eddy.

It was when students relied on their human abilities, that they got into trouble. Then they had to be rebuked. This appeared to be a hard matter to human sense, to be called down for doing one's best. To spiritual sense, however, one's human best is not one's scientific best, since if it were, it would always be right. Mrs. Eddy's rebukes were intended to encourage students to dispense with their human efforts, no matter how sincere, in order to use demonstration.

When a sheep dog is driving the flock, the sheep do not know which way to go. They find out, however, because when they make a wrong move, the dog nips them or barks. Mr. Eddy did not always tell the students the way to go, but they could learn which way was wrong by her rebukes. If every effort they made to do things humanly was rejected by her, they might discover that the demonstrating way was what she wanted and insisted upon, even if she did not say so plainly.

In Scotland, sheep herding contests are held yearly, in order to determine the relative ability of dogs that are entered. If the group of sheep knew in advance the prescribed course over which they were to be driven, there would be no contest. Unquestionably it was divine wisdom that caused our Leader to refrain from setting forth to students the exact nature of the problems she set before them, since it was part of their spiritual growth to learn how to be observant, and to receive training in analysis and diagnosis. It was as necessary for them to learn how to do everything rightly, as it was to do it. Of primary importance was the spiritual development that came to students, through the pressure Mrs. Eddy put upon them to learn and to perceive that the demonstrating way of doing everything was the only way that was acceptable to her. It was necessary growth for each one to discover this fact for himself, a growth which would have been lost, had she told each one plainly. She was a spiritual diagnostician par excellence, and she sought to develop this ability in her household, by requiring them to come to the conclusion through their own observation and

experience, that her home was dedicated to demonstration, and only demonstration was acceptable to her.

This letter is another proof that Mrs. Eddy always advocated spirituality as the best and only way to handle materiality, since the former was not too transcendental to be practical. As she writes here, "You as well as I have a God to direct you."

Pleasant View,
Concord, N.H.
Sept. 23, 1895

Christian Science Board of Directors
My dear Students: —

I have accepted, after serious consideration, the resignation of Mr. E. P. Bates as a member of your Board, dated Aug. 30, 1895. I also recommend that you elect Judge S. J. Hanna to fill the vacancy.

Also I recommend that you elect Dr. Foster Eddy for the First Reader of our church.

God bids me fulfill the command in the Sermon of our Master to all Christians. I ask dear Mr. Bates to give this example to the church and then God will take care of the rest, and the wrath of man will praise Him and the remaining wrath He will restrain.

The vote on the time for offices to expire must first be taken at a special church meeting. I have notified Johnson. Then you can elect as above, and show yourselves followers of Christ's command.

Please say to Mr. Bates that I especially request him to nominate Dr. Foster Eddy for First Reader, and have it voted on, before his resignation is accepted by the Board.

Please let me hear immediately from your Board. "What I do ye know not now but shall know hereafter."

With love, Mother
Mary Baker Eddy

Dr. Eddy had been pestering his mother and disturbing her thought, because he had permitted the ambition to be First Reader in The Mother Church to use him. Therefore she sent this word recommending that he be elected. He read for one Sunday and then retired. That was enough, and Judge Hanna was reinstated. In this way Mrs. Eddy wisely quenched the error. Dr. Eddy had acted like a child teasing his mother for something it wants. After one Sunday Mrs. Eddy was relieved of the mental pressure his intense desire for the position brought upon her.

It seems pathetic that Mrs. Eddy's thought was continually disturbed by error using her students and members of her household in such ways; yet thereby she was driven higher, and given a greater insight into the operation of animal magnetism.

She perceived the error in personal ambition. Furthermore she knew that high positions were never beds of roses, since they involve hard work, as well as the constant handling of animal magnetism. The self-sacrifice demanded, more than overbalances the doubtful reward of being elevated in the esteem of the Field. It is reported that Mrs. Eddy once said that the suggestion, Who shall be greatest? was an evil which first puts the person it uses, to sleep, and then poisons the whole system. It is thought also, that she said, "The human sense of leadership . . . sets up a mind and mental activity separate from God and His idea. In other words, substitutes itself and its sense for Principle and its reflection, and thereby becomes a belief of another god and reflection -- though sensual instead of spiritual -- all error."

From my contact with Mr. Edward Bates, I can bear testimony to the fact that he was a natural executive, but that he did not always demonstrate the humility that is needed to counterbalance self-will. He was like the strong bulls of Bashan mentioned in Psalms. When he was given a task to do, he did it with a fearlessness that was often more courageous than wise. Yet he accomplished a vast amount for our Cause and its Leader, and she recognized it gratefully. Otherwise she never would have approved of his appointment to the Building Committee of the extension of The Mother Church seven year later.

It appeared to be Mrs. Eddy's fate in dealing with those possessing the qualities of leadership, to find other elements in them that disqualified them to take her place. Finally she learned that there was no one to be found such as she was looking for, and that it was part of the Father's plan to have it so. It was not His will that she have a personal successor, other than the spiritual idea which all are privileged to reflect. Therefore she left the way open for anyone to be her successor in reflection, who is willing to take her place listening at the telephone of God, in order to hear what He is saying that is vital and important to the growth and progress of His Cause and the world.

While she was with us, students were privileged to receive her sharp rebukes, as well as her grateful thanks for work well done. When they deviated from true metaphysics, or needed special attention, it was their necessity to receive letters from her that rebuked the error. Today these letters reveal much concerning those to whom she wrote them, and contain precepts priceless.

For instance, we find her expressing the tenderest love to Augusta Stetson. Excerpts from some of her letters to the latter are, "Yes, do all that you can for universal love, one God and the brotherhood of man. I love you as words can never tell on paper. O I love you because you love good and are loyal to its pioneer. . . Take courage, dear heart, God loves you. Mother loves you, and evil has no more power than what you give it. We all need to know this. . . I cannot sufficiently thank you for what you are doing. Oh, what a child you are to watch and work so faithfully for Mother!"

Many students who believed that Mrs. Stetson was not what she should have been, have wondered at the love Mrs. Eddy expressed toward her. There were some who concluded that the latter was deceived by her, and wondered at this. Mrs. Eddy was far from being deceived by Mrs. Stetson. But just as one who is trying to place a bridle on a skittish, nervous colt, has to speak comforting and coaxing words to him, and stroke him, so Mrs. Eddy had to express much love in order to win Mrs. Stetson's loyalty, since hers was the nature that was liable to bolt, the moment it felt the bridle. Mrs. Eddy kept Mrs. Stetson in line for many years, and drew forth from her much that was helpful and constructive, by the infinite wisdom, love and tact she used in handling her.

Now that we no longer have our Leader with us to rebuke us when we need it, we are under the necessity to rebuke ourselves, or to accept physical disorders as being God's rebukes, since these do not come to us unless our thought sloughs off or slows up. When Mrs. Eddy was here, and one of her students let error overshadow his thinking, he may have thought that it was hard to receive her severe rebuke; yet today students receive similar rebukes in the form of sharp physical problems or disorders. The nearer one comes to walking the straight and narrow path of Science, the surer he is to have a quick and sharp notification, if he deviates from it.

On Dec. 11, 1898 Mrs. Eddy wrote to Mrs. Stetson, "No one can know me really, or can see what I have to meet or meet it for me. All are far from seeing or understanding what I am at work all the time, and in every direction, to destroy; and so I am met by all in a certain sense, with antagonism. It is the errors that my students do not see, either in themselves or others, that I am constantly confronting and at war with. If they and the world did see these errors which I do, they would take up arms against them, and I could lay down mine."

In dealing with students Mrs. Eddy may be likened to a sergeant who has charge of a group of soldiers. It is his duty to keep them up to the highest point of efficiency, and on that account he is seldom popular. He is met with a sense of antagonism, since his demands seem unreasonable, and often foolish. When the men are lined up in dress parade, it is his duty to inspect them down to the smallest detail, not because he cares personally, but because he has been given the duty of keeping them up to the standard of the army.

God had given Mrs. Eddy the task of bringing up her students to the highest ideal possible. She could not do this without arousing to some degree the antagonism of the carnal mind. At the same time she never forgot to commend students for all that they did that was praiseworthy. She found some students able to take her rebukes without resentment, because they had faith that these sprang from an overwhelming spiritual love. With others the rebukes had to be sent, as it were, in a bouquet of roses; then wanting the roses, they would take the rebuke. A sample of this is a letter in which she thanks Augusta Stetson for gifts as follows: "Accept, dear one, thanks from the depths of a lone, loving heart, whom the world hath not yet half known, but which you value and seek to comfort. Please write me relative to the meeting of some of the members of The Mother Church in your city. Strange indeed, that at this momentous hour they should have met thus, without informing me." The deduction is that Mrs. Stetson herself was responsible for this meeting, and yet Mrs. Eddy rebuked her for it in this indirect and

loving manner.

To return to the letter in question, Mrs. Eddy says that, after serious consideration, she has accepted the resignation of Mr. Bates as a member of the Board. With her, serious consideration meant that she must be absolutely certain whether it was a step that God required her to take. She knew that each individual has a divine destiny to fulfill, and that it is his solemn necessity to discover it, since it constitutes the way and the only way to heaven for him. In finding and following it, he must never permit human desire to outweigh his determination to let the wisdom of God guide him, and to follow wherever it leads.

Such following requires utter flexibility of thought and action. When a blind man purchases a "seeing eye" dog, he has to be trained as well as the dog. The dog is trained to lead him safely through all dangers, but he must be so responsive to the dog's slightest direction, that he has no impulses of his own. The dog sees and knows the dangers, while he does not. He must, therefore, be willing to be flexible in his action, and responsive to the dog.

In following his dog he has an advantage over a mortal striving to be led by God, since the former never imagines for a moment that he knows the path better than the dog, whereas mortal sense in man continually rises up to declare that it can and does see the right way. Hence before one can follow God as his guide, he must realize that mortal sense cannot see the way, and so it must be silenced. He must realize that human sense knows nothing about his divine destiny, and so cannot perceive the way. Then we have the perfect combination, which our Leader exemplified, namely, one who knows that, unaided, he cannot see, and follows God who can see.

With Mrs. Eddy, therefore, serious consideration meant determination to recognize her own inability to see, to know where God was leading her, and to follow Him, by taking the steps as He set them before her. Therefore, in considering Mr. Bate's resignation, she had to decide whether he was such an important member of the Board that error was trying to remove him, or whether demonstration was removing him in the interests of harmony. In the first instance, no attempt of error to accomplish its purpose should be allowed.

Mr. Bates appeared to be a strong-minded man, with whom flexibility of thought was not a strong point. Mrs. Eddy could not communicate God's commands to the Board and have them speedily executed, unless each member was flexible; so God indicated to her that it was a right step to accept Mr. Bate's resignation.

When she wrote, "God bids me fulfill the command in the Sermon of our Master, to all Christians," we can assume that she meant the Golden Rule. By this statement she withdrew from all personal responsibility for accepting Mr. Bate's resignation, since God gave her the final decision. No one can ever follow her leadership or understand her life, unless he believes that she followed God. The reason everything she said and wrote is valuable, is because it came from God. One might discard much that she has written if he believed that it applied only to the situation at the time it was written, but one cannot discard anything she said or wrote that came from God, since every part of it is needed to make up the whole that comprises her life.

From the vantage point of fifty years, it would appear as if divine wisdom removed a member of the Board of Directors in whom a sense of human will still predominated, to replace him with one who had subdued that propensity to a greater degree. Judge Hanna was a wise and thoughtful man, but never aggressive in thrusting forth his own opinions. One could be sure that if a difference of opinion arose on the Board, he would choose the conciliatory rather than the contentious way.

Mrs. Eddy's recommendation that Dr. Foster Eddy be nominated as First Reader in The Mother Church was quite a test for the Directors, since my recollection is that they did not regard him very highly. Mrs. Eddy had adopted him legally at God's direction. When she did, he perforce had to share in the error that was part of her destiny. Sad to say, he did not stand up under it very long. Gradually his desire to promote the Cause of Christ became submerged by an ambition to aggrandize Foster Eddy. In this demoralization we see the action of temptation as it comes to one in a high place. In his desire to be first reader was exposed the action of the temptation for self-aggrandizement. He was like a child that wants to become a great pianist because of the adulation such a one receives. The child has no knowledge of the labor and self-sacrifice involved. Drudgery in itself is not attractive. All Dr. Eddy saw was the picture of himself standing up as the reader, receiving the emoluments of that position. He did not perceive the drudgery of handling the animal magnetism involved, in order that he might retain his demonstrating thought through the heat of the day, and thus be able to give forth the intangible spirit as well as the tangible word to the congregation.

Truly it was a fulfillment of the Golden Rule for Mr. Bates, as his last act, to nominate Dr. Foster Eddy for first reader, but it was all part of the effort of our Leader to follow God's directions as they came to her. As a matter of fact, Judge Hanna was not put on the Board of Directors, since Dr. Eddy read in The Mother Church only one Sunday. William B. Johnson was elected to fill the vacancy left by Mr. Bates.

As I have frequently stated, one of the tests God gave many students through our Leader was to provide one with the fulfillment of his ambition, and then after a time to remove him, in order to see how he would act under such circumstances. The test of a real Christian Scientist is a willingness to take whatever comes to him, and not be upset by it. His motto is that of the Master, "Not my will but thine be done." No one is truly fitted to be entrusted with the higher opportunities God gives, unless he can have his human ambition either thwarted or fulfilled, and take it in the right spirit. When one has set his heart on something, and just as he attains it the cup is dashed from his lips, if he can take it in a truly Christian spirit, that becomes preparation for higher responsibilities.

When Mrs. Eddy moved her students around in various positions, she was often providing them with this test. At times she was helping them to acquire the flexibility that helps one to perceive the importance of and willingness to obey his divine destiny as it is pointed out to him.

In stating that God bade her follow the Golden Rule, Mrs. Eddy was reassuring the Directors that she was following out the demands of God upon her, that what she did was not an expression of favoritism, nor did she militate against one student, in order to give another a chance.

In the founding of the organization God's part was to tell our Leader what to do, and her part was to see that His demands were executed without stir or chemicalization, if possible. God's part may be likened to the sun and rain, and man's part to the task of preparing and planting his garden. If he does his part faithfully, the sun and rain will bring the increase. In the instance in question Mrs. Eddy was convinced that wisdom told her what to do, and this letter was her appeal to the Directors, so that in executing the will of God, no one would be offended. She appealed to their Christian spirit in order to achieve this end. The Golden Rule was a precept they had been brought up on, and not an acquisition that had just come to them through Science. She wisely went back to the solid foundation of the Golden Rule as the basis of conduct — the willingness to treat others as you would have them treat you.

Today we know Mrs. Eddy insisted upon having her organization governed by Principle. Nothing was too small for her to care for in letting God lead and direct the way. This attitude on her part created a human problem. She knew what God wanted done, but she had the human factor to contend with, in order to have it executed. The question was, how to appeal to her students so that they would accept without protest directions that so often ran contrary to their best human sense of things. There were instances where she was unable to do this; so she had to wait for more favorable circumstances to make it possible to establish what God told her to.

Mrs. Eddy could not merely say to her students, "God told me to do this." They did not all believe that God always directed her. To often they believed that these things were her own ideas, and not always very good ones. It was Mrs. Eddy's individual problem to demonstrate so that God's demands might be put forth into expression.

In dealing with her students she had to recognize human characteristics. Mr. Bates' fitness to remain as a member of the Board of Directors largely depended on whether he could or would readily accept everything Mrs. Eddy told this committee, and act upon it, so that all of God's demands would be speedily executed. When this point is understood, it will be seen why it was out of the question for any member who was an obstructionist to continue in office. Mr. Johnson, who was elected in Mr. Bates' stead, never objected to anything that Mrs. Eddy desired as far as is known. Her admonition was to follow her only so far as she followed Christ; hence this was not necessarily blind obedience on his part.

Pleasant View,
Concord, N.H.
Sept. 29, 1895

Mr. I. O. Knapp
My dear Student:

Under the circumstances perhaps you had better take the key of the Mother's Room into your care, but you must decide this matter. Mrs. Laura E. Sargent will be in Boston soon. Nothing would please her more than to care for my Room, but you must pay enough for this to remunerate her for the time

spent.

I would let the local children contribute for the flower fund for one day per week, but drop the fund for keeping the lamp aflame. I had no idea you were running into debt for flowers.

With love,
Mother
M. B. E.

Pleasant View,
Concord, N.H.
Oct. 29, 1895

C. S. Board of Directors
Beloved Students:

I have sent Mrs. Sargent to Boston and given her directions to obtain the key I sent to Mrs. Munroe of Mother's Room and remain subject to your orders. I ask that the salary of the one who is in charge of this room be not less than \$500 annually and it be paid monthly.

Also I have selected Mrs. Sargent to take charge of this room if such be the mind of this honorable body.

With love,
Mother
Mary Baker Eddy

To the world it might appear unnecessary for Mrs. Eddy to pay so much attention to the details connected with the Mother's Room as these letters reveal that she did, but it all had a deep significance. The Mother's Room was started as a right idea, and it had to be closed only when material thought misunderstood it. It was once suggested that the Board of Directors have an empty chair at all their deliberations, so that they might always think of Mrs. Eddy as occupying it, and listening to them, and approving or disapproving of what was done. While back of this suggestion was a desire to run the organization exactly as she would have wished, yet it was an unwise suggestion, since had it been done, mortal thought would have found out about it and misinterpreted it.

Mrs. Eddy's care to see that the right person had charge of her Room, indicated that its usefulness was dependent largely on the demonstration of the one who had charge of it. In order for it to fulfill a constructive purpose, the demonstration would have to be made on the side of good, that those visiting the Room would feel Mrs. Eddy's spiritual atmosphere and be healed of physical ills, as well as any prejudice they might have towards God's anointed. If Mrs. Sargent had cared for the Room rightly -- as no doubt she did -- those who came to it would find themselves ushered into a better understanding of the spirit that animated Mrs. Eddy, which should

animate them as well as the church. Part of the purpose of the organization is to have as many things to remind its members of Mrs. Eddy as possible, not of her personality, but of the spirit of her life and demonstration. If she had the right to repeat the Master's words, "He that hath seen me hath seen the Father," then to be reminded of her in a scientific way was to be reminded of God.

When Mrs. Eddy finally closed the Mother's Room, it was because she had learned that the Room would continue to be a blessing, only as its true purpose was maintained and protected from abuse and misunderstanding. She found that it would take the demonstration of a student like Mrs. Sargent who had known her in all walks of life to do it. No student who did not have a correct idea of Mrs. Eddy could care for the room. This duty not only required a trained mental worker, but one who loved and understood our Leader, not only as the Revelator, but as the demonstrator.

It is said that when Mrs. Augusta Stetson taught a class, she had a vacant chair in the room as a reminder of our Leader. If any teacher did this today to remind the class that the teaching should be done as if Mrs. Eddy were present to give her approval, it would be a right idea, since all teaching should be done with the determination to give it in just the spirit Mrs. Eddy would want it given. But it would be a doubtful practice, since it would be liable to misunderstanding on the part of those who found out about it, and did not understand that its purpose was merely to help each pupil go forth into the work of the organization, determined as far as possible to use and encourage others to use demonstration in every direction, exactly as Mrs. Eddy wanted all members to do.

It must have sadden Mrs. Eddy when she saw material thought misunderstanding the purpose of her Room, but it was the same blindness that caused students to misunderstand her rebukes. There were times when they wished that she would let them alone, but she could not let them alone in sin, which is what mortal mindedness was to her. She never interposed her demonstration to set aside the demonstration of one of her students; she used her demonstration merely to set aside human opinion.

When she bothered to write so carefully about the disposition of the key to the Mother's Room, we can interpret this key as having profound significance.

She gave the world the Key to the Scriptures to instruct them in the metaphysics of the Bible, which she had discovered in this age and called Christian Science. The key to the Mother's Room was a symbol of the key to herself, that which would unlock the mystery of her life and her own demonstration. If the Bible needed a key to unlock its hidden treasures, surely her life needed one. Her Room was a symbol of her daily demonstration. It was not a guest room used on rare occasions, but the one in which she functioned day by day. The Key to this room would be that which unlocked the motivation of her daily life. When she wrote a By-law closing the Room, it was as if she finally saw that her life could never be unlocked by the human mind; and so she locked the door forever on any effort of the human mind to conceive of her rightly. She perceived that because of the superstitious and idolatrous tendency in human thought, it would always have to remain in darkness as to the motivation of her daily life. It could never be trusted with the key to her life.

This concept makes clearer the reason for Mrs. Eddy's putting in charge of the Room, one who had the most intimate knowledge and understanding of her life. By requiring that she be well paid, Mrs. Eddy was showing how important this position was. In a measure the one in charge would help to keep Mrs. Eddy in her proper relation to the Cause, by setting her right before all those who visited the Room. The Mother's Room, to fulfill a constructive purpose, must stand as a constant reminder of Mrs. Eddy's place in the Movement, as the one who gave Christian Science its initial spiritual impulsion through her demonstration of its teachings.

It is worth noting that Mrs. Eddy was troubled because the church was running into debt for flowers. In the midst of working on matters of import, she takes time to note a small one. All through her experience she gave strict attention to details. Ofttimes little errors unhandled have more effect in opening the way for the entrance of evil, than bigger ones. To Mrs. Eddy the failure to watch the little foxes, constituted a serious deflection in a student. It is possible that error argued to Judas that his little irregularities in regard to the money bag that he carried, could be no serious deterrent to his spiritual growth, as long as he fulfilled the larger requirements of the Master's teachings; yet his failure to meet the little errors caused him to trip and lose the race.

On page 228 of Powell's life of Mrs. Eddy we find a note written to August Mann in which she says, "Pull up the strawberries -- they are not in the proper place." Accompanying Mrs. Eddy's spiritual sense was a keen appreciation of the practical. Even though she acknowledged that material sense was a deterrent to spiritual growth, because it had mortal mind back of it, yet this did not cause her to disregard or to omit doing necessary things. On the contrary she made them part of her scientific and spiritual demonstration, and encouraged others to do so. Even with such a small detail as strawberries, she made the need of planting them in their proper place a matter of demonstration.

Mr. Eddy's home was given over to demonstration, which is another way of saying that it was a place where every human action became an occasion for restoring spiritual sense as the basis of all thinking. Thus even to have the strawberries planted in the wrong place became a matter worthy of correction. The effort to know where God would have them planted, meant an overcoming of human opinion and human will, and an advance in the recognition of the importance of letting one's life be governed by the divine will.

Mrs. Eddy taught that the same watchfulness that causes students to be awake to the little things, will take care of the big things. To her such a simple matter as going in debt for flowers pointed to what would mean the success or failure of our Cause. One explanation for her attention to little errors, may be that she knew that material testimony reversed all things. Hence that which to material sense might seem an insignificant error, was to the metaphysician a big thing, when it came to protecting his spiritual thought from invasion and robbery, and retaining his determination to let God direct him in all things.

Another explanation of her care in the little things, can be drawn from electricity. When a magnet approaches a pile of iron filings, each tiny little particle takes its place according to the lines of force, until

perfect order is established. Divine Love was the magnet that Mrs. Eddy's demonstration brought to her home. She knew that the effect of God's government was to bring out orderliness even in so-called matter, and in the little things. Like the iron filings under the influence of the magnet, everything lines up in order; one thing does not interfere with another; and nothing is too small to witness to this phenomenon.

Once Mrs. Eddy said, "If you seem ill, handle animal magnetism. If your joy is lost, handle animal magnetism. If your horse runs away, handle animal magnetism. If you stub your toe, if your house is on fire, handle animal magnetism." One conclusion from such statements is that a small wire will connect one's house with the source of electrical power as well as a large wire. In the metaphysical realm, we must conclude that the claim of universal false law or belief may touch one through a small medium or happening, as well as through a large. A genuine metaphysician watches lest he be robbed of his spiritual thought. He knows that the claim of robbery may touch him through the stubbing of his toe as readily and stealthily as through his house being on fire.

(Telegram) Received at 147 Mass. Ave., Sept. 30, 1895

Dated Concord, N.H. 30

To Jos. Armstrong
Care Board of Directors
95 Falmouth St.

Re-elect the same president.

M. B. Eddy

(Telegram) Received at 86 Mass. Ave., Oct. 1, 1895

Dated Concord, N.H. 1

To E. P. Bates
97 Falmouth St.

I telegraphed yesterday re-elect Bates. Tell Armstrong to get express letter sent yesterday this noon sure.

M. B. Eddy

Mrs. Eddy adopted rotation in office as a result of her demonstration of divine wisdom and guidance. It is an ideal that is desirable in Christian Science. A dictator who assumes the position of sole guide, mentor and judge of a nation may cause the nation to prosper during his lifetime, but he offers it no future security, since there is no guarantee of an adequate successor. In Christian Science, where each individual is called upon to

measure up to the demands of God, it is essential to extend to as many as possible the privilege and opportunity of taking positions where they will develop initiative, as well as gain faith in their own ability to function under demonstration.

The possibility of people being swayed by the thinking of the mass is lessened as individual and independent thinking is encouraged, since independent thinkers protest against mob mesmerism. Carlyle said, "Great is the combined voice of men; he who can resist that, has his footing somewhere beyond time." Rotation in office even in human affairs, helps to develop many individuals along independent lines of thought. In the Colonial days the superiority of American troops over the British came in some degree from the training the former had had in Indian wars, where each soldier had to be a unit and follow his best judgment, in contrast to fighting under mass direction, which characterized the British way of warfare.

Once our Leader instructed me to write a letter to Second Church of Christ, Scientist, New York City, giving them permission to re-elect a former First Reader, stating that if they had no candidate for that position who would express the dignity of Christian Science, it was better to re-elect the present incumbent. The reply to this letter by John Lathrop may be found on page 378 of the Sentinel, Vol. VIII. In this letter he thanks Mrs. Eddy for waiving the rule of "rotation in office," and bows to her higher wisdom.

As Mrs. Eddy dictated her letter to Mr. Lathrop, she stated that the Manual was not intended to limit growth or demonstration, but to constitute a help to the budding thought, so that it might expand in the right direction. She did not purpose that students adhere strictly to the letter of the law, if thereby hardship was placed on the Cause and the public was made to suffer.

In 1895 the Manual stated plainly that the President of The Mother Church was to hold his office for one year only; but Mrs. Eddy was guided by divine wisdom, and she knew when to follow the written rules and when to claim an exemption. She knew that the rule for progress was rotation in office; but that wisdom provided an addendum to that demand, so that if no suitable candidate could be found, the incumbent might continue.

There are entrances to a ball park which the public is expected to use; yet when an official of the park arrives, he is admitted through a private gate. Mrs. Eddy formulated By-laws which were designed for the Field at large, in order that they might be hedged about by restrictions, where discipline could be enforced without creating a great hardship. Yet when it seemed the part of wisdom, Mrs. Eddy waived the rules, so that an incumbent might continue in office, provided it would not create too much criticism.

Edward P. Bates was a very capable man. He had a background of achievement and education that would naturally tempt him to have less patience with those in our Cause who had had less opportunities than he. He had been signally honored by the United States government by being selected to represent his country in Europe, at a meeting of an international engineering society. Such a man finds it difficult to associate with men of more humble attainments, like Mr. Johnson, Mr. Chase and Mr. Armstrong.

Mrs. Eddy selected many students for office, whose previous education and training apparently had not fitted them for the work they were called upon to do; so they had to rely on the demonstration of divine wisdom.

It is obvious that the more humanly capable one is before being elected to such office, the less it is liable to occur to him that he cannot serve unless he receives a great amount of help from God. When the human mind has received a high degree of training and development, in that proportion it loses humility. Yet Mrs. Eddy once wrote to Maria Newcombe, "It is by humility that mortals reach the exaltation of understanding God as in Christian Science." The humble ones who feel inadequate are those that are driven to seek God's help, because of their inability to accomplish from the human standpoint, what they are called upon to do.

The fact that Mr. Bates had been such a big man humanly was in this sense a handicap. He might be likened to a great engine that could turn out immense amount of work as long as it was being used; but which would rack itself to pieces if given no work. When Mr. Bates had no specific work to do, his very energy of thought that was trained to activity, became a deterrent, on the basis of the old adage, "Satan finds mischief (malpractice) for idle hands (minds) to do."

Mr. Bates needed large responsibilities in order to keep on an even keel, and it may be for this reason that Mrs. Eddy continued him in the office of president. He loved having a task where he was confronted with obstacles that he could over-ride. Yet he could be handled by animal magnetism when he had nothing to do. He reminded one of a hunting dog that is miserable and makes trouble, if he is kept idle in his kennel; but the moment he is put in the chase, he is happy and performs magnificently.

The fact that at times Mrs. Eddy waived her own By-laws needs careful explanation. Apparently she felt that the need of doing something God told her to do in an emergency, was more compelling than the By-law which forbade it. The conclusion is that the only one with the right to negative a By-law is God Himself. It is correct to say that He made them and He can break them. Logically if God could direct a student to do that which is not in accord with the Manual, if he demonstrated so that he was certain that the demand came from God, he should obey, and not let the Manual stand in the way of his obedience to God. Practically it is inconceivable that such an occasion would ever arise again; yet it came to Mrs. Eddy. At those times when she apparently acted contrary to the Manual, she showed what the only possible exceptions to it could ever be, so that all thoughtful students would understand that one's obligations to God are always of prime importance, and that the direct demands from Him come even ahead of His rules as stated in the Manual.

While Mrs. Eddy wrote the Manual through demonstration and inspiration of divine Mind, yet she left a precedent for the By-laws to be over-ruled where demonstration demanded it. It is true that the Manual represents the demands of God upon Christian Scientists for all time to come; yet if God demanded an obedience of a student that was in a direction that caused a By-law to be over-ruled, that would be legitimate.

When Mrs. Eddy waived a By-law, she was acting under divine wisdom. Therefore it becomes an important part of church history to know this, since

it shows that it is conceivable that circumstances might arise that would justify waiving portions of the Manual, but beware of human opinion and God's wrath.

When Mrs. Eddy consented to have John Lathrop read another term, it was in concession to the times. Today thought has expanded to the point where at times we are amazed and astonished to see members who have never attracted our attention, and who from the human standpoint seem inadequate for the position of reader, rise to the occasion under the necessities laid upon them and read acceptably.

Had Mrs. Eddy been writing to Mr. Lathrop today she might have said, "Let God direct you, and do not fear that the one He selects will fail to do the work acceptably. Even if the candidate had never done anything of the kind before, with the spiritual support of the church he will be able to read well."

In 1905 there was still the memory that the minister of a church required years of theological training and public speaking. In order to deliver an acceptable sermon, he had to be a profound student. It is my impression that Mrs. Eddy yielded at that time to the limited sense of the members, that readers must be old students who had been taught by her, teachers, practitioners, or those who were outstanding in their testimonies, indicating their ability to speak and read acceptably. She did not want to recommend a candidate who would be limited by the malpractice of the congregation, feeling convinced of his inadequacy. Yet today thought has grown to the place where many churches feel that humble members will be found adequate to read, when they receive the support of the membership. It has become proverbial that anyone the church supports mentally will be adequate for the position, if they are true Christian Scientists at heart. Time and time again one is surprised at the undeveloped material in the church that under mental support blossoms into splendid readers.

Pleasant View,
Concord, N.H.
Oct. 1, 1895

My dear Student:

I knew that I erased much of that By-law but thought I left enough to be understood.

Sometimes when Mary would get out of sight, her heavenly Father returns her to the scenes. This is one such instance. Please print it.

With love,
M. B. Eddy

From this simple letter we learn that a human estimate of the relative importance of things is not reliable. For instance, at times we may feel

that the handling of our own problems is the most important thing. Then we discover the error's intent was to keep our nose to the grindstone, so that we would neglect that which in God's sight was more important work.

When I was called to our beloved Leader's home, God called me to covenant with Him that while there I would never treat myself for sickness. At the time I did not know the whys and wherefores of this demand. It came to me as a solemn charge, that I fulfilled faithfully. When I felt a need to work for my own health, I turned my thought to pray for mankind, for the sick and helpless, for those ignorant of the fact that they had a heavenly Father to care for them. I tried to feel that God's blessing was flowing through me to reach the world. After returning from these mental journeys, I always found myself well.

It was not until the year was over that it became clear that, had I been unfaithful to this charge, error would have kept me working for myself physically so much, that I would have had to neglect the work for our Leader. I would have had to use a portion of my time for myself, instead of putting it all at her disposal. As it was, I never neglected her work. In all the hours of mental work which she gave me to do — sometimes as many as nine hours in a day — I never "short changed" her as much as five minutes.

As a matter of fact, the alert student always recognizes that the larger work for humanity is the most important obligation laid upon him, and if he finds it necessary to neglect himself in doing the larger work, he will find himself blessed for such unselfishness. Often animal magnetism tempts the worker to regard his own problems as of prime importance, so that he will neglect larger issues.

This letter refers to a By-law which Mrs. Eddy was required to draw up at this time, and which may be found on page 384 of the Journal, Vol, 13. It relates to the founding of branch churches, and the maintenance of harmony among them. Perhaps Mrs. Eddy felt that this By-law related to details that she wanted to have out of the way as quickly as possible, so that she might return to more important work. When she wrote, "Sometimes when Mary would get out of sight, her heavenly Father returns her to the scenes," she indicated that she had hastened to put this By-law and matters pertaining to it out of thought, so that she could resume what she felt was larger service and more spiritual activity; but her heavenly Father made her come back, as if to say, "Mary, you must work over these By-laws until they are right -- until they are simply stated and as easily understood as it is possible to make them, since they are of great importance. Then the human sense in students will see how valuable they are, and their spiritual sense will comprehend their significance; then they will hasten to obey them as they should be obeyed."

When it comes to matters that concern conduct, or the business of the organization; when it comes to handling animal magnetism or to understanding Mrs. Eddy's life, the suggestion is present that human knowledge is adequate. Often uninspired thought feels that it is perfectly capable with its human equipment of judging correctly Mrs. Eddy's action. One with a knowledge of the letter of Science feels able to expose and handle the claim of evil. He believes that he can successfully understand and obey the Manual. This is not true. The human mind deserves nothing more than to be called "the mind that always misunderstands," since that is what it always does. It is never

reliable. All of these matters noted above require spiritual understanding in order to be comprehended. A knowledge of the letter is not sufficient. If there is anything in Christian Science that needs spiritual contemplation and pondering, it is a By-law that on the surface applies merely to conduct.

The divine or final purpose expressed in the Manual, is not merely to bring the human mind up to a standard of human goodness, but to prepare it for burial. Unless one realizes this, he may give up drinking tea and coffee for instance, because Mrs. Eddy mentions them in Science and Health, and then feel that in some way he is better mentally, morally, or spiritually. The right attitude is to appreciate that one is freer to lose the human mind in divine Mind, after the claim of habits has been dislodged from it.

The human mind might be called a "pump primer." Often before a pump will bring up the cool clear water from the depths, it has to be primed with water that is not of itself fit to drink. The human mind instructed in the letter of Truth can be of benefit in helping one to reflect divine Mind; but when divine Mind floods in, the human mind is lost sight of.

This illustration will help to neutralize the impression that Mrs. Eddy's own mind was highly spiritualized, that through her years of devotion to good it had become spiritualized far above that of any mortal; so that she was able to do what she did. This was not true. She was able to do what she did wholly through divine Mind. She used her so-called human mind only as a "pump primer." What she gave forth to the Cause and the world was divine Mind. When one watches a pump, he might see no way of distinguishing between the priming water and the well water. Hence one might question how we can know that it was divine Mind that Mrs. Eddy gave forth. The answer is that since the Mind she used was found to be correct, infallible and adequate, we must conclude it was divine Mind. Yet uninspired thought might assume that it was her own mind, -- purified and spiritualized in Christian Science, to be sure, but still her mind.

One could not blame our Leader for feeling that the higher work she was doing was more important than framing a By-law, and that she would frame the law quickly, so that she might return to the higher work. But God compelled her to come back out of the higher communion, and complete the demonstration which appertained to the human mind and its discipline.

It is a grave error for a member to fancy that the Manual is a book, the only purpose of which is to control the action of Christian Scientists and the Cause. It has in addition a profound spiritual intent and meaning. It was written through inspiration, and Mrs. Eddy has told us that whatever came through inspiration, needs inspiration in order to be understood.

This short and simple letter from our Leader proves that at times God makes demands upon us that relate to things which seem less important in our eyes, but are important in His sight until they are rightly completed. When a foundation for a house is being laid in soft ground, it may seem tedious to have to drive in spiles until a solid base is formed, but the future of the house depends upon the conscientious way in which this preliminary work is done. Mrs. Eddy was driving in spiles when she wrote the By-laws, which were creating a solid foundation for her Cause to rest upon.

When human sense fancies that it should be able to understand spiritual revelation, it is mistaken. Part of one's spiritual growth springs from his effort to understand spiritually that which is obscure to human sense, even when imbued with a knowledge of the letter of Christian Science.

In the book of Daniel the king's dreams, as they are recorded, are dark and obscure in meaning. Yet when Daniel interpreted them spiritually, his interpretations seem as obscure as the dreams themselves. We deduce that nearness to God does not bring simplification of revelation to an intellectual sense. When it is once seen that the effort to interpret brings spiritual growth, it is clear that obscurity is valuable in driving human sense out of itself.

Often people complain, wishing that things in Science might be made clearer. They wonder why in the great mercy of God, the Bible was not made more comprehensible. Yet the fact about the Bible is, that it is dispensing growth as well as knowledge, and growth comes from difficulties in the way of interpretation surmounted, difficulties which force one to seek enlightenment from the unfailing source of all intelligence.

Often the Directors were fearful lest they misinterpret Mrs. Eddy's instructions and By-laws; so they wrote her for confirmation and explanation, when they would have gained more growth, had they sought to interpret for themselves that which was obscure to human sense, but clear to divine Mind.

When Mrs. Eddy wrote the By-law in question, her thought was clear; but to the Board the human medium through which her thought was expressed was not comprehensible. Yet the spiritual thought would have enabled them to trace back to Mind and to learn what her intent was, without requiring further effort from her.

The literalist never gains spiritual growth, since he demands that everything be simplified to human sense. He wants words to mean just what they say. He is the one who would declare that Mrs. Eddy was confused in thought, when she wrote some of the things that appeared to be obscure.

Thus it was that sometimes when Mary would get out of sight, so that God could talk through her, she was called back to clarify what had been revealed through her, because students were incapable of understanding.

Once when Mrs. Eddy was giving a lecture on Christian Science, she stopped and asked everyone in the audience who understood her, to stand. Not one person stood up (See page 20 of Mr. Powell's book). She taught profoundly in her early classes, confident that pupils would be able to understand her revelations, but they failed to do so at times. Finally Mary had to return to the scenes, as she says in this letter, and reduce the revelation to the comprehension of students who were more or less limited in their capacity to understand. As a matter of fact, one might say that she spent over thirty-five years in stating her revelation in the clearest and simplest way. This was Mary's part, although even this part was performed through inspirational rather than intellectual effort.

In her unpublished book, *Footsteps Fadeless*, she wrote: "In my revisions of *Science and Health*, its entire key-note has grown steadily clearer, and louder, and sweeter. Not a single vibration of its melodious

strings has been lost. I have more and more clearly elucidated my subject as year after year has flown, until now its claims may not be misunderstood. Was Newton capable of satisfactorily stating the laws of gravitation when first he discovered that ponderous principle? Much less could I, at first, formulate and express the infinite Principle and the divine Laws of which God gave me the first faint gleam in my hour of physical agony and mental illumination."

Please read this to the full Board

Pleasant View,
Concord, N.H.
Oct. 8, 1895

My dear Board of Directors:

Mr. Chase is a precious Christian Scientist, he is my student, and I see no cause for auditing his accounts. But if a fight is waged because of my confidence in him, you have the By-laws of our church, and the church, not I, must settle this question.

With love,
Mother
Mary Baker Eddy

N.B. I open this letter to say, Let the clock be silent till God speaks and tells you when to restore its speech. Let the chemical produced by it subside. Say nothing of what I write. But when the time comes let the clock strike the hour at 7 in the morning, at 12 M., and at 6 P.M. No more. When this shall be done I cannot say, but God will tell me when it is right to have it stike again.

With love,
Mother

I open again this letter to say, Do your mental duty towards the Editor of the Herald and counteract the effect on the press. "These things ought ye to have done and not to have left the other undone," are the words of our Master.

M. B. E.

It was never divulged what the trouble with Mr. Chase's accounts was, but one feature that aroused suspicion was the fact that, as the treasurer he did not give a detailed account of receipts and expenditures of the Building Fund at the Annual Meeting that took place Oct. 13. There is a reference to this matter in Miscellaneous Writings, pages 129-131. Mrs. Eddy was aware of the service he had performed for her and the Movement. She knew that if he had done anything that was questionable, he had done it under the impulse of animal magnetism, which was in no way a measure of his devotion to her and to

the Cause.

In his reminiscences Calvin C. Hill mentions a time when the Directors were in dispute about Mr. Chase and wanted to remove him from office. He does not name the date. He merely writes, "Mrs. Eddy told me about it and asked what I thought about Mr. Chase. I said, 'I believe that he is the most honest one of the whole lot.' Mrs. Eddy then closed one hand and with a wide sweep placed it in the other hand, saying as she did so, 'I would bank my life on Stephen A. Chase.'" Mr. Hill goes on to say that he told the Directors of this talk with Mrs. Eddy when Mr. Chase was actually present.

Mrs. Eddy was so practical in her application of Science that she impersonalized error and never condemned persons. Her faith in Mr. Chase was not misplaced. Whatever good he had accomplished was credited to his account, and nothing was ever held against him. He dearly loved his Leader and wanted to talk about her constantly. I have seen tears come to his eyes many times as he did so, because of his loving and appreciative thought of her. This childlike loyalty was a rare quality, and Mrs. Eddy valued it.

It was Mrs. Eddy's necessity growing out of her Christly love, to protect the lambs that needed protection. In Matt. 12:20 we read, "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgement unto victory." Analysis of this statement will show that Mrs. Eddy regarded Mr. Chase as a bruised reed, and she was careful that he should not be broken.

When Peter denied the Master, he yielded to the influence of evil inadvertently; so he was a bruised reed, in contrast to Judas who was harboring evil in the name of good. Peter was subject to the fiery darts of the evil one, because of the good he was accomplishing; but he was not a willful sinner.

On the other hand, Judas had been harboring phases of the human mind that seemed good to him, and nothing but the fire of suffering would awaken him to see the error of his way, and thus rouse him to reformation. He was a smoking flax that should not be quenched, until the fire of purification had done its work.

Thus the Master's statement is a call to use spiritual judgement in dealing with mortals, lest on the one hand we seek to break one who has already been bruised by error, or on the other "to spare with false pity the consuming tares," as Mrs. Eddy writes on page 18 of her Message for 1902.

Once the wife of a practitioner and teacher felt that, because he was impractical in relation to money matters, she must take hold on the basis that someone had to be practical in the family, if they were to get along. It was as if she said, "We may be Christian Scientists and Mrs. Eddy's students, but someone has to keep his feet on the ground, if this family is going to continue to eat!" In this "practical" attitude she was harboring a phase of the human mind in the name of good, since it finally proved to be the Judas which betrayed her.

Judas had charge of the money bag for Jesus and his disciples. Evidently he was considered to be a trustworthy student. Perhaps he was highly regarded by the others for the efficient way in which he safeguarded

their funds. It is possible that he regarded his scheme to obtain the thirty pieces of silver for the little band as evidence of his practical-mindedness, an act that would not harm the Master at all. He may have been as surprised as the rest at the awful consequences of his deed, which exposed to him how he had been harboring evil in the name of good.

This "practical" sense which he harbored, which was uncondemned and hence nurtured, caused him to become a smoking flax, since the fire of suffering was the only way he could be aroused to the nature of the error he had cherished.

Had Mr. Chase's error been of this nature, Mrs. Eddy's spiritual judgement would have detected it and given it the needed rebuke; but she perceived that he was a bruised reed, and she watched over him tenderly, calling him a precious Christian Scientist, lest he be broken by mortal mind's erring and superficial judgement.

Mrs. Eddy harbored no remnant of old theology. She had respect for honest persons who lived up to what they believed, but she never let error trick her into condemning a student or casting him out, merely because he had been temporarily tricked by animal magnetism.

When she judged a student, she weighed all his accomplishments. Mr. Chase had fulfilled to a great degree what Mrs. Eddy expected of him. She needed affection, loyalty and obedience in the early students, far more than self-assurance and intellectuality which enabled them to stand up with faith in their own ability and attainments, so that at times they might oppose what God was advocating through her.

In Genesis 9 we read about Noah becoming drunk. His sons, Shem and Japheth, knew that their father was a good man, and that this lapse was not willful sin. So they helped protect him against the error; whereas the youngest son, Ham, indulged in malpractice upon the father for which he was punished. It is a false theological tendency in mortal thought that would take a single departure from the right path in a person's life, emphasize it, and start everyone gossiping about it, until it becomes a millstone around the neck of the poor victim.

It is reasonable to suppose that the fellow Directors of Mr. Chase felt that they had evidence that things were not entirely right in his accounts; otherwise they would not have insisted that they be audited. According to Mrs. Eddy's method of dealing with the situation, the error, whatever it was, was healed, and Mr. Chase's long and faithful term of service had its proper appreciation and reward.

I shall always believe that Mrs. Eddy had a prescience of what might happen to Calvin Frye, when he was left without her daily protection. She left letters which indicated how she hoped the Field would think about him. She went out of her way to ask the Executive Members to deal justly with him and to appreciate his services. Yet many students did what Mrs. Eddy described on page 129 of Miscellaneous Writings. They ballooned an atom of his indiscretion, inflated it, and sent it into the atmosphere of mortal mind — for other green eyes to gaze on. They took a man who had spent twenty-eight years of his life in giving the most valuable kind of service to his Leader, and criticized him for what he did during a brief period under

conditions which he was wholly unprepared to meet, because he knew so little about the world's pressure. Mrs. Eddy had taken care of him for so many years, that he doubtless assumed that her demonstration of protection was his own. Furthermore, he had sin's revenge on its destroyer to handle, as a result of the grand work he had done for his Leader and the Cause.

Sometimes a reader will find the period after his term of service a more difficult time, than he did the actual reading. This is because while reading he is alert to meet whatever presents itself, since he recognizes that the devil is at his heels. When the term of service is over, however, the error continues for a season, whereas his efforts are apt to lag, since he feels that his work is done. After Mrs. Eddy passed on, Mr. Frye still had the same error for a time to meet as the result of his position, without the incentive and impetus to keep working. Without the help of his Leader, he slowed up.

After a horse has put in a hard working day in harness, the moment the harness is taken off and he is let loose in the field, he will prance and roll and kick, as an expression of relief. While Mr. Frye was in the harness he never did one thing that disqualified him in Mrs. Eddy's eyes — never kicked over the traces, as it were. It was only when his life-work with his Leader was completed that he did that which brought him under criticism. He came under the temptation to celebrate, as all mortals do, when they are released from a heavy strain or burden.

Mrs. Eddy knew that there was no lack of love or loyalty for her in Mr. Chase. No matter what might take place in his relationship to the Church, the cord that bound him to her was not severed. So she wrote that he was a precious Christian Scientist, and ordered that her letter be read to the full Board, so that he would hear it and know that she was supporting him. Hence if his fellow Directors saw fit to call him to account, he would know that his Leader had no hand in it.

There have been students who, when the cord of loyalty to Mrs. Eddy had been almost severed, have continued in the Movement, high in the esteem of many, even though in their hearts they have criticized their Leader because they fancied that through her materiality (as it seemed to them) she failed to live up to the standard of Christian Science. Mrs. Eddy counted it as righteousness to Mr. Chase that he retained implicit faith in her. She saw that whatever he had done, it was because he was temporarily handled by animal magnetism, and not because there was a basic error in his make-up.

This letter makes it clear that Mrs. Eddy would not oppose the determination of the Board to act against Mr. Chase, if they so voted; yet if they had any faith in her wisdom, if they had any respect for her scientific method of discipline, they would listen to this letter and follow it. In it Mrs. Eddy not only sought to direct their action at that time, but to form a precept for all time as to how we should deal with those who inadvertently yield to the claim of animal magnetism, yet still remain loyal toward their Leader and her teachings and organization. All students have been handled at times by this claim; this should make them tolerant of others, especially since they are obligated before God to help their brother man. When a member has been handled, and his brother members refuse to help free him from the error he is under, that is sure proof that the members themselves are handled. They are not functioning as real Christian Scientists.

The work of the Christian Scientist is to help free others from the tolls of animal magnetism. If one has been thus freed, and yields again, in some other direction, that were no occasion for turning around and condemning him, when the Master tells us to forgive seventy times seven. This is equivalent to saying that we should continue to help those who repeatedly yield to error until after employing the most loving methods, we are convinced by their refusal to accept help and their unwillingness to change, that there is nothing left for them but to find out through suffering the penalty such yielding brings.

As a student of Mrs. Eddy and a member of the Board of Directors, Mr. Chase was always encouraging his fellow-members to follow whatever Mrs. Eddy recommended, and to help her establish the Cause in whatever way God directed. His very strength on this important point of helping to keep the others appreciative and loving toward Mrs. Eddy, would cause him to be a special target for the shafts of error.

When a man has worked hard to build a ship; and it is successfully launched, he may celebrate by getting drunk; that is not as serious a deflection as if he had done so while he was needed on the job. It is a natural reaction in mortal mind, when it has worked hard, to want to do something exciting and wild. Yet such is the nature of this carnal mentality, that the world will forget a life of good works in condemning one indiscretion.

Reading between the lines in the N.B. of this letter, in which she says, "Let the clock be silent until God speaks. . .", one might say that she was calling on the Directors to handle the human sense of time, since it represents the method by which mortal mind perpetuates its illusions. It indicates the relentless hand of fate taking all mortals down to their destiny -- the grave. When a man is condemned to die in one hour, the clock does not slow up out of consideration for him. It beats out its measures inexorably.

One can perceive that the same material law so-called that gives us time, was demanding that Mr. Chase be investigated and punished, if it was found that he had mismanaged the funds. The fact that he was one who was precious in Mrs. Eddy's sight made no difference. Human justice says that if you let one man off, when he has done wrong, -- even though his life otherwise has been full of good works, -- you condone sin and thereby open the way for and encourage others to do wrong, because they then feel that they can sin and not be punished. As an example to frighten others and keep them honest, one who has been dishonest must be investigated and punished, even though he be the President of the United States. This was not our Leader's way.

Mrs. Eddy wrote them that God would tell her when it was right to have the clock strike again. When that time came, it was to strike only at seven in the morning, at twelve noon, and at six P.M. This indicates symbolically that Mrs. Eddy was not telling them to overthrow the sense of time entirely, since, when we take advantage of it properly, we can use it in putting off mortality. The error comes when we let time take advantage of us. A man who goes out in a rowboat with an outboard motor, also takes along a pair of oars. So students should not discard all human props until their work for

God is finished. We are not ready to break up the human sense of time entirely. So Mrs. Eddy told them to retain the three important points of time, when mortals begin their work, when they stop for lunch, and when they quit at night.

Mrs. Eddy made this solemn plea to the Directors not to judge Mr. Chase according to the inexorable law of mortal judgment that carries no affection, nor consideration, -- no spiritual insight or truth. It is just a claim of law that crushes mortals as relentlessly as the pendulum of a clock beats out the time. She wrote them to let the clock be silent. While she meant the clock in The Mother Church, one may also catch the thought that the Directors were to put the human significance of time out of thought, since in Science we have entered into a new sense of things, in which all material law is relegated to a minor place pending its annihilation, and mortals begin to function according to God's methods, time, and love.

It is interesting to note, according to this letter, that although Mrs. Eddy wrote the By-laws, she came under them, except at such times when God over-ruled them. She was the wayshower and example for all. One of the necessary things for her to do was to show her desire and willingness to function under the By-laws herself, unless God guided her to do otherwise. When He did, she was superior to the Manual; although she never disobeyed the By-laws to suit her own whims. In this letter she sets forth how she would handle the situation. Then she states that if her confidence in Mr. Chase causes a fight to be waged, the members have the By-laws to go by.

One would desire to linger on this letter, since it lays down the precept of Christly tolerance, that students should ponder deeply before condemning anyone. It is call for them to make a practical application of their religion, and to be consistent. If sin and sickness are alike unreal, and the same method heals both, they should not depart from this rule, merely because sin appears in a new guise. Does a student endeavor to make sickness unreal because it involves suffering, and does not offend his moral sense; and then does he make sin real, because his moral sense is offended? Mrs. Eddy declares, "You heal disease by knowing there is none; you heal sin the same way." We must never depart from this rule.

With Mrs. Eddy's probity and strict sense of morality, one would expect that she would have been offended with Mr. Chase for having mismanaged the church funds -- if that is what he did. She was often scathing in her rebuke for offences which seemed far less flagrant than this. Mrs. Eddy was a Christian Scientist. She was not like students who, when something comes along that offends them, forget they are Scientists, and indulge in the same condemnation toward the erring ones that mortals do who have no knowledge of the right way.

This letter gave the Directors a chance to be governed by Christly love; if they could not be, they must be governed by law -- the law which Mrs. Eddy had laid down and sought to make as righteous and just as possible. Yet she knew that love was the Christianly scientific way, since Love is the redeemer, while law merely disciplines.

When this letter is considered as a whole, its three parts are seen to be an effort on Mrs. Eddy's part to protect the Cause from criticism. Had Mr. Chase's accounts been audited and found awry, the matter would have had

to be made public, and in this way, criticism would descend upon the Cause. In the case of the clock, she wanted the chemical produced by the chimes to subside, before its speech was restored. To her the public represented possible future members of her church, and she desired the church to do nothing that might offend anyone.

Finally she desired the students to do their "mental duty towards the Editor of the Herald and counteract the effect on the press." While it was right to make a protest against his maligning something as good as Christian Science, yet they must do their mental duty in knowing that animal magnetism could not use anyone to harm God's Cause.

One untutored in Christian Science might interpret this "mental duty" as an attempted manipulation of the thought of the Editor, but Mrs. Eddy was merely calling for demonstration. The only successful way prejudice toward Christian Science can be lifted, and its spread be prevented, is by a mental process. Yet she had to be careful lest the world accuse her of using hypnotism; but she recognized no condition of error as beyond the reach of Mind. Where erroneous states of thought existed, she knew that Mind could neutralize and correct them.

Thus this "mental duty" toward the Editor was the effort to eliminate from his thought a prejudice against Christian Science, arising from the mesmerism that was causing him to believe Science was something that was bad for people, that its purpose was not good, and that it was a graft in which healers tried to defraud the public. Mrs. Eddy knew that anything that appeared in the Herald against Science, would be the result of unrighteous prejudice which had no reason to exist, since it was based on falsity and illusion. It being wholly a creation of mesmerism, Mrs. Eddy had a right to challenge and destroy it, and to demand her students do likewise.

At the same time she expected her students to make the demonstration to have articles that were favorable to Science printed in the papers, to counteract the effect of the Herald's article on the press, since when a statement is issued and denied, other papers are not so apt to copy and spread it.

It is well for those who keep watch over our Cause, to remember that they watch the press largely to keep the outlets free and open through which the truth should be dispensed. Mrs. Eddy considered the Committee on Publication the most important office in our church, not just because it was instrumental in silencing attacks against Science, but because through this office the truth reached the world. Such officers of our denomination must be watchful that they themselves do not put forth the truth in a form that cannot be understood, and that might provoke prejudice. A truth set forth unwisely may be as bad as an attack or misrepresentation. Mrs. Eddy wanted Science set before the world in such a way that everyone might have the privilege of knowing what it is. Then if one declines it, it will not be because of prejudice or misrepresentation.

Pleasant View,
Concord, N.H.
Oct. 10, 1895

My dear Student:

First business of your Church meeting is to adopt the enclosed By-laws. Then close the meeting by adjourning to meet in Concord at my house the same day, Oct. 13, and afterwards in Boston. Bring all the members but Dr. Foster-Eddy with you; he cannot come.

N.B. I charge you to say nothing of this last till your meeting convenes.

If the circumstances admit of any change in this program I will let you know in time.

With love,
Mary Baker Eddy

Dr. Foster Eddy more or less played the part of a present-day Judas. We are all Judases, in that we all have faults that need to be overcome. There are faults that resist and close the door on Truth, more than others. A fault may be called a "Judas fault" when a student harbors it, because he does not see or acknowledge the need of demonstrating over it.

The Bible indicates that it was Judas' love of money that betrayed him. He saw no harm in retaining an appreciation of its value and purchasing power, as well as of his ability in handling it. It was as if he felt that this trait fitted in with his spiritual activities, enabling him to be the one who watched over the finances of the disciples; so he did not handle the error, and finally it became the obstacle that shut him off from God.

Every student of Mrs. Eddy who failed, who became disloyal or who went apart in paths devious, did so because of human traits that they could or would not see were inimical to spiritual progress. Finally these errors created a deterrent that barred further progress. Knowing this fact students should look themselves over for any lurking "Judas faults." As Mrs. Eddy writes on page 128 of Miscellany, "Ofttimes examine yourselves, and see if there be found anywhere a deterrent of Truth and Love, and 'hold fast that which is good.'"

Students must be scientific in thinking about Judas. Animal magnetism betrayed the Master, but Judas was himself betrayed by unhandled animal magnetism. Human law, in demanding penalty, takes into consideration the fact that if a man was drunk when he committed a crime, he is sentenced more for getting drunk, than he is for what he did while in that state. It may be said that Judas became drunk and betrayed his Master. When he awoke from his drunkenness, he was so conscience-stricken that he committed suicide. He could not bear to have that dreadful experience haunting his memory and staring him in the face. His self-destruction indicates that he had a genuine affection and appreciation for the Master. When he found that he had been the means of betraying him, he could no longer endure to live.

Had Judas been a secret sinner, he would have joined the enemies of the Master openly and profited by the money he had received. His retribution proved that when he betrayed Jesus he was in a state of mental drunkenness, and that what he did was the result of mesmerism. He acted under the impulsion of animal magnetism in the first instance; then when he realized what he had done, he acted under a secondary form of animal magnetism and committed suicide.

Mrs. Eddy's history shows that she was true to her own teachings, and that when a student did wrong, she laid the sin at the door of animal magnetism. It was her custom to give such a one every chance to reform, by giving him mental help, as well as instruction and warning, so that there would be no recurrence of the error. If the erring one did not take her warning, and continually turned away from her admonitions -- persisted in yielding to this influence -- he finally had to pay the penalty and be banished from the ranks of Christian Scientists.

Dr. Eddy -- sad to relate -- reached a point where his adopted mother found it necessary to deal with him, by calling a meeting of the First Members to which he was not permitted to come. Thus he did not even have a chance to raise his voice in protest against what went on. It was a delicate situation, since Mrs. Eddy did not care to have his errors and deflections discussed to his face.

In requesting the members to meet by adjourning to her home, she showed that she did not wholly trust them to handle the matter in such a way, that the error would be impersonalized. She wanted no criticism as to the metaphysics used in the treatment of her son. She did not want future generations to have a chance to look back and feel that Dr. Eddy was treated in an unscientific way, since such a mistake would reflect on her and her teachings.

In law the phrase, nuisance value, is commonly used. Judas had a nuisance value in that he illustrated for all the suffering and punishment that must surely follow unhandled error of any sort. Also, by contrast, he caused the faithfulness of the other disciples to stand out in greater relief. Had it not been for Judas we might believe that, under the Master's watch and care, it was easy to demonstrate good. In like manner one might believe that it was a simple matter to be a good Christian Scientist, when one lived with our Leader, whereas her history proves that students in her home were often subjected to phases of error intended to render them spiritually useless, which were more subtle than those that they would have encountered in their ordinary run of experience. The reason for this was because of the greater opportunity to do good that being in the Leader's home offered, aroused a greater opposition to prevent that good from being done. If Mrs. Eddy had not adopted Foster Eddy, he might never have been subjected to the subtlety of animal magnetism that caused his downfall. The greater the value of the jewels entrusted to a man, the more active and subtle become the efforts of thieves to rob him. The poor man is not molested.

Pleasant View,
Concord, N.H.
Oct. 28, 1895

C.S. Directors
Beloved Board and Students:

I want you to meet tomorrow A.M. and appoint Dr. Foster Eddy the mission to fill immediately the vacancy in Phila. Miss Anna Osgood has left, and it is a most important post to hold and have strongly guarded.

With love,
Mother
Mary Baker Eddy

Send missionaries to only destitute places, and recall all others sent into other fields, and change the By-law at your next meeting to read thus, so you will not again break an important By-law. Oh, when? and how long, Oh Lord, how long? I cannot carry this church, or in other words, I will not unless the members do better.

With love,
Mother
M. B. Eddy

N.B. Do not do such an outrage as to appoint a missionary that you do not know well.

This letter is a masterpiece of healing, and one reason for that is the fact that it appeared on the surface to be nothing of the sort. Mrs. Eddy had prayed over Foster Eddy as the Master of old prayed over Judas. As her son he showed great promise, and she had every right to expect great things of him, until she indicated outwardly that she had great hopes for him. At once he was put to the test, and animal magnetism tried to break down the fulfillment of such hopes. It succeeded, as it did in many instances. In the case of her husband, Dr. Eddy, error could not deviate him from perfect loyalty, so he had to be removed. In the case of Dr. Foster Eddy, his downfall took the form of human folly.

Mrs. Eddy was like one designing a metal chassis for an airplane and testing the metal that was going into its manufacture. It is always a disappointment to have the metal break at a point lower than the required tensile strength, but it is better to have it do so before than after the planes have gone into production and are in the air.

Mrs. Eddy often placed students in positions as tests, to discover whether they had an unhandled "Judas" error in their foundation. A "Peter" error was never serious, since it could be remedied; but a "Judas" error was a foundational weakness that would show up under pressure, and work ill for

the Cause, because the superstructure was already built on it.

It is well to remember that error is self-destructive. Judas developed truth in him until it caused his error to be self-destroyed; but the error was so much a part of him, that to human sense he perished with it. Once a patient had nervous prostration. After a time she found what she thought to be a healing by being absent from the body, although she did not fulfill this statement by being present with the Lord. Instead she found herself able to forget herself by indulging in many harmless human activities. This all seemed legitimate enough, and certainly nothing to condemn her for. Yet finally circumstances robbed her of this chance for continued outward distraction, and she discovered that the nervous claim had not been healed at all. She had merely been able to be unconscious of it, by being absent from the body. At that point the demand was that she be present with Lord, which finally brought her complete healing.

To understand this case is to understand Judas' experience. It throws light on Foster Eddy's downfall, and also explains the enigma of those whom Mrs. Eddy considered as candidates for workers in her home, and then rejected when she discovered that formerly they had had some distressing disease and been healed of it. She detected that in a busy human life where one is constantly absent from the body, he might fancy that he was healed of some condition, merely because he had fulfilled only half of Paul's command. She had no fear that students might pick up a serious case of disease in her home; but she did not want a worker suddenly to come face to face with a disease he thought was healed, but which was not. One may fancy that he is healed of some condition, because he is able to be absent from the body; but no one is permanently healed in Christian Science until he is present with the Lord.

Judas might have believed that he was free of certain tendencies because, under the activity of the Master's spiritual thought he was no longer conscious of them. As soon as the Master had to drop him, however, and he was no longer carried along in a spiritual way, his unhandled materiality rose up to mock him.

Foster Eddy loved Christian Science and its Founder. In the warmth of its glow he felt that so much of his materiality had been overcome, that he was able to live close to its Founder and be a daily help to her. But finally unhandled error rose up to mock him, and brought criticism on his head. At this point Mrs. Eddy was true to her teachings, namely, that when a good student who is working along right lines is thrown off, it is the influence of animal magnetism, so he must be given every chance to recover, since he is healable. She did not pounce on the culprit and demand his excommunication. She took precious time, hours and hours of it, and used it in trying to free good students like Foster Eddy from the effect of animal magnetism and mental malpractice.

Many loving students at this time would have had to confess that they considered Foster Eddy to be such a thorn in Mrs. Eddy's side, that she had to take action to remove him from her sight and environment. He was not good enough to be retained and yet not bad enough to be excommunicated; so she shipped him off to a convenient place to get rid of him, where his malpractice would no longer affect her work! What a mockery of interpretation this was of the act of one striving to be motivated by God as

our Leader was.

Today I prefer to believe that Mrs. Eddy sought God's guidance in sending him to a place where he would have less to meet than at Boston or Concord. She hoped that the malpractice would not follow him there, or at least be so eased up that he might have the greatest opportunity to reform.

I stated that this letter was a masterpiece of healing. Truly the human mind would be worthy to be called clever, if it could conceive of such ways of working; but our Leader was reflecting the cleverness of divine Mind. God told her how to operate in order to give Foster Eddy another chance. If he could not stand up under the pressure of Pleasant View, it was wisdom that he be sent where he would be on his own. Then if he was honest and sincere, and he had enough understanding, he would be able to meet whatever error assailed him. If he could not, that would be the final proof of his unfitness to continue as a Scientist.

How wisely this letter indicated to the Directors that Mrs. Eddy considered her son to be an able man, by pointing out Philadelphia as an important post to hold and have strongly guarded! In this way she restrained malpractice on Foster Eddy — any conclusion that she was attempting to put him out of her sight because he was worthless. There was the possibility that she might be criticized for unloading him on a church that did not deserve to have such a quality of thought unloaded on them; but she healed the whole matter in this letter. She proved that the best defence is offence, by launching an attack on the Directors. By doing this, she caused their attention to be turned away from Foster Eddy to their own shortcomings. Instead of giving them time to argue against Foster Eddy, she worked up a case against them where she might well have said, "He that is without sin among you, let him cast the first stone at Foster Eddy!" In this wise way she sought to assure Foster Eddy of a square deal in his new position.

When Mrs. Eddy adopted him, she knew him to be a fine Christian Scientist. At once he joined the noble company of those who were working effectually against animal magnetism. But as is always the case, error attempted to destroy its destroyer, and Foster Eddy was not sufficiently awake to defend himself properly. Perhaps up to this time he had thought of the Christian Science warfare as striking at an enemy that had no power to strike back. Now he discovered that in belief the devil could strike back, if one was not watchful. One should learn from his experience that it is dangerous to attempt to overthrow animal magnetism unless one is equipped for the warfare. In a snake farm, the one in charge is thoroughly capable of handling the most dangerous specimens without harm; but a novice had better keep away from them.

Mrs. Eddy knew that his signal ability as well as her preferment were what brought Foster Eddy under the blight of animal magnetism, so she sought to remove much of the pressure, so that he would be able to break the seeming strength of his own error. Then the question comes up, Why did God permit her to adopt a man who would prove faithless? Did she override divine wisdom, and follow her own human opinion?

Mrs. Eddy called many students to her home during the years, and if any of them proved unsuitable, she did not hesitate to send them away. Yet she adopted Foster Eddy, and thus made it very difficult to dispose of him, if

she wanted to. But God guided her all the way, and provided her with those who would help her most, even if that help at times consisted in having exhibited to her how certain qualities of thought react under the pressure of animal magnetism. Foster Eddy stands as a warning for all time that one is liable to make a shipwreck in Science, when he takes any position beyond what he is able to demonstrate. His example should forever quench personal ambition.

Personal ambition is a great evil. Mrs. Eddy is reported to have said, "Who shall be greatest is an evil which first puts the person who uses it to sleep, and then poisons the whole system." In order to counteract this evil Jesus called upon his followers to become foot-washers, and indicated that he was one. One who was merely a foot-washer could not claim much aggrandizement in the eyes of the people. Jesus' whole effort was to keep his followers humble, to make them realize that of themselves they were nothing, and that only with God did they become great.

No student should ever demand respect and appreciation for his greatness apart from God. The nursery rhyme of the little girl who, when she was good was very, very good, but when she was bad, was horrid, should be adopted by all. In other words, all should feel worthy of respect and consideration when they permit God to govern them; but they should feel that when they are not governed by God, they are worse than mortal mind, since they know better, whereas mortals do not. The rule in Science is that we are great only as we are good. The greatness stops when the goodness stops. One error connected with personal ambition is a desire to be established in a position where one can go to sleep and forget God, and still remain great in the eyes of man.

This points to the tendency on the part of some students to demonstrate to get rid of the need of God. This may sound far fetched, but there is truth in it. How would a student feel if he reached the place where he could not rest at night without God; where he could not eat and digest his food without God; where he could not survive without conscious realization of God? He might feel that he was in a desperate situation; but when he realized it, that is the true goal. A true desire should be that if one loses God, he will receive such an immediate shock, that it will cause him to be unwilling ever to lose Him again. Then healing would become the effort to establish a perpetual need of God, not an ability to get along without Him. At such a point no one would have an ambition to be something of himself. He would crave no greatness apart from goodness.

One definition for a Judas might be one who was willing to take a position in Science that he had not earned through demonstration. A man who is blindfolded should never attempt or desire to climb a steep mountain. A member who has not demonstrated some insight into the action of animal magnetism, is not ready to take positions which naturally subject one to this influence. Foster Eddy's experience shows that one should never be advanced in Christian Science because of any natural ability, if he has not demonstrated to a point of readiness for such advancement.

Mrs. Eddy prayed that Dr. Foster Eddy might represent a strong help to her, and might become her successor; but he could not endure the grind of the daily routine of mental work which Mrs. Eddy did and expected her students to do, just for the love of God and man, without hope of praise or reward, but with full faith that God knows and rewards according to motive. The senses

crave something more tangible and exciting than that. They demand something new constantly. Unless they are silenced, they claim to interfere with and to prevent this mental work.

In this letter Mrs. Eddy takes up the subject of missionaries. To her the primary work of a Christian Science missionary was mental. She recognized the privilege Christian Scientists have in blessing humanity; but she also saw that animal magnetism would attempt to blind the eyes, so that many would neglect this sacred work. Our organization does not of itself represent salvation, but correctly utilized it becomes a unified effort to spread the teachings of Christian Science which unfold the way of salvation.

After a student has received richly of the blessings Mrs. Eddy has made available for all, he cannot afford not to unite with those standardized ways which she had revealed to her as the most effective processes for reaching and blessing humanity.

Once a man had the morphine habit. In his effort to master it, he deliberately placed himself where he could not procure the drug when the craving asserted itself. In this way the desire was curbed. The organization furnishes a discipline for the human mind. When one joins it, he places himself in a position which demands unselfish service, where he is forced to give continuous spiritual support. Many times without this demand from the organization, inclination might cause a member to neglect what God expects of him.

In joining the organization every member becomes a mental missionary, who must be faithful in doing daily the mental work which reforms and converts the world to the Christ mode of thinking. Only in this way does the Christian Science Church save itself from the criticism that it supports no foreign missionaries, such as the Protestant faith deems necessary.

Before this missionary work can be carried out successfully, the deterrent of animal magnetism must be handled. Once a student complained to her practitioner that she could not handle animal magnetism. He asserted that God had given her the power to resist the devil, with the promise in the Bible, that if she would do so, it would flee from her. He told her not to believe that she was or could be a victim of this evil, since she had within her grasp, through her faithful demonstration of Christian Science, the ability to resist and overcome all suggestions of the carnal mind.

Faust, in the opera by that name, exorcises the devil by making the sign of the cross. God gave Mrs. Eddy the true sign of the cross. He taught her the true method of making the devil shrink, shudder and flee away, since it is the one thing he fears, and that will destroy him. It is to look at him squarely and know that he is nothing, that he does not exist, that he is only a figment of the imagination, and hence has no power.

When one finds himself afraid, he should declare firmly and insistently, "Error is not real; it does not exist, since God is All; therefore I am not afraid of it." David used this method with Goliath. That ponderous belief seemed deadly and powerful; yet David detected and demonstrated the nothingness of the enemy which he had to overthrow.

When one is confronted by some Goliath of error or disease, the correctness of his mental attitude is detected in the weapon one uses. If he scientifically knows the nothingness of the falsity, he realizes that he requires no complicated arguments, no mighty thunderings from Sinai. He needs only the spiritual thought of which David's pebble was the symbol -- the peaceful recognition that the error is not real or true, since it has no foundation. When one attempts to use a sword and spear, that is proof that he believes the error to be both real and powerful. It would take courage as well as faith to approach a real error; but in Christian Science such courage is out of place. Since disease is merely being fearfully conscious of the flesh as man, the remedy is to be absent from this falsity and to be present with the Lord. Man meets this error of being fearfully aware of the flesh by losing his fear of it, his respect and love for it. He recognizes it as a false argument that needs only the awareness of its falsity to meet it. Mrs. Eddy once said, "God heals the sick by revealing good. To stop feeling that the patient is sick is the healing."

Since the missionaries were mental healers, they had to be advanced students. Mrs. Eddy warns the Directors not to commit such an outrage as to appoint one they do not know well. They probably thought they knew Dr. Foster Eddy well. Yet in God's sight he was found worthy to be made a missionary and to be given the chance to prove himself, unhampered by the malpractice of the Boston students who were jealous of him, because he was Mrs. Eddy's son. It is obvious that when Mrs. Eddy called for the Directors to know the missionaries well, she was calling for demonstration, since how can one person know another well, even if he is close to him humanly, unless he knows him as God knows him?

A missionary was expected to start an individual healing practice, and to build up a church in some city where there was a need. This could not be done without mental work, since such work is necessary to open the minds in the community best fitted to support the Cause. A Christian Science church, if it is to endure, must always be started among right-minded people. In any city a start can be made through mental work and demonstration, and a church be founded that will grow and endure; but a successful start cannot be made unless the natural or induced prejudice against Christian Science is handled metaphysically.

When you see a branch church supported by people who are active, alive, and keenly interested in lofty things, you may know that they were active in good works before they became Christian Scientists. They were individuals whose influence would have been felt in any community; but it required demonstration to enlist the activity and influence in behalf of Christian Science.

Mrs. Eddy called for missionaries to be sent only to destitute places. A destitute place might be defined as one where students were striving to do good and to give to others the benefit of what they had received, but through a lack of mental work in handling animal magnetism, their endeavors were destitute of success. I recall a practitioner who once felt a call to locate in Norwich, Connecticut. He stayed three months. Then his funds gave out and no patients came to him; so he had to leave. Norwich was a place that needed workers in Christian Science, and I believe that this practitioner could have made good, had he understood the workings of animal magnetism and handled them through mental work. This cannot be done by one who considers

that time is his friend. He was relying on time to bring him a practice; yet it was time that finally drove him away. Time can never do for a Christian Scientist what demonstration can.

It is good to deduce from this letter by our Leader that if a church is not successful, it is a lack of demonstration; if it is destitute in any way, it is a lack of demonstration. The Manual requires that there be at least one practitioner in founding a branch church. A practitioner represents a mental worker, one who, if he is faithful, is knowing that the world is ready for Christian Science. He is not only healing the sick, but healing the thought of the community, so that it will embrace Christian Science gladly.

Stephen Chase was a loyal, active and consecrated student; yet the history of Christian Science in his home town, Fall River, does not indicate that he had a very broad knowledge of mental work. While he was tearfully tender in his love for his Leader, he did not apply his understanding to building up the Fall River church. Had he utilized the wealth of understanding that his Leader so liberally showered upon him, in good sound mental work for the church in Fall River, it might have been one of the strongest churches in New England today; but after sixty years of existence, in 1943 it is still a small struggling group.

Mrs. Eddy found that, while students loved the sweet revealings of good, they did not generally relish what she taught about animal magnetism. This is proved by the fact that many members rhapsodize over the Lesson-Sermons when the subject relates to God; but they take as a necessary medicine those that relate to the topic of error. Yet the latter are necessary. A student might not be able to declare that he enjoyed the lesson on animal magnetism, yet if he realized that the only way to discover the pearl of great price is through the handling of error, he would surely be willing to take up this cross. In pearl fishing, divers need to know how to find the oysters as well as how to avoid the sharks, since only in that way can the pearls be gained. It is the overcoming of evil that releases and reveals good. Hence students should be interested in this process. They should be glad to know that when the devil is cast out, divine Mind speaks.

No one would be fitted to be a missionary who was not willing and able to take up the cross, in the sense of meeting the evil that would claim to rule out of a community the healing influence of Christian Science.

Pleasant View
Concord, N.H.
Oct. 30, 1895

C. S. Board Directors
My dear Students:

I was told by a student that Mr. Metcalf was a member of our church. I hope as it now is situated that Judge Hanna will remain on the Board. The only reason that I named a substitute in case of vacancy was that he had so many offices already.

With love,
Mother
Mary Baker Eddy

On October 28 Mrs. Eddy had sent a telegram to Joseph Armstrong which read, "Make Judge Hanna First Reader, and Albert Metcalf Director." Evidently Mrs. Eddy named a man as a director who was not a member of The Mother Church. When one learns that Mr. Metcalf was wealthy, he may be tempted to believe that Mrs. Eddy was catering to wealth. Yet her life and teachings prove that she regarded Mind as the source of all supply. Knowing this, she watched lest she ignore any of the channels God raised up as the medium through which His provision was to come. She did all in her power to bring such individuals to the recognition of what a privilege it is to be a channel for God's supply, and the attendant spiritual growth and blessings that result.

Mrs Eddy saw that one of the ways by which the Cause would be continued was by having people of wealth dedicate that wealth to the uses of Christian Science. Mr. Metcalf was one who did that very thing. He was a generous giver, and made many things possible by his giving. Mrs. Eddy had to watch, however, lest she force the situation. When such a man becomes interested in Science, it cannot be suggested to him that his support will be acceptable, since he is liable to feel that all that is wanted of him is his money. The situation must be left to God's prompting.

Mr. Metcalf the man was worth more to God than his money. The fact that he had money was important to be sure, but even more important was the fact, that he was a type of man who was receptive to the truth of Science. He had a large circle of friends, and a great deal of influence among those who respected him because of the fineness of his character.

When Mrs. Eddy recognized the fact that an individual was an answer to prayer, she had to watch, lest she move too fast. He should become a member of the church before he is elected to the Board of Directors. Had he been pushed too rapidly, Mr. Metcalf might have chemicalized. It was necessary to wait until he began to feel such a personal interest in Christian Science, that he would voluntarily begin to offer it the support that he was in a position to give. First he must feel that the Scientists were sincerely interested in him because they wanted to help him for his own sake and not because he had money; then he would open his heart to give.

Daniel Spofford was one of Mrs. Eddy's early followers and admirers. As long as he remained loyal, he was a channel for great good. When he finally became disaffected, he complained of Mrs. Eddy's previous treatment of him. In an affidavit which he drew up he wrote in part, that she "selected at different times three persons which she wished me to marry, each being as she termed it 'a fish with a piece of money in its mouth,' saying that as she must have money, or the book would go out of edition and all her work stop, 'so sacrifice must be laid upon the altar,' and she called upon me to offer myself as said sacrifice. After the fish was caught and the money taken from its mouth, the work would go on."

After making allowances for the spirit of revenge and recrimination which prompted this attack on Mrs. Eddy, it is still believable that Mrs. Eddy was striving at that time to find channels through which God would support her work. She knew that no matter what sacrifice one made in order to forward God's work, he would be proportionably blessed. Her experience had already shown her, that one cannot know what channel God is going to raise up, to be the means of forwarding His work.

Had Mrs. Eddy's motive been to benefit herself by Spofford's enforced marriage, instead of all humanity, she would have been subjected to severe criticism; but as time went on, her life proved to be more and more that she had no use for money except as she could use it to further her Cause and bless humanity. When one is a great reformer, he recognizes money as providing the means needed to carry on his work, and he is glad to obtain it in any legitimate way. In his early struggles he may be tempted to use desperate means.

Mrs. Eddy early proved the truth of Christian Science in healing, but the breadth of its possibilities was not at once established. She knew that there was a demonstration which would bring her money; yet James Gilman records a conversation in which she said, "Oh, Mr. Gilman, I sometimes used to wonder, Why does not God provide for my needs, I who was raising the incurably sick (to medical sense) to health and strength so speedily as to cause amazement, even from death's door; and, in the families of the wealthy, while I was often hungry for the want of simple things that I craved, ordinarily considered necessities of life, because I lacked the material means for obtaining them."

Mrs. Eddy started her career by developing the ability to heal the sick through the power of Mind; but it took time for her to test the possibility of the demonstration of finances. She knew that she was responsible for the continuation of her great work, and that it must not behold back for lack of money. Was it so serious an error for her to feel that perhaps it was God's plan for Spofford to marry someone with money, in order to save the Cause and thus assure its continuation in the world? One characteristic of reformers is that they are willing to make any kind of sacrifice to forward their chosen endeavor. Mrs. Eddy possessed an unselfishness that made her willing to do anything that would increase her ability to share and spread the good she had to give. She would have embraced any means that was presented to her, no matter what self-sacrifice was involved, that would have enabled her to bless the world, and she expected Spofford to be animated by this same spirit. In striving to discover by what means God was going to meet her needs, she left no stone unturned.

Truth protected the situation so that Spofford was not permitted to do what Mrs. Eddy suggested. Yet what she called upon him to do was not such a great sacrifice, when one compares it with what people consider perfectly legitimate in time of war. Our government does not hesitate to ask men of highest calibre and education to perform missions that spell almost certain death. In comparison, Mrs. Eddy's request that Spofford make the sacrifice of marrying for money for the sake of furnishing the Cause with what it needed in order to carry it on, and to bless and free humanity for all time, seems mild.

The Bible declares that when Abraham was ready to sacrifice his son at what he believed was God's request, it was accounted unto him for righteousness. Perhaps Mrs. Eddy was ready to sacrifice Spofford for a similar reason. In both cases God intervened; yet later Abraham's enemies could have used the fact against him, that at one point he was ready to kill his son. They might have said, "How can a man be the founder of a great religion who in his heart is a potential murderer?" Yet his heart was right in God's sight. Similarly, the fact that at this time, Mrs. Eddy's highest sense of how to raise money was to ask Spofford to make this sacrifice, can never be held against her. The very fact that it never took place, shows that a clearer discernment of God's way to raise money replaced this lower sense. Furthermore, there is the possibility that she made this suggestion, not because she wanted Spofford to follow it, but to test his fidelity and willingness to sacrifice for the Cause he professed to love so dearly.

In calling on Spofford in this way, Mrs. Eddy was only being obedient to her highest sense of God in striving to meet the question of supply that was pressing so hard upon her. Why should she hesitate to ask a student to make this sacrifice, when she knew that no greater blessing could accrue to anyone, than that which followed a sincere effort to forward God's Cause? If what Spofford did was done from the unselfish standpoint of furthering God's Cause, it would only prove a lifelong blessing to him.

A specific work that Mrs. Eddy did not neglect to do, was to know that faithful channels who had sacrificed for the Cause and so earned a blessing from God, could not be robbed. Today we can still know that animal magnetism cannot hold back the rewards that God is bestowing on all those who deserve them. Once when one of Mrs. Eddy's maids came to me in need, I realized that she had given her Leader the best service she knew how to give; because of her loving effort to minister to the one God appointed to bring salvation to the world, a great blessing was her portion; thus it was part of my duty to see that she was not robbed.

We must realize every day that the adversary cannot prevent worthy, faithful students from receiving God's blessings. Students who have given all their active years to the Cause of Christian Science must be protected so that they may receive their full reward, if for no other reason than that the world may learn that one cannot labor for God without being richly rewarded by Him. The accumulated blessings for service should not be withheld from faithful workers, because of our lack of meeting the lie that would claim to rob them of such blessings.

There is an abundance of good waiting for every student who is faithful in giving his time and labor to God. Think how Christian Science will rise in the estimation of the world, when it is proved that when age overtakes a faithful worker, it brings to him that peace of God that passeth all understanding, the absence of fear and lack, so that he or she can face the future and its problems with equanimity and confidence!

When Mrs. Eddy wrote in this letter that she hoped that Judge Hanna would remain on the Board, and named Mr. Metcalf as a substitute because the Judge had so many offices already, she was making a suggestion, hoping that the Directors would make the decision. One could not guess what she wanted done; in this manner she was forcing the Board to seek their answer in Mind. She was conferring a blessing on them in reality, since nothing can exceed in

value an experience where one is forced to repudiate the human mind, and resort to divine Mind to solve his problem.

Mrs. Eddy was untiring in her effort to drive her students to use Science in ways that they might not employ otherwise. It is a strange phenomenon of animal magnetism, that it has created a prejudice difficult to break down, against the use of demonstration unless the need is sufficient to force one to use it. When one sees no special need, he is apt to let a sense of apathy overtake him toward the use of demonstration. Logically one would think that as a student gains the wonderful ability to use spiritual power, he would be eager to use it on all occasions, if for no other reason than sheer joy. When a boy acquires a rifle for the first time, he can hardly resist the temptation to shoot everything that comes within the range of his vision. Similarly, when a student comes into the realization of reflection, which is so simple to apply, one would expect him to use it on all occasions, as a proof to himself and his friends of its efficacy. The only reason he does not is due to the opposition of animal magnetism. It becomes part of one's effort, therefore, to know that animal magnetism has no power to create discouragement or a prejudice against the use of demonstration on all occasions and for every purpose; that students are glad to use it, that it uplifts and blesses them to do so, that it does not weary or tire them, for in reality it is the easiest way to accomplish everything.

When I was in our Leader's home I caught a glimpse of this fact. I remarked to the older workers that demonstration was the easy way, and that we were the ones who made it hard. These students remonstrated with me. Mr. Frye implied that I was only a babe in the work, and had not learned by experience how difficult demonstration was. Yet through the years I have continued to assert that demonstration is the easy way, and that only an argument of animal magnetism listened to, can ever make it seem like a task.

Of course, at Pleasant View we were confronted with difficult problems. When Mrs. Eddy presented them to us, however, she did so with the expectancy that through God's help we would be able to solve them. I felt a distinct leading to train myself to assert that my burdens were easy and that my work was light, that the consciousness of Truth would show me how insignificant a human problem became with God's help.

Every student must meet the lie which would tempt him to reserve demonstration for emergencies, on the ground that it is hard work to apply the power of God. One's sense of the application of spiritual power should be like a watchdog that awakens at the slightest disturbance — not one that requires a major happening to rouse him. A watch-dog that sleeps too soundly is of little use. Students should have the same wide-awake appreciation of the importance of a daily use of demonstration, and of the fact that it is the easiest way to accomplish all things.

Pleasant View
Concord, N.H.
Nov. 6, 1895

My dear Directors:

Will you have a fire kept in the church day and night to save the moisture affecting the church? It is necessary -- for you must look sharply after the iron rust.

With love,
Mother
M. B. Eddy

On page 157 of Dr. Powell's book about our Leader, we read an incident where the housekeeper made a delicious strawberry short cake. Mrs. Eddy remarked, "There's a Scientist that isn't soaring o'er the church steeples." One's natural conclusion would be, that when a student is uplifted spiritually, he would be conscious only of the things of God, and his thought would be above the human side of the picture. Our Leader's thought was on a higher plane than that of her students; yet every detail in her life shows that she was preeminently practical. Her nearness to God did not rob her of her appreciation of the human need. Her example shows that we must develop from matter to Spirit, and not attempt to jump the gap.

Once after a fanatical student attempted to force an entrance into Mrs. Eddy's home, she asked Minnie Scott, "Minnie, if you knew that someone was trying to get into your home to bother you and take up your time, would you know that divine Love protected you, and that no harm could come to you?" Minnie replied, "That is just what I would do, but I would also take care that the doors and windows were carefully bolted." Mrs. Eddy said, "There! You have given me the spirit and the letter, and there is nothing more to say." This shows that to her, a true sortie into the realm of Spirit, included a demonstration of harmony and protection in the physical realm so-called, and not a neglect of the human footsteps.

The dampness that causes the walls to sweat and the pipes to rust in an unheated church, is a human replica of the disintegrating effect of human thinking, and points to the need of a daily protection. If Mrs. Eddy once found it necessary to remind the Directors to keep the dampness out of the church with a furnace fire, we should remind ourselves that we have a spiritual fire which dissipates error, and we should never permit this fire to go out or to grow cold. Students must keep themselves daily in a state of thought that dispels the illusion called evil.

When one observes the deteriorating effect of dampness, if he is a metaphysician, he will be reminded that mortal mind is finite in every respect. One may shudder to read of the brutal murder of Abel in the Bible, yet if one is harboring mortal mind, he is entertaining Cain, or a mind capable of murder. So he realizes that he must protect himself, not only from the man that murders, but from the mind that is capable of murdering.

Surely it is not amiss to believe that when Mrs. Eddy recommended a fire as a remedy for the deteriorating effects of dampness, she hoped that this might awaken thought to the fact, that the only metaphysical way to meet mortal mind in its disintegrating influence, is through the effort to cast out of thought all destructive elements, and to reduce the claim of a human mind to the point where divine Mind replaces it. She was an approved metaphysician; yet she took time to tell the Directors to keep a fire in the church day and night. Surely they must have perceived that there was a metaphysical lesson attached to her direction. Everything that a good man says or does is ordered by the Lord, according to the Scriptures, and so must contain a metaphysical lesson.

Mrs. Eddy might have written plainly to the Directors that they must watch, control and eliminate the suggestions of mortal mind, which claim to become destructive to that which renders a service to our Movement. This rule applies to students who employ non-Scientists. They recognize that they have an obligation to such employees, to protect them from the deteriorating effects of mortal mind. A Christian Scientist might own some dogs which guard his home from thieves. He would not call his dogs Christian Scientists; yet if they were sick, he would restore them through Christian Science. To him they are faithful friends; so he feels obligated to make an effort to protect them.

In like manner the pipes and various appurtenances in The Mother Church operate as faithful friends; so the Directors are obligated to watch over and to protect them. Also they are required to guard the situation mentally, in order that the error that would manifest itself in deterioration may be removed from thought. Then it will not appear in effect.

This simple letter by our Leader stands a great object lesson, for it proves as one rises higher in the scale of demonstration, he becomes more alert to the human need in order to meet it through divine Love. Her example is a constant rebuke to the student who fancies, that it is a sign of increasing spirituality, when he ignores the human need and feels it is beneath his attention.

As one awakens to his reflection of divine Mind, he manifests no neglect or forgetfulness of practical matters. If one's thought is in tune with divine intelligence, and he starts the water running into the boiler of his furnace, he does not fly off into such a dreamy state that he forgets to turn it off before it begins to overflow into the cellar. As one handles the lie of dullness and apathy, his native acuteness and alertness expand into expression. Hence the lesson that Mrs. Eddy's letter teaches, is that the way to keep alert and awake to the needs of man in this human experience is to keep thought free from the influence of animal magnetism. The Directors had entered into responsibilities that God had placed upon them, that they could not neglect. The only way to meet these was to rise into a higher sense of spiritual reality.

The customary conclusion is, that as one watches over the material details of the organization, he must necessarily suffer a loss of spirituality. Mrs. Eddy hoped that the Directors would realize that such was not the case; that with her the spiritual heights to which she rose, conferred upon her a greater ability to detect and to meet the human need in its minutest detail. She offered her awareness to such needs as proof of her

spirituality. She did not need to neglect God in order to come down to earth to tend to practical matters. The evidence that she was governed by God, was seen in the alertness with which she was aware of every way in which error might claim to disrupt or destroy that which was working for good in the organization. One proof that she was handling animal magnetism successfully, was the fact that she could not be made to neglect a single necessary detail in watching over the Cause. When one is rightly awake and guarding the Cause against the inroads of animal magnetism, his thought embraces the minutiae. He cannot fail to observe and forestall every evidence that points to a falling away in thought.

Jesus taught important spiritual lessons through parables. In Mrs. Eddy's call to keep a fire in the church to eliminate the moisture, we have a parable. Moisture that would cause deterioration in a building, symbolizes mortal mind which stands ready to destroy the substance of every effort in Science. Fire is a figure of divine Love. Those who function as members of the Board of Directors can learn from Mrs. Eddy's letter, that unless they function under divine Love, the claim of mortal mind will disintegrate the spiritual foundation of the organization. The only hope of preserving the spirit of the Church of Christ, Scientist is to have it function from the standpoint of divine Love.

The Directors might well ask themselves these searching questions at times, "While we are tempted to be concerned with the number of churches, the amount of literature sold, are we neglecting to keep the fire of divine Love alight? When we are writing severe letters to those members who seem to be moving ahead too fast, or chafing under the discipline of our strict supervision, are we seeing their need of divine Love and meeting it?"

Surely the moisture of mortal mind may be said to be deteriorating the spirit of our church when discipline and justice are meted out without love. Nothing but divine Love can preserve this great religion which is founded on Love. That which gnaws at the roots of a tree is often more fatal than that which attacks its superstructure, since the former works unseen. Mrs. Eddy was faithful in pointing out the unseen and hidden workings of evil. In that way she sought to save the very lives of her followers, as well as the life of her Cause.

Pleasant View,
Concord, N.H.
Dec. 3, 1895

Mr. Clerk,
My dear Student:

Please call even another special church meeting, (and I hope this will suffice until the Quarterly comes in order). Call this meeting at once. Read my letter to church. Then see that my directions are carried out. Hand copy of the By-law to the Editor of our Journal, and request him to publish this By-law in the Jan. number of the Journal and hand page 2 to Judge or Mrs. Hanna.

With love,
M. B. Eddy

Pleasant View,
Concord, N.H.
Dec. 3, 1895

My beloved Brethren:--

You have already reaped the good result of executing the stern By-law in Article VI, Sec. III. It has relieved you of a large portion of the plottings and machinations to destroy the unity of your church. But I foresee the danger of a future possible misuse and abuse of this uncompromising By-law, which I would have you avoid. Therefore I asked the clerk to call a special meeting at which you will reconsider your vote on that By-law, and vote to amend it by striking out the words on page 23, "and the offence shall include what is prohibited and specified in Article IV, Sec. 1, of Church Rules"; and by striking out from page 24 in line 2 the word "forever" and inserting the word "full" in place of "a" on the first line. Also, you are requested to amend Church Rule on pp 10 and 11, Article IV, by striking out the last sentence, which begins, "No person shall become a member of this church etc."

I am led to request this, that we may never knowingly deprive a single mortal of a single hope that may be an incentive to his reformation; or involve at present a precedent for settling the question of mental malpractice.

With love,
Mother
Mary Baker Eddy

Nothing that God called our Leader to do was more difficult than to have the Manual adopted without creating dissension or a sentiment against many By-laws. One of the difficulties our branch churches find themselves in, results from endless discussions which characterize the business meetings. How can the government of Mind be demonstrated under such circumstances, unless the situation is resolved by alert thinking?

The very fact that these By-laws were important, meant that there would be an opposition aimed by animal magnetism against their acceptance. For this reason Mrs. Eddy insisted upon their immediate consideration. She did not wish to give the devil a chance to enter in through the claim of time. Otherwise why could she not wait for the regular meeting, which was soon to come? Her implication was, that there might be an immediate occasion for the use of these By-laws in their revised form. This was a legitimate method on her part of having them passed without opposition or discussion.

The Master said to Judas, "What thou doest do quickly." Mrs. Eddy always gave the impression of requiring haste in matters pertaining to God. The antidote for error must always be given quickly, before the error has a chance to get a foothold.

At times Mrs. Eddy met with opposition to the passing of By-laws, because they apparently admitted the reality of that which her teachings and writings classed as unreal. A strong argument was, that if all mortality is a dream, why do we have to do anything about it? Why do we need to reckon with illusions or even come in contact with them? Such an attitude does not take into consideration the fact that at the stage where illusions are still accepted and believed in, they have the same effect as though they were real.

The stern By-law referred to in this letter read: "If an individual on probation or a member of this church is found to be unworthy of this church's membership, and another member in good standing shall, from Christian motives, make this evident, and the offense shall include what is prohibited and specified in Article IV, Section I of Church Rules, a meeting of this church shall be called and the name of the probationary member or a member of this Church, dropped forever from its list of membership." It is evident that Mrs. Eddy found that at times animal magnetism took members beyond the reach of demonstration; so they had to be kept in line by discipline. Yet it must have been a very obnoxious thought to conclude that anyone must be excommunicated forever, as if all chances of reformation were forever taken away. Should we ever admit that one is so sunk in error that he cannot change? When a member has given proof of his reformation that is convincing, should he not be taken back into membership, even if he has had to wait twenty years?

Mrs. Eddy's difficulty with the Manual can be appreciated by considering the importance of thought. The members were in a position where they could not refuse to pass whatever rules Mrs. Eddy directed them to pass; but she endeavored to avoid a situation where they would pass her suggested By-laws because they had to without giving them their approval. There was a double necessity, to have By-laws passed, and to contrive to make the members approve of them. Often laws are passed which policemen feel are unjust or foolish, and so they do not enforce them. Thus such laws become of none effect, even though those in authority have passed them.

One method by which our Leader gained approval for By-laws was to make them uncompromising, and later to soften them, as she did in the case in question. In this letter she removes the word, forever, and gives her reason, ". . . that we may never knowingly deprive a single mortal of a single hope that may be an incentive to his reformation." As a matter of fact this By-law was softened still more within a short time, since in the fifth edition of the Manual dated 1896 the following sentence appears, "A full member, or a probationary member of this Church that has been excommunicated, and afterwards, when sufficient time has elapsed to thoroughly test his sincerity, gives due evidence of having genuinely repented and of being radically reformed, -- shall be eligible to probationary membership upon a unanimous vote of the First Members of this Church."

Whether Mrs. Eddy herself or her students did not like this word "forever," it was evidently God's purpose to have it in our Manual, since later, when animal magnetism had quieted down in regard to it, it was reinserted. From our Leader's standpoint it was necessary to have everything just as God wanted it, although she had to use her demonstration of intelligence to establish His will in such a way that her followers accepted

and approved. Wisdom may see the need of a By-law, but it also takes the demonstration of wisdom to have it accepted by the church without discussion or chemicalization, and so get it into the blood stream of the Cause. It was one thing for Mrs. Eddy to know what to do and another for her to know how to do it.

Though it was God's plan to have the word "forever" in our Manual in relation to expelling a student for malpractice, yet it required Mrs. Eddy's demonstration of wisdom to know how it was possible to have such a drastic By-law accepted by the members, and at the same time win their approval. One can see that this softening of it for the time being helped thought to become reconciled to it. Later this made it possible to restore its stern and uncompromising feature.

Once a man suffered with eczema everytime he went to his summer home by the seashore. Finally his doctor forbade him to live by the ocean. This man was still able to take a yearly vacation, but had to go somewhere away from the salt air. He was excommunicated forever from the seashore.

There is a claim of animal magnetism to meet in connection with church membership. When Mrs. Eddy found a quality of thought that under this pressure was liable to do that which was detrimental to his own and other's spiritual growth, such a one had to be severed from that error, and this severance had to be forever, if this tendency could not be healed. Such an act on Mrs. Eddy's part was a kindness, and in no way put a stumbling block in the way of salvation for such a one.

A mother riding with her child on a train, might forbid the child to go into the baggage car, for fear it might get into mischief, but the prohibition would not prevent the child from arriving at its destination along with its mother.

Once in one of our states death was the penalty for the act of stealing, with the result that this evil, even in its mild form, was virtually eliminated. A man could leave his gold watch in plain sight on his porch for a week, and no one would touch it. Evidently divine wisdom saw the need for introducing a sense of extreme fear in connection with the penalty for malpractice, and making it a crime of such magnitude, that members would be restrained from indulging in it. While no sinner is reformed by the fear of punishment, at the same time fear may drive a man to make a demonstration over animal magnetism that otherwise he would not make. A chronic sinner may indulge in his favorite sin because he thinks he is undetected; but the moment he sees that he is going to be exposed and lose the respect of people, he may rise up and overcome his error. Thus fear often becomes a wholesome means to help people rise up and handle animal magnetism.

A member whose underlying motivation and inclination is to do right, does wrong only when he is handled by animal magnetism. Whatever brings up reinforcements that will help him to handle such error is helpful and legitimate, whether it be a fear of exposure or of being expelled forever from church membership.

When the law requires a man's life for petty larceny, that helps to restrain him, when he is tempted. Yet if he is found guilty, you would not want to take his life for such a small offense, since his chances for

reformation would be lost. In like manner the By-law including the word, "forever," was intended to restrain malpractice, more than it was to be enforced.

The By-laws in the Manual were made necessary, because Mrs. Eddy found tendencies in the human mind which were harmful when not put under God's control. She saw that these qualities would have to be restrained in some manner, pending the time when the students would make the demonstration to throw them off. For instance, a teacher of Christian Science who makes an actual demonstration of selecting pupils, needs no By-law restraining him from teaching Roman Catholics without the consent of the authority of their church. Teachers who do not make such a demonstration must be restrained, until they have grown to the point where such a demonstration is possible. Until they can reflect their judgement from God in regard to the fitness of one who has once been a Catholic to be taught Christian Science, they are required by the Manual to withhold such judgment.

The letter of Dec. 3 written to the church also requests the last sentence of the Rule, Article IV, to be stricken out. The sentence reads, "No person shall become a member of this church, or remain a member thereof, who is proven guilty of malicious mental malpractice to the extent of injuring the health, reputation, or morals of men."

One may ask why Mrs. Eddy ever included such a statement in the Manual, since it implies the possibility of students malpracticing, and the reality of its effects in injuring others. Mrs. Eddy plainly teaches that the power of malpractice is a myth; then why should she turn around and indicate that a member could be proved guilty of malpractice to the extent of injuring others?

In 1692 twenty men and women of Salem were adjudged guilty of practicing witchcraft, and were hung. A study of the trials that brought about the conviction of these unfortunate people, indicates an obvious sincerity on the part of many who were involved in bringing them to trial. They honestly believed in the power of witchcraft, and that these twenty people were guilty of practicing it. Yet the report of the French commission appointed in 1785 to investigate the theory of the existence of animal magnetism, would seem to cover witchcraft: "In regard to the existence and utility of animal magnetism, we have come to the unanimous conclusions that there is no proof of the existence of animal magnetic fluid; that the violent effects, which are observed in the public practice of magnetism, are due to manipulations, or to the excitement of the imagination and the impressions made upon the senses; and that there is one more fact to be recorded in the history of the errors of the human mind, and an important experiment upon the power of the imagination."

Salem witchcraft was no more than an hysterical mania based on imagination and fear. It illustrated the power of suggestion operating to affect mortals, and to cause them to believe in the reality of illusion. Mrs. Eddy foresaw the possibility of a renewal of this mental abuse, when she acknowledged the possibility of individuals learning the operation of the mind and then misusing it. She knew that right-minded students would be restrained from misusing their liberated mental powers in any direction that might harm others; but she framed this By-law in order to awaken students to the awful possibilities latent in the human mind, and thus prevent evil being

done by this method.

In Science and Health Mrs. Eddy indicates that the day will come when the courts in our land will take cognizance of mental crime in the form of malpractice; but the question arises as to how this could be done, until there are individuals who have reached a state of spiritual growth where they could not be deceived, and so could detect what was going on in the mental realm. Mrs. Eddy could do this unerringly, and her ability in this direction grew out of the fact that she was in tune with divine Mind.

In the Salem tragedy, the stigma of guilt was fastened on innocent people because there was no one who could read thought correctly, or who understood self-hypnosis. In court the supposed victims exhibited symptoms of being bewitched, declaring that the accused was the cause of such phenomena. Who was present who could see through the cloud of fear, false belief, hysteria and self-mesmerism in order to fasten the guilt where it belonged?

In the Christian Science Journal for February, 1889, there is an article by Mrs. Eddy on animal magnetism which plainly states that "Science fastens guilt upon its author through mind, with the certainty and directness of the eye of God Himself." She was guided to frame this By-law dealing with mental malpractice in order to restrain it, and undoubtedly it accomplished its mission. Then she was led to withdraw it, lest it foster the belief in students that they might think wrongly about others, and in this way injure their health, reputation and morals. She wanted no revival of Salem witchcraft, even though she had discovered that the sum total of all evil lay in mortal mind, and that every belief in the action of this mind is "evil, occultism, necromancy, mesmerism, animal magnetism, hypnotism" (Science and Health, page 104).

If the "eye of God" is essential in determining the source of malpractice, what are students to do, if there is no one who has demonstrated the "eye of God"? Might not innocent people be excommunicated, and thus the By-law be turned into an abuse?

Yet it was necessary for a hint to be given the members that from a human standpoint they might malpractice upon each other, and that if God sent such a By-law to warn them, there must be a punishment from God for this crime, since He knows whether one is malpracticing or not. And surely His punishment is more severe, more just and inexorable than any human punishment could be. It must be concluded that the wisdom of God gave this By-law to Mrs. Eddy, even though she ruled it out of the Manual temporarily. It is in the present Manual as Sec. 8 of Art. VIII.

It would appear as if the Salem witchcraft farce proved for all time that the courts of our land cannot determine mental crime. Yet Mrs. Eddy indicates that the day will come when this will be done. In the meantime it will be found wholesome for members to feel that God knows and punishes mental crime. Also it can do no harm for students to prepare for the time when they will be able to probe the action of thought so that they can detect the action of malpractice unerringly and without abuse.

Pleasant View,
Concord, N.H.
Dec. 11, 1895

To the C.S. Board of Directors
My dear Students:—

I said in the first place that the painting of the chair should not be itinerant, nor placed in the vestibule, but placed permanently in the auditorium or in Mother's Room.

The present arrangement is M.A.M. giving another occasion for saying, "Personal worship of Mrs. Eddy!" Pulling it up and down for exhibition is enough to make people say you are gone wild on Mother, and the church is turned into a theatre, while the fact is if you loved Mother, you would keep her commandments.

It destroys the dignity of the history associated with the chair to twaddle it up and down the walls.

With love,
Mother
Rev. Mary Baker Eddy
Per Frye

This letter yields a rich spiritual lesson to one seeking to understand our Leader's life spiritually, and aids him in understanding her place in the Movement. She was divinely impelled to associate herself with the Cause in a way that the carnal mind could not understand, and so would criticize. What she demanded was not hero worship. She only required that her name be linked to the Cause, to her teachings and to her textbook in such a way, that the two would never be separated in the minds of students. In so doing she was following the Master, and declaring in present-day terms what he said two thousand years ago, "I am the way."

As a woman she had no desire to be worshipped. She did what she could to prevent such worship; but she knew that her demonstration of her revelation was the standard, and must remain for all time for all to follow. Had she not linked her teachings to her practical application of them, the danger would always exist that those teachings might become mere theory. As such they would lose their vital spark, and exactly the same thing would happen that happened three hundred years after the Master's time. The essential healing power of his teachings was lost for the time being.

The painting of the armchair in its original intent, was to portray Mrs. Eddy's workshop, where she sat when she wrote Science and Health. Rightly used and understood, it would help to keep alive the importance of the demonstrator, and remind students that Christian Science is more than a revelation, more than a reflection of God applied to write a book. In her own life Mrs. Eddy's effort was to put the revelation into practice. She used it continuously in every direction, to guide her own steps as well as those of her students, to direct the Cause, to perfect the healing, to

establish By-laws which would tend to keep thought on a spiritual plane, to feed the hungry, and to bless the world, all as part of the preparation for each student to take the course in Divinity.

The manner in which the painting was treated, however, caused Mrs. Eddy to see that the true idea back of it was being lost sight of, and that hero worship was taking the place of a right conception of her as the Revelator and demonstrator. The painting was placed above the middle doors opposite the Mother's Room and attached to pulleys. Drapes covered it during the services. When they were over, it was lowered and the draperies drawn aside. This is what she called twaddling it up and down the walls, and was what proved to her that, as a finger pointing to a right idea, it was falling in its mission.

On page 495 of the textbook we are told, "Study thoroughly the letter and imbibe the spirit." In a certain sense Science and Health is the letter of Christian Science, and Mrs. Eddy is its spirit, on the very basis that Jesus spoke of himself as the "Way." It follows that the study of Mrs. Eddy's life shares an equal importance with one's study of her textbook. It is also true that students who make a sincere study of her textbook, and yet refuse to study her life, are quite evidently the ones who lack the spirit of Science. This spirit cannot be gained apart from our Leader and her work.

History repeats itself. All through the ages, when man has set up some symbol to represent God, or one of God's messengers, ere long he has been found worshipping the symbol. Since Mrs. Eddy tells us that the human mind has been an idolator from the beginning, it is to be expected that it will always be found measuring up to this definition.

Take the question of food. In its primitive use it was designed to be a symbol of the great fact that God feeds and nourishes His child, man. The human mind perverts this right conception, and regards food as the source of life, claiming that man cannot live without it. In this way it makes a god out of food, and worships the inanimate, looking to effect rather than cause for that which will sustain life.

Mrs. Eddy perceived so keenly the departure from the estimate of food as merely a symbol, to the belief that in inanimate matter lay the issues of life and death for man, that at one time she was guided to design a souvenir spoon, and to recommend that all students buy one. In the Christian Science Journal for February 1899, she wrote, "On each of these beautiful spoons is a motto in bas-relief that every person on earth needs to hold in thought. Mother requests that Christian Scientists shall not ask to be informed what that motto is, but each Scientist shall purchase one spoon, and those who can afford it, one dozen spoons, that their families may read this motto at every meal, and their guests be made partakers of its simple truth."

The wonderful motto she had written was, "Not matter but Mind satisfieth." She well knew tht God had given her that motto, and that it represented a mighty power to correct error. She hoped that students would use the spoons, so that they would be reminded of what they needed to know at every meal.

What was the result? Mrs. Eddy learned that through common use the spoons soon lost much of their power as symbols pointing to a right idea. No

human symbol of spiritual reality remains perpetually free from the danger of idolatry.

Jesus was a symbol of the Christ -- a finger pointing to God. Yet before long the human mind was worshipping him as visible God. When the human mind is provided with a symbol that points to reality, and then it worships it, the value of the symbol is gone.

Mrs. Eddy provided the painting of the chair as a symbol of the fact that the demonstration of Christian Science is not confined to healing the sick, or even bringing forth an inspired book; it is but an application of understanding that must broaden, until one can be said to be taking the course in Divinity, which is the highest course in the curriculum of Christian Science. It is the course that God is teaching continually, but which man cannot take until he prepares himself for it.

There is no point in the experience of the Christian Scientist, where he does not require guidance from on High. No one is adequate to travel the heavenly path, nor can one know his divine destiny, without it. No student should forget or neglect for a day to strive to take the course in Divinity, with the expectancy that he is going to receive his lesson for that day. Mrs. Eddy's chair was a symbol of this act, in the sense that as she sat in it quietly, God's teaching flooded into her.

As time goes by, one's faith that he is daily receiving this course increases, and he never neglects to make a faithful and daily preparation to receive it. He takes time to sit quietly, to think of nothing except the possibility of hearing God's voice. He stops all effort, even to heal the sick or to help the world, so that his entire thought is attuned to one end.

Once Mrs. Eddy declared in class, "I am only an Ambassador, a voice to lead you into your own kingdom where God, the Truth, alone illumines every one according to his own degree." Mrs. Eddy yearned to be understood as one with a message from God, as the intermediary between God and man. She knew that it would be beneficial for the spiritual growth of any student to understand her to be such. Furthermore, it was the only way for students to avoid malpracticing on her. The moment you emphasize the human qualities of a person, you malpractice on them. You outweigh your sense of their spiritual nature with human attributes. It follows that those who suffer the most under malpractice are the humanly good individuals. Others are continually declaring how good they are, meaning good in a human sense. Then when they seek to rise above the material sense of goodness, they find that they have been saddled with a weight that is difficult to throw off.

Idolatry is blind worship, that carries no understanding or knowledge of what one is worshipping. If the students could have stood the shock, Mrs. Eddy would have told them that their treatment of the picture of the chair was idolatry and a species of Roman Catholicism. The attitude of the Catholic thought turns the church into a veritable theatre, and conducts a service that tends to bring all of man's material senses into unison. It strives to connect mortals with the true origin and facts of being, through matter, which is the exact opposite of what Science and Health declares can be done. See 491:11-2. Also in Mis. 124:4, "It is also plain, that we should not seek and cannot find God in matter, or through material methods." Catholicism must needs use the material senses of man in order to hold him in

its sense of worship. It is built on the effort to mold man's material senses, whereas in Christian Science the whole effort it to get rid of those senses.

When I was hardly five years old, a man stopped me on the street and said, patting my head, "Be a good boy, learn your abc's and go to the Roman Catholic church." Today it is evident that his effort was to associate in my mind goodness and education with that particular form of religion, so that I would believe that in order to be good and to be learned, one must be a Catholic.

Idolatry stresses the unimportant, relegates the important into the discard. Mrs. Eddy did not want to be worshipped, not did she wish anything done that would give the public occasion to declare that she was worshipped. Pulling the picture of the chair up and down the walls, was material worship creeping into The Mother Church, since it was appealing to the senses. Mrs. Eddy saw that it was a Catholic trick being used in a Science church. Hence it required a strong rebuke on her part, not so much for this particular error, but so that a similar error would never be repeated in her church in any form.

Mrs. Eddy yearned to have the students "keep her commandments." It is hard for any mother to have a child constantly declare what a beautiful mother it has, and how much it loves her, and yet not obey her.

Had the students generally recognized Mrs. Eddy as the spirit of Christian Science, they would have regarded the picture of the chair as a symbol of this fact. They would not have worshipped her, but would have regarded her impersonally as the one who embodied the spirit from which the true sense of Science must be gained. The chair in which she wrote Science and Health was the repository for the woman who demonstrated herself to be the spirit of Christian Science. The Scriptures say, "The Spirit itself beareth witness with our spirit, that we are the children of God." This verse encourages us to strive to let our spirit bear witness with Mrs. Eddy's spirit, that we are both children of God.

Pleasant View,
Concord, N.H.
Dec. 15, 1895

C.S. Directors
My beloved Students:

Excuse pencil; my pens are worn out and I am having them repaired.

Accept my deepfelt thanks for your gift of curtains. They are beautiful and I prize them for your kindness and being like the coverings at our church.

With much love,
Mother
Mary Baker Eddy

That which is written in pencil is temporary and easily rubs out, in comparison with the more lasting quality of what is written with a pen. In declaring that her pens were worn out, Mrs. Eddy might have been conveying to the Board of Directors, that she felt worn out in her effort to establish permanently what she desired to with them.

It was odd that she should have found herself without means of writing with ink, with Mr. Frye as her secretary to attend to such things. It would be more understandable, to believe that she was teaching the lesson, that to find time to acknowledge gifts, which had little true understanding, loyalty and demonstration back of them, and more of a human sense of trying to please the woman, was an unnecessary burden.

Humanly the Directors' gifts required a kindly written acknowledgment from her; but she sent this one in pencil, because pencil more nearly symbolized the fleeting nature of the human sense that stands ready to overbalance the spiritual; than would her thanks written in ink, or with a pen that had the point of a diamond, as we read about in Jeremiah 17 -- representing that which is valuable and enduring.

Mrs. Eddy felt the burden of having to write such letters as this one, which was an acknowledgment of that which, instead of springing from a true understanding and appreciation of her, came largely from a human estimate of her. She felt weighed down by the necessity for accepting and acknowledging that which indicated dullness rather than spiritual alertness, on the part of the students, whom she relied upon to keep awake and alive to the foe.

Our Leader was not socially inclined. She was not wont to take her valuable time to write that which had no significance. She did not write pages of inconsequential news and gossip, as mortals do, in order to repay an obligation in the line of correspondence. Whatever she wrote had a purpose behind it, as well as what she did. Inspiration alone can unfold such purposes. We may conclude, therefore, that this letter is subject to analysis and interpretation, and contains a profound lesson. There never was a revelation from God, but what the apparent surface meaning covered the real profundity of its lesson. The Bible is, of course, the most notable instance of this point, representing an inexhaustible field of inspirational investigation.

When in 1934 we wrote our book Mary Baker Eddy, Her Spiritual Footsteps, we received criticism, because we commenced the book by unfolding the spiritual significance of a note she wrote her coachman, Adolph Stevenson, in which she merely said that the barber had cut his hair poorly. We were told by some that we went too far afield in striving to find spiritual symbolism in such a letter. Yet would to God that I had been able, when I was with our Leader, to see the spiritual symbolism in all that she said and did! Some day the world will recognize what a remarkable life she lived and the degree to which she was governed by God. Then our humble efforts to interpret such incidents spiritually, will be found to be but a beginning in this direction.

This letter of Dec. 15 declares that her excuse for writing with a pencil was because her pens were worn out, -- but she was having them repaired. In other words, she promises soon to be back to normal. She would

not be without her fresh, active, helpful teaching thought for long, even if it seemed to fall on deaf ears. She was implying that at this point she was tempted with the argument that she was wearied with the inconsequential doings of students, as well as their failure to understand and demonstrate, when it came to the real and important things.

What is strange about our Leader using a temporary writing medium to correspond to the temporary nature of what she was forced to write about? She had the example of her Master before her, who, when he wanted to write about that which was unreal and partook wholly of the nature of this mortal dream which was passing away, wrote in sand.

In regard to the curtains which the Directors sent to Mrs. Eddy, it was thoughtful of them to match the coverings at the church. Mrs. Eddy habitually looked for the thought back of all gifts, and appreciated it when it was lofty. Would that we were as trained along this line as she was, as determined to detect what prompts all gifts given to us!

There is a popular saying, "Beware of Greeks bearing gifts." This no doubt refers to the Trojan horse which the Greeks left behind, when they apparently retreated from their unsuccessful effort to capture the city of Troy. The people of that city looked upon it as a beautiful gift that had been made to them -- a work of art that appealed to them -- so they took it into the city. Yet inside the horse was that which was dangerous, namely, spies who were determined to open the gates of the city from the inside, when the Greek army returned. The result was that Troy was captured.

Mrs. Eddy knew that a gift could carry mental poison as definitely as could food mixed with material poison. When one knows that there is such poison in food, he can refuse to eat it; or if by chance he has eaten it, he can neutralize its effect with some antidote. With mental poison, however, one is apt to be entirely unaware of the fact that he has been inoculated, since its effect is usually a spurious sluggish mental sense which is agreeable.

It is a common theme in fiction to tell about a man in a contest who is given some drug in his food by an enemy, that affects him in such a way that he loses his keen sense and also the contest. In like manner the poison of animal magnetism affects the operation of man's spiritual thought, so that he will lose in his contest against error. Mrs. Eddy could not afford to lose a single battle against the adversary; so she watched at all times, lest she be rendered hors de combat by animal magnetism introduced into her thought when she was off guard. Part of her watchfulness in this direction covered the thought back of all gifts that were sent to her.

Mrs. Eddy borrowed Shakespeare's statement, "There is nothing either good or bad, but thinking makes it so," because she recognized it as a remarkable and concise statement which takes all cause away from matter, and returns it to mind where it belongs.

At times Mrs. Eddy detected back of a gift the desire on the part of the donor either to be presented favorable before her, to put her under obligation to him, or even to receive in return a letter that would be worth much more than the gift. Back of these curtains, however, she detected a genuine desire to give her something that would remind her of the church

which she was unable to attend, and that would bring some of the atmosphere into her home. Perhaps the Directors had gained a glimpse of the fact, that it was her endeavor to make a church out of her home, and that curtains made from the same material as the coverings in The Mother Church would help to this end.

Mrs. Eddy saw something constructive in the gift of the curtains that the eye could not see, and she was proportionately appreciative. When students gave her gifts, she did not hesitate to rebuke them, if she felt a wrong sense animating them. She could not help but evaluate gifts wholly because of what accompanied them. She checked on them in order to detect the motive that prompted them, and was glad or sad because of what she saw. We should follow her example, and learn to gauge the thought back of things, so that we will estimate more and more from her standpoint, rather than because of the external quality.

Pleasant View,
Concord, N.H.
Jan. 2, 1896

Christian Science Board of Directors
My dear Students:

Please hand the enclosed letter containing gift of \$50.00 to Mr. Frank Barndollar for me.

Yours affectionately,
M. B. Eddy
Frye

The giving of this simple gift to Mr. Barndollar became part of the tapestry Mrs. Eddy was weaving. In ancient times whole histories were woven into priceless tapestries, as the most enduring form of record known. Mrs. Eddy's tapestry could be said to have a background which expressed the fact that she maintained a right spiritual balance. That is, she was willing, when it was necessary, to come down from her spiritual height in order to recognize the human needs of others, and to do what was necessary to supply them.

In a previous letter we find her in the midst of a large correspondence, which was largely of a metaphysical nature, writing with a pencil. It was as if she wanted to express the temporary nature of her attitude toward the Directors at that time, in order to show that at times she found it difficult to be patient with them, and that she wondered if it was ever going to be possible to establish in them the correct sense of the application of Science. She said, however, that she was having her pens repaired, showing that soon she would be able to resume her metaphysical attitude toward them.

All advanced metaphysicians have periods of similar despair, when they look over the Field, and see disparity between teaching and application. At

times it seems as if the majority of students never touched the hem of the garment of Mrs. Eddy's veritable teachings. Yet this attitude of mind comes only occasionally with advanced students. They soon recover their metaphysical balance of thought, in which the future of the Cause looks bright.

Now we find a simple letter which was one thread in Mrs. Eddy's tapestry, indicating her attention to the human need of a student, and giving a gift to meet that need. In this manner she teaches the lesson that, where it is the wise and thoughtful thing to do, students have an obligation to give money. Even though this material sense of things is unreal, yet in the application of the spirit of God, the human need must be taken into consideration and met.

Application is the greatest problem that confronts students. One may grasp the metaphysical teachings of Science readily and clearly, but the burning question is how to apply these teachings. How shall one best live a life that exemplifies the demonstration of Christian Science? What relation does human goodness bear to divine goodness? If one sees too keenly the human side of the picture, and gives too much time to benevolence and charity, may he not be in danger of neglecting the "better part"? Yet at one time Mrs. Eddy said, "Christian Science establishes the standard of perfection mortal mind calls for." At another time her words were, "When you reach out to the beyond for the real, you instantly express it, but because we are still in matter in belief, and subject to the laws of matter in belief, this absolute truth outlines itself to meet the present human need."

There have been students who have almost permitted a human sense of goodness to rob them of their metaphysics, because they carried benevolence and charity to such an extreme. The Christianity that emanates from an active demonstration of Christian Science is legitimate and proper, but where human goodness becomes one's goal, and is not the spontaneous expression of his demonstration, it is deceptive. Goodness that is the manifestation of spiritual growth, is right and necessary. Human goodness that is not the result of demonstration, is but part of the deception of the human mind. It is tying apples on one's tree, instead of growing them. Individuals full of good works and alms deeds have always been highly esteemed by their fellowmen. It requires spiritual growth, however, to discern whether one's human goodness is the result of his increasing spirituality, or the effort on the part of the human mind to cover up a lack of it.

Mrs. Eddy kept within the bounds as far as human goodness was concerned. She never gave the impression that it was the goal in Science. She knew that when human goodness is overdone, it proves that the human mind has crept into one's understanding, creating a phase of error that is more deceptive and subtle than downright sin. This deception is what Mrs. Eddy had reference to, when she had a notice printed in the Sentinel for Nov. 12, 1904, "Good deeds overdone numerically, and bad deeds, are remedied by reading the Manual."

When one finds himself expressing the carnal mind in its self-evidently unpleasant phases, the phenomenon is definite and plain. One is manifesting the wrong mind and he knows it; but the charity and goodness that the purified human mind is able to express, is deceptive in the extreme — as deceptive as the human health that many students congratulate themselves upon

-- a health which is merely the expression of belief or the absence of sickness. They offer such health on the altar as if it were scientific demonstration, when it is not, since it does not rise above a human sense. The true sense of health rises above the human level which is merely exchanging one belief for another, into the atmosphere of Soul, where the impartation of divine Mind floods into being and governs it.

One great value of the record of our Leader's good deeds, is that they furnish the proof to students that her humanity was the expression of her divinity, and never a cloak to hide her lack of divinity. To her it was as essential for one to demonstrate one's benevolence and goodness, as it was to demonstrate over his badness. Only in this way may one avoid overdoing good deeds numerically.

Pleasant View
Concord, N.H.
Jan. 10, 1896

C.S. Board of Directors
My beloved Students:

I return a check for \$200 as I cannot accept a private car and your liberal sum besides, and should not keep this sum only that one of the church members needs it, and I am going to give it to this one.

With much thanks,
Mother
M. B. Eddy

It was part of the divine plan that these letters Mrs. Eddy wrote to her church become permanent records. Each one has its value. For instance, this one carries proof that her object in founding Christian Science was not to acquire money, as has often been asserted. Here was a liberal sum of money to which she was entitled, and which she would not have been criticized for taking; yet she goes on record, declaring that she would keep it; but only in order to give it to a church member who needed it.

It is important for future generations to know that Mrs. Eddy cared nothing for money as money. She valued it only in relation to the constructive good it might do in this human dream. She stated plainly that she did not consider that her wealth belonged to her, that she merely held it in trust, and sought to use it wisely and economically. She told me that she intended it to go back to those who gave it, in the sense that it came from the church members, and so she provided that it be returned to them for the continued support of the organization.

Once I witnessed our Leader's refusal to accept liberal sums for short articles on Christian Science, to be published in two current magazines. Those who pioneer in the explorative field are not considered mercenary, when they lecture on their travels, and thus rehabilitate their purse for further

explorations. Yet Mrs. Eddy, who was often accused of starting her church as a financial graft, refused many times to accept sums that she could have taken without the slightest criticism coming to her. In so doing she silenced forever any criticism that she had started a money making scheme in the religious field.

At times her economy was interpreted as a love of money, like a miser who has plenty, but finds satisfaction in hoarding. As a matter of fact she lived plainly and conducted her affairs with great economy, as proof of her correct application of Christian Science. Nevertheless, she was not hesitant to spend a large sum yearly to pay students to come to her home to do work that was primarily for the good of the Cause and the world. There was not one of these students but who would have been glad to pay her for the privilege of coming to her home, and receiving her personal instruction.

Students working in her home constituted an important phase of the church activity, and so the church could have been called upon to pay the salaries of such workers; yet Mrs. Eddy was glad to pay such salaries out of her own funds. A knowledge of these facts should forever silence any criticism that she was penurious or cherished a love for money.

It is interesting to note that in returning the check for \$200.00 Mrs. Eddy was indicating to the Board that her financial problem was her own. Her history proves that she was never fond of an abundance of material gifts, nor did she want the church to support her, even though her demonstration had made the church prosperous.

On the other hand, it was a good indication for the Directors to feel that they owed the Leader a salary, and that it was as right for her to have one from the church as it was for them. No other individual had the value to the organization that she did. It could not be estimated in terms of money. Therefore it was right that they should strive to make up to her what she was worth, by sending her sums of money, valuable gifts, -- in fact, whatever they could, that would express their proper appreciation for her and her great work. They would have merited a rebuke, had they failed to show appreciation. Mrs. Eddy wanted her students to express their appreciation, but she wanted it expressed, not in an easy way, -- by giving gifts, -- but in the hard way to material sense, being ready to take up the cross, and through patient effort to help her establish the Cause.

Mrs. Eddy avoided being thought lacking in appreciation, by saying that she would keep part of the money to give to a needy member. In that way the Board would feel as though they had accomplished something by sending it to her. At the same time the letter carried the implication, that she detected that there was a tendency to show appreciation to her in ways that were profitless. If she permitted such a tendency to grow, the students might lose sight of what the true obligation was that was laid upon them, which was, in the Master's words, "If ye love me, keep my commandments." Mrs. Eddy could have said, "If ye love me, do not send me an abundance of material gifts; but follow the instruction that God has given me for you. Be faithful in that work. When you are, I will know about it and appreciate it."

It was a highly significant statement that Mrs. Eddy published in the Sentinel, Vol. 7, page 168, "Good deeds overdone numerically, and bad deeds, are remedied by reading the Manual." She had no wish to rebuke anyone who

had a heart full of love for her, and who felt that in a measure he had given her evidence of that affection. When a husband has neglected his wife, and tries to make up for that neglect by buying her an expensive fur coat or a diamond ring, she dislikes to rebuke him. Yet no amount of presents can take the place of the daily consideration and appreciation for her labors that she yearns for from him. To her his gifts become good deeds overdone numerically. She might even say, "Dear, I wish you would take the gift back. It is beautiful and I appreciate it, but I would so much prefer a little more of that daily attention and affection that a wife hopes for and expects from the right kind of a husband."

Sometimes a man will give money to anyone who begs for it, even when it is obvious that the money is only going to be spent for liquor. The world may applaud such generosity; yet actually it often does more harm than good, since wisdom does not attend such giving. Therefore it is numerically unsound.

Good deeds overdone numerically represent love without wisdom. They indicate that the human rather than the divine is prompting one's giving. A one-winged bird cannot fly. Love and wisdom must go together in order to have giving prompted by demonstration. It is possible, when Mrs. Eddy returned the check for two hundred dollars to the Directors, that she classified it as being a good deed overdone numerically, one that was prompted by love without wisdom.

Pleasant View
Concord, N.H.
Jan. 21, 1896

My dear Student:

Settle your questions with W's students at once. It must be done for reasons most important. Call Anna's case up, notify a meeting as soon as legal, and settle her case. A rebuke should be sufficient. Anna is not an old sinner. Forgiveness and advice; then try her and let her teach her students to avoid her errors.

This will work better than to drop her name now. But I am not the one to influence this case; the Church must decide it. But do not adjourn the meeting that decides her case until it is decided by vote. Finish up this awful stir; if you do not, you will regret it.

With love,
Mother

Don't wait for Anna to attend the Church meeting. Simply decide her case as I would, if you want to follow my example. There is no rule for having members present and fighting in my church.

The rule is if you, the First Members, wish to drop her name, do it, and if not, vote to let her go on and see how she does hereafter.

There should be a sharp severance in our Church between the treatment given a member who continues to yield to animal magnetism, after he has been rebuked, and the one who is handled by animal magnetism temporarily. The former can be said to be smoking flax, in contrast to the bruised reed, of which our Master spoke, and of which Mrs. Eddy wrote, on page 18 of her Message for 1902, ". . . the life of him . . . who caused not the feeble to fall, nor spared through false pity the consuming tares."

Much Church charity is needed in dealing with the feeble. Who knows when one may be temporarily handled in some way? Often the one who errs unwilling is a promising member, and error attacks him for this very reason. With proper treatment he will work out of his error, and become a valuable and useful member. In Science it is necessary to be extremely careful in dealing with error, since when one has spiritual possibilities, these appear to be known to the devil, or mortal mind. It seems as though error knew in advance the ones who would make the best error-destroying students, and steals in upon such early in their experience, in order to prevent this result.

On the other hand, when a member has a propensity for falling into error, this fact cannot be overlooked. For the good of the Church as well as of himself as an offending member, he must be dealt with, lest he influence other members erroneously.

Mrs. Eddy hoped that the students would deal with Anna Osgood through prayer and fasting, denying themselves the luxury of entertaining human opinions, and letting spiritual guidance lead the way. The use of the human mind seems so easy, that unless one seeks determinedly to shut himself off from it, and to stand unreservedly on demonstration, he will fail to act from the spiritual standpoint.

In this letter Mrs. Eddy shows herself as the demonstrator of her teachings, insisting upon the same demonstration from her students. She offers a sample of the application of Christian Science as she would apply it, giving her idea of the way to handle the situation, because she feels that God has told her. Yet because it is the responsibility of the members, they must make the demonstration of having God tell them what to do. Proof that they heard God's direction will come when what they hear concurs with what Mrs. Eddy recommends.

Mrs. Eddy relates that there is no rule for fighting in her church. Yet there is fighting in many a branch church, even though it is a dangerous place to fight. A branch church is in reality dedicated to divine Mind. The presence in it of the angelic thoughts of God, may be likened to the presence of doves around the spire of a church. If while these doves are feeding and nesting quietly, you start a hubbub or a fight, they will fly away.

A branch church of Christ, Scientist represents a state of mind where God dwells. When we realize this, we will refrain in the business meetings from expressing pride, jealousy, or the human mind in any form, and from asserting ourselves in a place where God alone should be expressed. The inspirational presence of God must be treated with great care, respect and consideration. It is a sacred and wonderful thing to attain even a little of God's presence and power. We should never treat it lightly. We should never consider it anything but the greatest achievement, and so make ourselves

worthy of this privilege that, when we attain it, we shall make our one aim in life to hold on to it. It is an influence against God's presence when we indulge in pride, in feeling that it is our province to direct the destiny of our church, when God alone should do that.

Mrs. Eddy is warning the students against fighting in a place where God should dwell. Yet the temptation to fight seems ever-present. The reflection of God is like a red flag waved before a bull, to those who are too lazy or neglectful to demonstrate the one Mind, and therefore to bring the best of their human mind as their offering to the church. They even fight those who strive to reflect God.

Mrs. Eddy could not write such a letter as this to her Church without setting a precedent. She could not always lay down rules that would cover action under all circumstances, but she pointed the way, always hoping that the students would take the hint, and perceive that demonstration alone would cover every case.

She could properly and easily gauge the situation with her student, Anna Osgood; yet she knew the time would come when the Church would have to settle its own questions, and she sought to do all she could to forward this necessity. She used each situation as an opportunity to test the members, and to place them in a situation where it would devolve upon them to "Choose ye this day whom ye will serve."

The students were in a difficult position. They were eager to please their Leader; yet her hope was that they would please God. It was to some degree an error to try to please Mrs. Eddy as a person, since in Christian Science the goal should always be to please God. In this letter Mrs. Eddy gave the students an outline of what would please her; yet she knew that if they followed her directions blindly, that would prove that they were chiefly animated by the desire to please her as a person. She would have preferred to have them take a stand that was not in harmony with her, if it was the result of an honest effort to be guided by God. On page 181 of Miscellaneous Writings we read, "A personal requirement of blind obedience to the law of being, would tend to obscure the order of Science, unless this requirement should express the claims of the divine Principle."

One who is satisfied to follow another blindly never develops any spiritual strength of his own. He is like a patient who when he is in need, continually relies on treatment from a practitioner. A wise practitioner seeks to wean patients from his help as soon as this is practical, just as Mrs. Eddy sought by every way to wean the students from relying on her.

This letter calls for haste in deciding matters concerning Mrs. Woodbury's students. The reason haste is essential in such matters is that, when they drag along, gossip and malpractice pile up, with the result that the thought of the entire membership may become darkened and true justice is not done.

It is worth while to ponder what Mrs. Eddy meant by the term "old sinner." One who had reached the stage Mrs. Woodbury had where she was impervious to Mrs. Eddy's rebukes, would be an "old sinner." Judas was an "old sinner," in the sense that he was satisfied in his sin, and beyond the point where he could be rebuked and helped. He was a smoking flax, -- one

who could be awakened only by suffering, -- in contrast to Peter. Peter was a bruised reed, -- one who had been temporarily deceived by animal magnetism -- hence he was not an "old sinner." When he saw his error, he quickly came out of it.

When Mrs. Eddy begged the Church to deal with Anna at once, she might have written, "She may become an 'old sinner,' so we must help her against such a possibility." The reason for haste, however, might have been largely because she saw how important it was to avoid unnecessary stir, criticism, gossip and malpractice, since such errors stand in the way of the growth of those who accept them as real.

Augusta Stetson became an "old sinner," when she passed the stage where she could be helped by rebuke. Carrie Fowler reported that she talked with Mrs. Stetson at one time immediately after the latter had had an interview with Mrs. Eddy. The import of her words was, that she saw that Mother was right and just in her rebukes, but when she returned to New York, she went right back to her old ways, doing what the students wanted her to do, and expected her to do. All that her Leader said to her was insufficient to turn her from her ways. To know this makes it plain why she finally had to be dropped from membership in the organization.

A study of her experience indicates that she was surrounded by a group of admiring students, who caused her to feel she was right in all she did. The moment her name was dropped from membership, many of them rallied around her, assuring her that she was being abused, and that the move against her was prompted by jealousy of her success. Thus her students made a martyr out of her. Largely for this reason her excommunication failed to humble her spirit, as it should have done.

A student who is not an "old sinner" will take a rebuke in the right spirit and profit by it. Where there is an underlying honesty of purpose, we need never despair of a student. He will finally right himself and press on safely.

Mrs. Eddy in this letter hints that they vote to rebuke Anna, and then observe how she conducts herself. She writes, "Let her teach her students how to avoid her errors." Often one who has made mistakes and is honest enough to admit such a fact, can use his own experience as a means of helping others to avoid similar errors. In her writings Mrs. Eddy mentions John B. Gough, who never was able to overcome the appetite for strong drink. Yet he became a successful temperance lecturer, and used himself as an awful example to warn others. He was not ashamed to admit his weakness, and in this way he helped thousands.

One precept growing out of this letter is that, if a branch church has a problem to straighten out, it should do so as quickly as possible, and not leave it hovering like a dark cloud to produce a stir and depression in the minds of the members. Whatever might mar reflection should be eliminated as speedily as possible, both in the experience of the individual, and the church.

WOULD YOU LIKE TO KNOW MORE
ABOUT CHRISTIAN SCIENCE?

There exists today a vast treasury of works on Christian Science that is virtually unknown to the world. These writings have been accumulating since Christian Science was first discovered by Mary Baker Eddy in 1866, and she began to record her revelation.

The Bookmark was established in 1980 to offer outstanding books and papers on Christian Science from the early days of the movement up through the present time. This literature includes works by Mrs. Eddy and those of her students. It also offers writings by contemporary Christian Scientists who are advancing scientifically in the same line of light. These writings adhere strictly to the teachings of Christian Science.

To learn more about Christian Science, send for a free Bookmark List of Works on Christian Science which offers a large selection of excellent papers and books. Many of them are available only through The Bookmark.

You will find in these timeless writings spiritual enlightenment and inspiration. They explain how to heal through prayer alone, how to understand God, and how this closeness to Him brings health and happiness.

For your free Bookmark List write:

The Bookmark
Post Office Box 801143A
Santa Clarita, California 91380
United States of America

We look forward to hearing from you.