

INTRODUCTION

Again, and anew, a joyous greeting to each and every one. This Association is the presence of the divine Mind, for **“there is but one I, or Us, but one divine Principle, or Mind, governing all existence.”**¹ Let us remind ourselves that this is not merely the coming together of persons, but an individual demonstration of scientific being, an outward manifestation of that **“arm which encircles me, and mine, and all.”**²

In the book of John we find Jesus saying,

“It is written in the prophets, “And they shall be all taught of God.”³ In Luke it is recorded that Jesus told the Pharisees, in answer to their question when the kingdom of God should come, **“Neither shall they say, Lo here? Or, Lo there? For, behold, the kingdom of God is within you.”**⁴ Therefore, all we know or ever need to know comes from that kingdom of God within us, the reign of the divine Mind.

Jesus appeared as a teacher, but understanding these verses from a scientific standpoint, they tell us he knew that each one is taught of God, Mind. So, here today, let us understand and realize the power and presence of the individual unfoldment of true ideas; for our Leader states that **“God is individual Mind.”**⁵

Perhaps someone is asking, “How do we know when ideas are of the divine Mind?” I believe the answer to that question is contained in the following pronouncements of Mrs. Eddy. They state the basic Principle of existence and how it operates; how the perfection of man and the universe is revealed and demonstrated. If the ideas which come to us are elucidating the Truth contained in these statements, if they tell us how to love our neighbor as ourselves, if they reveal to us how to heal all manner of disease, sin, death – not only of men but of nations – if they tell us of our individual responsibility, that for all time and eternity each is a committee of one and that this One is God – the oneness of Principle and idea – then we know that they are divine ideas and not human.

Here is what Mrs. Eddy says:

Principle and its idea is one, and this one is God, Omnipotent, Omniscient, and Omnipresent Being, and His reflection is man and the universe. Omni is adopted from the Latin adjective signifying all; hence God combines all-power or potency, all-science or true knowledge, all-presence. The varied manifestations of Christian Science indicate Mind, never matter, and have one Principle.⁶

One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfills the Scripture, “Love thy neighbor as thyself;” annihilates pagan and Christian idolatry, – whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes,

¹ S&H 588:11

² Hymn 297

³ John 6:45

⁴ Luke 17:21

⁶ S&H 465:17

annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed.⁷

In other words, as these ideas appear individually as you and me, they reveal what God, man, and the universe is, and at the same time bring to the surface of thought the errors concerning Life and the living of it; **this action of thought erases the false and sustains the true concept which has been true from all eternity.**

Our Association days, therefore, should be ones of joy and refreshment, progressive and illuminating. This day I plan for and look forward to throughout the year, and I trust it will prove to be helpful and enlightening for you.

LIFE AND LIVING

To understand Life and how to live it scientifically is the demand of the hour. Were this understood and demonstrated by the inhabitants of the world, evil would be being eliminated, for the Science of Being understood immediately displaces the forms identifying the false concepts of life. Thus the individual Christian Scientist is faced with the question, "How well do I understand Life and the living of it? Am I demonstrating this scientific being?"

Desiring to know the answer to his question, he turns to the works of Mary Baker Eddy where he finds the following statements:

God is individual Mind. This one Mind and His individuality comprise the elements of all forms and individualities, and prophesy the nature and stature of Christ, the ideal man.⁸

The Christian Scientist is alone with his own being and the reality of things.⁹

The scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done."¹⁰

Here in beautiful sequence he finds the pattern or Science of his being:

- that God and his individuality comprise all that exists both of form and individuality
- that it points to the perfect state of being which we call Christ, or the ideal man; and
- that he is alone with this being; it is his, he must live it;
- that it must be wrought out or formed in life-practice, and lastly
- that it is universal.

Now, the word *universe* has a wonderful definition which we find in the early Webster. It is rather long but I would like to give you the whole of it. The word

⁷ S&H 340:23

⁸ Mis 101:31

⁹ Mess '01 20:8

¹⁰ S&H 202:3

universe comes from the Latin words, *unus* one, and *vertere* to turn, that is turned into one, combined into one whole.

1. **The general system of things; all viewed as constituting one system or whole creation; the world.**

2. **In a loose sense, the world as a whole; all mankind; all experience or all that is encountered in experience. Universe designates the entire mass of worlds, with everything associated with them, comprehending all stars, planets, satellites, comets, etc. regarded as one system. Creating in its most extended sense, is nearly synonymous with universe, different from it principally in not comprehending the Great First Cause and the idea of space. (1913)**

So the individual asks himself, what is this one which is to be understood universally? From the above references, it is seen to be God and His individuality. Now, God being the Mind of man, and knowing that God is also the individuality of man, the Christian Science individual thus finds out that he is the key one by whom God's will is individually and universally done.

Perhaps at first he may think, "What a burden, what a responsibility!" Then, he remembers from experience how dull and uninspired life can seem when there is no spiritual aim. The light of Truth joyously tells him that henceforth **there will always be a spiritual aim in his life, in every avenue of his life – always an actual spiritual reason for the accomplishment of something.** Our textbook encourages us with this statement:

Jesus said (John viii 51) "If a man keep my saying, he shall never see death." That statement is not confined to spiritual life, but includes all the phenomena of existence."¹¹

Because Mrs. Eddy tells us that statement of John's does not refer alone to the life of man, but includes all the phenomena of existence, it then refers inclusively to all of which one is conscious. Everything from a grain of sand to man constitutes what Mrs. Eddy defines as *all the phenomena of existence*. What a glorious outlook we have, **the earth expressing heaven, man expressing God.**

Again, from Mrs. Eddy:

Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source. Mortal sense inverts this appearing and calls ideas material. Thus misinterpreted, the divine idea *seems* to fall to the level of a human or material belief, called mortal man. But the seed is in itself, only as the divine Mind is All and reproduces all – as Mind is the multiplier, – and Mind's infinite idea, man and the universe, is the product. The only intelligence or substance of a thought, a seed, or a flower is God, the creator of it.¹²

As I said, understanding things in this way, we always will have a spiritual aim in life.

¹¹ S&H 429:31

¹² S&H 507:28

At first I hesitated using the word *aim* for I thought it seemed not absolute enough for the idea I was unfolding. I settled this hesitancy by the following references from the works of Mrs. Eddy.

Have no ambition, affection, nor aim apart from holiness. Forget not for a moment, that God is All-in-all – therefore, that in reality there is but one cause and effect.¹³

Many sleep who should keep themselves awake and waken the world. Earth's actors change earth's scenes; and the curtain of human life should be lifted in reality, on that which outweighs time, on duty done and life perfected, wherein joy is real and fadeless. ... Consult thy every day life; take its answer as to thy aims, motives, fondest purposes, and this oracle of years will put to flight all care for the world's soft flattery or its frown.¹⁴

The Scriptures are very sacred. Our aim must be to have them understood spiritually, for only by this understanding can truth be gained. The true theory of the universe, including man, is not in material history but in spiritual development. Inspired thought relinquishes a material, sensual, and mortal theory of the universe, and adopts the spiritual and immortal.¹⁵

These are beautiful and wonderful references. They give to those reading them the joy of **knowing that all Life is spiritual, and every avenue of being must yield to the authority of Mind and its individuality.** Let us consider one of these sentences just quoted – *Consult thy every day life; take its answer as to thy aims, motives, fondest purposes.* Can anything be excluded, then, from consideration? Does not this delineate very clearly our individual responsibility for living Life spiritually, in all its avenues?

Thus we come to the consideration of the quality of trustworthiness and self-reliance. Trustworthy means to be worthy of trust or confidence. Self-reliance in Christian Science means to act as a committee of one when endeavoring to accomplish something, just as if there were none other to do the work. This is right and should be done because we know that one with God is a majority, and this one is the oneness of Principle and idea, Mind and its individuality.

The more the individual leans upon things outside of himself, so to speak, the less self-reliance he has and the less trustworthy he becomes. Know that you can be entrusted with the smallest or the largest concerns of Life and living and that you desire to be so trusted. Know that because God is your Mind, you are self-reliant and do have all the answers to questions poised at the point of the individual and universal experience. **Seeking the answers from within yourself, God, Mind, reveals Himself, Herself, to you as yourself. Thus is the power of God manifest as the individual.** Corroborating this we find,

And the scientific ultimate of this God-idea must be, will be, forever individual, incorporeal, and infinite, even the reflection, “image and likeness” of the infinite God.¹⁶

¹³ Mis 154:29

¹⁴ Mess '02 17:12

¹⁵ S&H 547:23

¹⁶ Ret 70:23

Thus we see that nothing is or can be truly accomplished except as the individual. To be the individuality of Mind, the individual has to be trustworthy and self-reliant.

This understanding of Life and living reveals the falsity of the Marxian theory that consciousness is formed by environment. This ideology is one of gross materialism, the belief that consciousness, or man, is formed by matter or environment. This socialistic philosophy minimizes the importance of the individual: it regimented him, it levels him to an average, and takes away from him his God-given unalienable rights in his pursuit of life, liberty, and happiness. This mode of mental operation makes him less trustworthy and self-reliant.

This lack of trustworthiness and self-reliance is seen today in individuals, in business, in religion, in schools and education. This error is appreciable to the individual who closely follows Mrs. Eddy's works, for therein is defined **the pattern of Life and living, based upon fixed Principle and rule which does and should enter all avenues of being**. Socialism, or Marxism, has no fixed standard, principle or rule for life. It strikes an average throughout by bringing down the top and elevating the bottom. This false philosophy can be seen in what is termed modern music, painting, writing, and other cultural studies. Thus distinct lines between right and wrong, distinct lines of color and form, distinct meanings to words all get dimmer and less individual and become a polyglot of forms, colors, meanings, with nothing definite or individual; yet our textbook says,

Spirit names and blesses all. Without natures particularly defined, objects and subjects would be obscure, and creation would be full of nameless offspring – wanderers from the parent Mind, strangers in a tangled wilderness.¹⁷

Thus it is to be seen that in the material concept of Life and living two negative aspects are to be noted particularly. *First*, the belief that environment with its resultant leveling processes governs a man's life; and *second*, the belief that the individuality of everything from a blade of grass to man should be indistinct, blurred, with its resulting loss of trustworthiness and self-reliance.

Let us consider a little more how Christian Science refutes these two materialistic concepts of Life and living. Christian Science teaches that environment is secondary to consciousness, or that consciousness produces environment. Mrs. Eddy says,

Consciousness constructs a better body when faith in matter has been conquered. Correct material belief by spiritual understanding, and Spirit will form you anew.¹⁸

In Webster, *environment* is defined as that which surrounds an individual or a place. Actually, environment has the same aspect as perimeter or circumference. In Christian Science we understand perimeter or circumference as effect; and absolutely speaking, it is the effect or reflection of God. Our textbook says,

We cannot fathom the nature and quality of God's creation by diving into the shallows of mortal belief. We must reverse our feeble flutterings – our

¹⁷ S&H 507:6

¹⁸ S&H 425:23

efforts to find life and truth in matter – and rise above the testimony of the material senses, above the mortal to the immortal idea of God. These clearer, higher views inspire the God-like man to reach the absolute center and circumference of his being. ¹⁹

This materialistic, Marxian, socialistic belief of the power of environment is, of course, godless, for it reasons man at the mercy of his environment. Was Jesus held in bondage to, or at the mercy of, the manger? Did the lean years through which Mrs. Eddy worked control her? And Abraham Lincoln – did his log cabin form his life? If these particular individuals, and countless others, had reasoned that they could not have exceeded their environment, -- or those individuals who do not desire to develop themselves, but just keep pace with the average, had reasoned that they could not exceed their environment, where do you think civilization would be today?

It perhaps seems obvious that each individual would naturally be interested in developing his own individual talents, regardless of circumstances or environment. Unfortunately, such is not the case. There is a preponderant number of people who believe that it is necessary to improve environment here, there, and everywhere in order to improve the quality of manhood and womanhood. This tendency of thought has been going on for many, many years almost unchallenged – either through the indifference, or ignorance, or deliberate intent – until now we have a well-organized socialistic state, which will have to be changed before the Science of Christianity can grow freely once more.

It is a sad commentary upon those of this generation who have allowed this nation to return to the state of thought the Pilgrim Fathers outgrew in 1623. Almost three hundred and fifty years ago, the Pilgrims refuted the materialistic concept of *leveling* and *putting all things into common*. Hear in his own words, the statement of Governor Bradford in 1623, concerning the wisdom of letting every man till his own ground.

See *Christian History of the Constitution*. The American Christian Constitution Press ²⁰

Any scheme which is based upon the inadequacy of man, and which sets about to get or supply for man, by taking from those who have, to give to those who have not, gives a little to all and thereby sets up what it calls an Eden-like life with wealth and misery shared. Jesus said, “I, if I be lifted up from the earth, will draw all men unto me.” ²¹

Was he not saying, That I which I am is not in matter, but in Mind – or rather, is Mind – and everything good is the effect of this Mind, the reason for its existence? Effect viewed as cause is a pathway which leads further and further from God. The following statement is most helpful:

When we endow matter with vague spiritual power, – that is, when we do so in our theories, for of course we cannot really endow matter with what it does not possess, – we disown the Almighty, for such theories lead to one of

¹⁹ S&H 262:9

²⁰ See addendum A,

²¹ John 12:32

two things. They either presuppose the self-evolution and self-government of matter, or else they assume that matter is the product of Spirit. ²²

When we endow environment with power to do either good or evil, we have thereby made it matter, a belief in something beside God. **Environment is not cause, it is effect.** It should be the effect of knowing the allness of God. Jesus was saying **the “I” which I am is not in matter or environment; and knowing this, I am lifted up above it, and thus I will draw all men and environment unto me.**

This subject of Life and living in all its phases is a religious question. It is not merely one of politics or economics. It is a question of Godliness or godlessness. Is this Association really seeing the issue? Is it working to improve its own understanding of these things? Is it working to awaken the world to the Truth of Godliness and the unreality of ungodliness? Do we see the deadly attempt to stop the activity of Christian Science by putting people to sleep through easy socialistic measures? Are we maintaining that man, being the reflection or activity of God, brings out the allness and fullness of God individually, and that without this divine individuality God is not seen or known? Do we remember that Jesus wrought out in life practice his oneness with God, that he accepted his oneness with God, that he accepted this divine *fiat* as the *fiat* of his own being; and as the Wayshower, he pointed the way for us? Do we see the stupifying effect on consciousness of believing that one’s environment can give one anything? Is this Association willing to work *as Mind* in the accomplishment of health, happiness, affluence, righteous government, which will maintain the dignity and freedom of the individual? I do trust that it is, for then it becomes a power for good in the midst of seeming evil; and trenchant Truth will cut its way through ignorance, indifference, wrong conceptions, and all socialistic, materialistic propaganda.

Our Leader says,

The trenchant Truth that cuts its way through iron and sod, most men avoid until compelled to glance at it. Then they open their hearts to it for actual being, health, holiness, and immortality.²³

The infinite will not be buried in the finite; the true thought escapes from the inward to the outward, and this is the only right activity, that whereby we reach our higher nature. Material theories tend to check spiritual attraction – the tendency towards God, the infinite and eternal – by an opposite attraction towards the temporary and finite. Truth, Life, and Love are the only legitimate and eternal demands upon man; they are spiritual laws enforcing obedience and punishing disobedience. ²⁴

Divine metaphysics is not to be scoffed at; it is Truth with us, God “manifest in the flesh,” not alone by miracle and parable, but by proof; it is the divine nature of God, which belongs not to a dispensation now ended, but is everpresent, casting out evils, healing the sick, and raising the dead – resurrecting individuals buried above ground in material sense. ²⁵

²² S&H 119:1

²³ My 160:14

²⁴ My 159:14

²⁵ My 109:23

Until we understand as Mrs. Eddy did, that God is our individuality, and that Life and the living of it is this divine fact in demonstration, Life has no actual foundation. It appears to go on in cycles, over and over again, repeating itself.

It is as the Bible states, **“I will overturn, overturn, overturn it: and it shall be no more, until he comes whose right it is; and I will give it to him.”** ²⁶ The *he* spoken of here is the correct understanding of the *I*, and things will have to keep going round and round until this consciousness, the consciousness of the I AM, appears as what we term man; and then, the earth and all that entails will be given him, given to this divine individual understanding of the I Am. The *I* will become a law, the law of God to the universe, for God knows no law but His own. This takes place as the nature and individuality of God appears as Us, *the only I, or Us* as our Leader tells us.

Life and the living of it cannot be permanently demonstrated as good until the divine individuality of God is understood, until we see that which is living is God, although it looks like man; and that therefore the errors which seem to concern man and the universe could not be true because all Life is God living. The effect of this knowing appears as Christian Science healing, whether the healing is that of a sick body, a sick soul, depleted substance, diseased governments or nations, perverted art or culture, or anything and everything which seems to veer from the direct line of scientific being, the Being which is God and the living of it which appears as man, understood as the nature and individuality of God.

Returning to the second material concept of Life and living -- the blurring of the individuality of everything -- have you considered how this false concept has crept into the cultural fields of music, painting and writing?

The discordant tones we hear today in music I feel is due to the invasion into this field of art by the socialistic leveling philosophy. Music, scientifically understood, is composed of *melody, harmony* and *rhythm*. In Webster, melody is defined as a *song sung* and is called one of the three vital elements of music—those which I just quoted: melody, harmony, and rhythm. Harmony is the establishment of the proper relationship of one tone to another; rhythm means regularity or flow of movement. Mrs. Eddy defines music in this way,

Mental melodies are strains of sweetest music supersede conscious sound. Music is the rhythm of head and heart. ²⁷

Head may be understood as wisdom and *heart* as love; and this unison of thought is melody and harmony and rhythm. Again, our Leader most scientifically and beautifully explains this true musical state of consciousness.

Then white robed purity will unite in one person masculine wisdom and feminine love, spiritual understanding and perpetual peace. ²⁸

This divine pattern of true music revealed to us in the Mount should be the pattern of music today, and our knowing this will bring it to pass. Form can be

²⁶ Ezekial 21:27

²⁷ S&H 213:24

²⁸ S&H 64:22

spiritual or material depending upon the mind which is conscious of it. I gather this from Mrs. Eddy's statement in Science and Health which speaks of the new heaven and new earth recorded in the book of Revelation and which refers to form.

This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unilluminated human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness. ²⁹

Also, we know that when Jesus restored the withered hand, here was distinct evidence of the form of hand or arm; when he healed the lepers there was distinct form of flesh; when he needed tax money, there was distinct form of coin. **Does this not indicate that what appears as form is either matter or spirit according to the consciousness which is evolving the idea? To believe that form has life, truth, intelligence or substance *in it* is to believe in the reality of matter. But . . . to know that life, truth, intelligence and substance are in Mind, or rather, are Mind, is to understand form correctly. Form, then, is the effect of Mind, is Mind's infinite manifestation. Mind is not in its idea.** Again from our textbook,

Science reveals Spirit, Soul, as not in the body, and God as not in man but as reflected by man. . . . This is a leading point in the Science of Soul, that Principle is not in its idea. ³⁰

In the cultural fields of architecture, painting, sculpture, and literature, in order to express Christianly scientific form, the requirements set forth by Mrs. Eddy must be fulfilled.

As we are conscious of what true form is, our knowing will bring this to pass also. Christian Science is the revelation to this age of the Truth concerning God, man and the universe,

- that man is Mind individually manifested;
- that Life to be lived according to this divine mandate, must be lived individually. Mrs. Eddy gave us the textbook so that we might know how to live as Christian Scientists, and she says in Retrospection,

And the scientific ultimate of this God-idea must be, forever individual, incorporeal, and infinite, even the reflection, "image and likeness," of the infinite God ³¹

RADIATION VS. ABSORPTION

Now let us consider, for the good of our practice in Christian Science, what true radiation of thought or knowing is, as well as the belief of its opposite, absorption. Does our thought radiate or absorb? The understanding and practice of God as the Mind of man is the basis of actual radiation which includes righteously within itself everything of which it is conscious.

²⁹ S&H 73:5

³⁰ S&H 467:17-18, 21-22

³¹ Ret 70:23

Because God is good, everything which exists is good, for “All is infinite Mind and its infinite manifestation.” Then all good is being constantly unfolded from within the perfection of this Mind, from within Itself. This we may understand is scientific radiation of thought. To believe in a world existing outside the divine Mind, outside ourselves, is absorption.

The viewpoint of Mind, then, is the perfection of its own idea, man and the universe, the forever unfolding of the divine idea. Just as the sun forever shines and nothing obstructs it, so is the action of the divine Mind, the Mind of man, forever unfolding the perfection of Itself. The perfection of this Mind is not found on the *outside* of this Mind, but is seen to be existing *in* or *as Mind*. As one establishes this perfect state of being as his own being, there appears the identification of it in, or as, his universe. This is as it should be for our textbook says,

Even thus the crude forms of human thought take on higher symbols and significations when scientifically Christian views of the universe appear, illuminating time with the glory of eternity. ³²

Let us notice the phrase, *illuminating time with the glory of eternity*. In this phrase there is no admonishing to *do away* with time, nor condemnation of it because of its limitations, but rather *to illumine* it with the glory of eternity. Taking the limitation off of time, we have eternity, infinity, right at hand. Should we not do this with everything, from a blade of grass to a star? Instead of ignoring everything, calling it material, or treating it as nothing, should we not view everything from the scientifically Christian concept as we are instructed to do by our Leader? Should we not give them “higher symbols and significations?”

Now, these scientifically Christian views could only be the phenomena of Mind. This is radiation, or Mind forever appearing, whole and complete within itself, and needing no other consciousness. Our Leader says,

When we realize that Life is Spirit, never in nor of matter, this understanding will expand into self-completeness, finding all in God, good, and needing no other consciousness. ³³

Often in class I tell of my demonstration of the calla lily; and while I know it is an oft-repeated story, still it is true. I believe it will illustrate the point. You will remember I had never liked a calla lily because where I lived in the middle west it was mostly associated with funerals. One day someone told me that Mrs. Eddy thought it a very beautiful flower. Endeavoring to see what made it beautiful to her, I was standing one day before a florist’s window in which was displayed a beautiful sheath of calla lilies; and the beauty of the flower was revealed to me. It was the simplicity of its outline or form, really one line starting with the stem and extending upward to and around the bloom and back to the stem. It was the beautiful texture of the white single petal, the contrast of the bright yellow of the pistil in the center with the unity of the white. I commented to myself, “Very magnificent, stately, beautiful, simple, pure.” Did the flower change, or did I see it differently? Did I not allow Mind to reveal the beauty of its creation? It had always been an expression of

³² S&H 502:14

³³ S&H 264:15

beauty, but I had unwittingly allowed it to be covered with false opinions and conceptions.

This is a small but very accurate description of radiation vs. absorption. This is the true understanding of radiation. The beauty of the flower came from within. On the other hand, the absorption was the result of suggestions seemingly coming from the outside, and being accepted as my own thinking.

Now let us consider absorption. Mrs. Eddy uses it in two ways, one negative and the other positive. It is the negative view I wish to bring out. The negative has to do with the outside, or the belief that there is an outside to thought. **If we believe the evidence of the senses, that the substance of persons, places and things exists on the outside of our consciousness – or stated another way, that the substance of persons, places and things exists in the persons, places and things – we have momentarily absorbed something and have put it on a material basis.** It is from this basis that the testimony of discord, antagonism, sin, disease, and death seem to appear.

Our consciousness being Mind, there is no outside to this consciousness, no outside to infinity. When we seem to be faced with the evidence of error, the radiation of Mind -- our own consciousness -- prevents our absorbing the error. We cannot radiate and absorb at the same time! It is like Mrs. Eddy's startling statement at the beginning of the Chapter, Science of Being,

One only of the following statements can be true; (1) that everything is matter; (2) that everything is Mind. Which one is it? ³⁴

The action of the divine Mind by its radiation casts out the error, seeing in place thereof the perfection of Itself. The shining of the sun, dispelling the fog and revealing the beauty of the landscape, parallels this action of Mind radiating Itself. Mrs. Eddy states it another way.

Truth, Life and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God. ³⁵

One cannot declare something without expressing or radiating it.

The oneness of God and man, one infinite being, is the center and circumference of all life and existence. As Jesus said to his disciples at the last supper, **“As Thou Father art in me, and I in Thee, that they also may be one in us.”** ³⁶ Knowing yourself as Mind-idea, the center of your own universe, encourages healing through understanding that the Healer is Mind, God. The viewpoint being that of Mind, all is well, forever radiating the harmony, spirituality, eternality of its own universe. All is the forever presenting or unfolding of the good which is God.

EXPLANATION

I am aware that there has been through the years some criticism of those parts of the addresses which have dealt metaphysically with national and world

³⁴ S&H 270:2

³⁵ S&H 243:27

³⁶ John 17:21

conditions. Have we ever questioned ourselves as to why we are critical? Have we really opened our thought to exploring for ourselves these various subjects, or have we closed our thought to them for sundry reasons?

Do we disagree with the conclusions a metaphysical approach brings? Would we rather accept a human basis for solving national and world problems, rather than a divine, scientific and metaphysical one? Do we naively believe that national and world problems do not touch our own personal lives? What is our basis for determining what is wrong in *social, civil, criminal, political and religious codes*? Is it Science and Health, the Bible, or Prose Works? Are we willing to bring our thought into conformity with the writings of these books? Or, are we inclined to reverse the procedure?

Have you really questioned yourselves as to why I have persistently devoted time and effort to governmental question? Have you not noticed the absolute statements running throughout? Or are you still assuming that the development of the subject is relative? Allow me to call the following fact to your attention . . .

When you were accepted for class instruction, most of you were experienced students of Christian Science, you were church members, and you had accomplished physical healing for yourself and for others. You were no longer neophytes. You were developed Christian Scientists and beginning to broaden your healing work from the “smallest part of Christian Science,” as Mrs. Eddy calls the healing of physical sickness, into the greater or universal realm.

Speaking of physical healing, she says,

It is only the bugle-call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin; and this task, sometimes, may be harder than the cure of disease; because, while mortals love to sin, they do not love to be sick. ³⁷

Mrs. Eddy also tells us (and note *emphatically*.)

The prophylactic and therapeutic (that is, the preventative and curative) arts belong emphatically to Christian Science, as would be readily seen, if psychology, or the Science of Spirit, God, was understood.³⁸

Now, with these facts concerning the subject of physical and universal healing as given to us by our Leader, would you think I would be fulfilling my duty to you as a teacher if I continued to keep your thought confined to that smallest part of Christian Science, physical healing? Should I not credit you with being able to advance along this line yourselves and help you to heal sin in the higher realm of infinite goodness, namely, the healing of sin in all areas of being? Belief in communism or socialism is sin. The results of our understanding of physical healing are here, our demonstrations of church work, our family life and our children. So far, so good. But I do not see the same evidence of our understanding in national and world affairs, which by not being taken care of, makes our personal demonstrations far more difficult than they would be ordinarily.

³⁷ Rud 2:24

³⁸ S&H 369:23

In the matter of naming the periodicals and giving her reasons for so doing, I have always felt the definitions Mrs. Eddy gave to her newspaper was very outstanding, important, and full of meaning for you and me. **“The next I named Monitor, to spread undivided the Science that operates unspent!”** *Undivided* and *unspent* are the key words in this sentence. Dare we divide the Science which heals physically, morally, domestically, religiously, from the Science which heals economically, politically, civilly, socially? This Science, according to our Leader, must enter every avenue of being, none excepted.

You will recall that it took Mrs. Eddy twenty-five years to establish her newspaper. It was one thing to have periodicals dealing with the explanation of her discovery, but quite another thing to launch a newspaper which was to *monitor* from the standpoint of Science what was wrong in social, civil, criminal, political, and religious codes; to begin to spread undivided Science in every avenue of being. No wonder she had to wait twenty-five years for the field of Christian Scientists to grow sufficiently in their understanding of Science to be able to support and maintain such a venture. She literally had to wait for at least some Christian Scientists to grow out of the bugle-call stage before taking this step. Just how well are you being a *monitor*? How well are you individually spreading undivided the Science that operates unspent?

In practically every facet of his living today the freedom of man is being assailed. The individuals who are living a more or less sheltered life, by that I mean within the circle of the family, may not be so conscious of the restrictions existing as are those who are working more in the stream of world affairs. There are some persons who are contented to live and work according to these restrictions. In this case, we will have to wait until they awake, *knowing all the time that they are awake*.

But I trust I am speaking to those who are *citizens of the world* in the true sense, and who believe that not only in justice to themselves but to mankind in general, men must not be taught to lean on agencies outside of themselves for health, happiness, security, well-being and success; that they must be taught to look to God for all their needs, to look to the Science of their own being, the kingdom of heaven which is within for health, supply, for success in all endeavors. They believe they must be taught to look to God in their thought of government so that they may know what Godly government is and what ungodly government is. They must be taught to maintain religious freedom and individual rights and to prize them and to hold them sacred. To do this, the Ten Commandments and Christ's Christianity must be stressed, for true national government must be based on these two fundamentals.

The law or government of a country is a very serious matter. We have only to look into the pages of the Bible to see that it was the law of the Egyptian Pharaohs which persecuted the Children of Israel, whom Moses delivered by understanding the law of God. It was the Roman Law which crucified Jesus, which Jesus overcame by understanding the law of God. It is the socialistic and collectivistic laws today that are impinging the rights and freedom of Christian Scientists and are affecting the growth of the Christian Science Movement. They must be overcome in the same way that Moses and Jesus overcame them, by understanding the law of God. You

will remember that at the time of Mrs. Eddy, the law upheld and supported Christian Science.

In the beginning of this great nation, America, individuals considered their understanding of God and His Christ as essential to their successful accomplishments. This is recorded in the history of the Puritans and the Pilgrims. Here may I ask a question. Do you know the difference between the Puritan and the Pilgrim? This has to do with God, good government and Christian Science! As the Puritans in England struggled for their freedom, they became divided in thought as to how they would establish their religious freedom. Some said that the Church should be a national matter and more or less controlled by the government. Others said religion must be free, an individual matter, to worship God according to the dictates of the individual heart. These became known as the Pilgrims who came to America; later they were known as Congregationalists.

Today, in looking back in the history of this nation which was born as the result of a desire to worship God in freedom – thereby establishing Christianity, or pure and undefiled religion on these shores – we find ourselves wanting in two very important things that were vital to these early Americans. *One*, that the understanding of the Ten Commandments are as vitally necessary to the demonstration of Christian Science as they were to the early Pilgrims in the demonstration of Christianity, *two*, that the understanding that Christianity is as important today in our advancing steps of demonstrating divine Science as it was in those early days of demonstrated Christianity. Without these two essentials we do not build true character – characters who believe in God, in His Providence, and are naturally brave, honest, responsible, kindly and friendly. Our leader says,

The two largest words in the vocabulary of thought are *Christian* and *Science*. The former is the highest style of man; the latter reveals and interprets God and man; it aggregates, amplifies, unfolds, and expresses the ALL-God. ³⁹

A Christian is not an *old theologian*. To us a *Christian* should be a man who has accepted the Christ and is endeavoring to live a Christly life. A *Scientist* is one who can explain Christianity, what the Christ is, and prove the Principle and rule. As one reads the works of Mrs. Eddy, one finds that she was a student of law and government, as we see expressed in the following,

Whatever changes come to this century or to any epoch, we may safely submit to the providence of God, to common justice, to the maintenance of individual rights, and to governmental usages. ... I believe in obeying the laws of the land. I practice and teach this obedience, since justice is the moral signification of law. In-justice denotes the absence of law. Each day I pray for the pacification of all national difficulties, for the brotherhood of man, for the end of idolatry and infidelity, and for the growth and establishment of Christian religion – Christ's Christianity. I also have faith that my prayer availeth, and that He who is overturning will overturn until He whose right it is shall reign.

The Constitution of the United States does not provide that *materia medica* shall make laws to regulate man's religion; rather does it imply that religion

³⁹ No 10:6

shall permeate our laws. Mankind will be God-governed in proportion as God's government becomes apparent, the Golden Rule utilized, and the rights of man and the liberty of conscience held sacred. Meanwhile, they who name the name of Christian Science will assist in the holding of crime in check, will aid the ejection of error, will maintain law and order, and will cheerfully await the end – justice and judgment .⁴⁰

May I hi-light the following ideas in this reference,

- Maintenance of individual rights;
- usages of government;
- each day prayed for national difficulties;
- injustice denotes absence of law;
- Christian Science will hold crime in check and aid in the ejection of error.

Shall we ask ourselves are we doing this? Do we understand the claim and the intent of the seeming error so that we may reject it and heal with our understanding of the Science of being?

The Christian Scientist is the only one who truly understands divine Principle and subjective being. Mrs. Eddy covers this point well in the following reference:

Unconstitutional and unjust coercive legislation and laws, infringing individual rights, must be “of few days and full of trouble.” The *vox populi*, through the providence of God, promotes and impels all true reform; and, at the best time, will redress wrongs and rectify injustice. Tyranny can thrive but feebly under our Government. [note G is capitalized] God reigns and will *turn and overturn* until right is found supreme.⁴¹

So, we Christian Scientists must promote and impel this true reform in order that the forms thereof may appear. The evidence before us is that we are not doing very good work.

As an example of what I mean when I say we are not today doing as well as we should, I relate this experience. During the years that Mr. LeBlond and I attended Mr. Young's Association meetings, some twelve, I believe, the weather would be unbearably hot on the day of our meeting. Year after year this seemed to be so. Mr. Young held it in Chicago in June or July. Each year, the Association members would ask him to change the date and make it in September or October so that we could be benefited by the oncoming fall weather. Each year he refused, saying, “You must learn to demonstrate the weather.” He told us the situation is a metaphysical one. The weather would be cool and comfortable during the week preceding the meeting, but as the day approaches for the meeting, the weather would turn unbearably hot. Well, we finally began to do something about it. The weather on Association Days became progressively better. One year, I can remember we needed coats.

⁴⁰ My 220:1

⁴¹ Mis 80:16

So you see I have a precedent for staying with a metaphysical point until the Association really begins individually to do something about it. The blame for world conditions can be laid at our door because we as Christian Scientists have the answers, and we are not standing for them. Because *materia medica* is encroaching more and more on our religious freedom, it indicates we are not employing our Bill of Rights in our Constitution which insures religious freedom. Christian Scientists are more and more submitting to physical examinations in connection with their work, and less and less do we see the individual rights of man sustained or maintained by courts and judges.

The present erroneous conditions – socialism, communism, over-emphasis of *materia medica*, drugs liquor, cigarettes, are the chemicalization appearing because of the activity of Christian Science in thought, which is the understanding of the law of God interpreting the divine Principle as the rule for life and living. **These forms of error would be being skimmed off if we were doing the work we should do.** When you read the life of Mary Baker Eddy and the building of the Christian Science movement, you will find that as the errors appeared, she had the answers; and there she stood until they yielded. It is told of her that once she said,

When error screams, I scream; the louder it screams, the louder I scream, until it shuts up.

When five and five appear as eleven, you never could change that unless you knew that five and five were ten. And so it goes with life. Life being eternal, we are living forever. We will never be through with the demonstration of Life. If there are things in our present sense of life that we feel or know are unrelated to Principle, who do we think is going to solve them? Thought will always be identified, concrete being. Our Leader tells us,

Infinite progression is concrete being, which finite mortals see and comprehend only as abstract glory. As mortal mind, or the material sense of life, is put off, the spiritual sense and Science of being is brought to light.⁴²

Thought is identified or evidenced always. There is no such thing as abstract being. It is up to the Christian Scientist, therefore, to understand this – what subjective being is – and demonstrate the kingdom of heaven on earth, heaven manifest, or identified in what we call earth. John on Patmos saw this.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.⁴³

The forms, evidences, or identifications of life today are far from the godly forms which we as Christian Scientists know exist. What are we doing about these false evidences?

To know that life must be individually demonstrated, not in groups, is the most encouraging thing to remember, for this tells me I do not have to wait for someone else to come along with me -- although that is very pleasant -- along the way of demonstration. Because I know demonstration is individual, I must go ahead

⁴² Mis 82:20

⁴³ Revelation 21:1

and do it myself, identifying this knowing as I go. Thus life becomes full of interest, nothing too small or too large for this demonstration. Everything has a reason for being, a right reason. I must know this and prove it.

Let us take one thing that is prominent in thought today: the constant reference to drugs of all kinds. What does this imply? Simply this. That people are turning more to material living and away from God as the spiritual source of all things – for health, poise, peace of mind, and general well-being. Do we think that because we ourselves do not take drugs or do not listen to the radio and TV commercials advocating their use, this is sufficient for us to do? Is that not but the first and very easiest step? Have we considered what might be the motive behind this tremendous push for the sale of drugs? Do you think it is solely the commercial concerns who manufacture drugs? Are there not other kinds of business that need to advertise and have the money for it? Do you think it is solely *materia medica*? Is it your thought that the fine doctors and surgeons of this country are promoting and sponsoring the increased use of drugs by our population? No, my dear students, I'm afraid you will have to look deeper for the motives than these. Consider what our Leader says,

Certain individuals entertain the notion that Christian Science Mind-healing should be two-sided, and only denounce error in general, -- saying nothing, in particular, of error that is damning men. They are sticklers for a false, convenient peace, straining at gnats and swallowing camels. The unseen wrong to individuals and society they are too cowardly, too ignorant, or too wicked to uncover, and excuse themselves by denying that this evil exists. This mistaken way, of hiding sin in order to maintain harmony, has licensed evil, allowing it first to smoulder and then break out in devouring flames. ... This intricate method of animal magnetism is the essence, or spirit, of evil which makes man drunken. In this era it is taking the place of older and more open sins, and other forms of intoxication. A harder fight will be necessary to expose the cause and effects of this evil influence, than has been required to put down the evil effects of alcohol. The alcoholic habit is the use of higher forms of matter, wherewith to do evil; whereas animal magnetism is the highest form of mental evil, wherewith to complete the sum total of sin.⁴⁴

So then, this strenuous advocacy for the use of drugs, to name but one form of evil demanding adherence by Americans today, must be eradicated for it does not tend Godward. This must be done by the individual Christian Scientist, who is learning what true subjective being is and who is willing to live according to this mandate. Is not the motive behind the pressure upon Americans to lean on drugs an example of “the highest form of mental evil” mentioned by Mrs. Eddy? She tells us it is a hard fight to expose this evil influence. Have you been doing it?

What do we mean by *subjective being*? The word *subjective* implies that which is *subject to*. In Christian Science we handle error this way by knowing that all belief in evil is subject to the thought which thinks it or is conscious of it. We put ourselves in a position to heal it, or do away with it, by considering the thought which either is responsible for it or, by suggestion, is conscious of it.

⁴⁴ My 210: 19

Per contra, subjective being, divinely understood, is that which takes place in or **as the divine Mind**. Because “All is infinite Mind and its infinite manifestation,” as Mrs. Eddy tells us in the scientific statement of being, there will always be expression or phenomena. This is law, and because it is law we must consider it very seriously. What we divinely know as Truth, we may expect to see manifested as form.

Immortal and divine Mind presents the idea of God: first, in light; second, in reflections; third, in spiritual and immortal forms of beauty and goodness.⁴⁵

How or when do we expect to see these Godly forms of beauty and goodness appear? Mrs. Eddy further states,

... the true thought escapes from the inward to the outward, and this is the only right activity, that whereby we reach our higher nature. ⁴⁶

How will Godly government be reestablished on earth if you and I are not understanding what Godly government is and also what ungodly government claims to be?

The Truth which Jesus taught and proved in better forms of life and living, seemed to disappear for almost nineteen hundred years. Why was this? Understanding thought as we do in our study of Christian Science, we know that it was because individuals did not keep pace with the erroneous beliefs concerning personal and governmental conditions, for after all, that is and always has been the sum total of what is termed life and living. They went along with enslaving concepts of the individual instead of resisting them on the basis of what Jesus had taught and demonstrated.

Today Christian Scientists are in possession of the teaching and proofs of both Christ Jesus and Mary Baker Eddy. Shall they fail to resist the encroaching errors as did those early Christians by not continuing in the ever-broadening aspect of healing? As in the time of Jesus we begin this work of healing in our own personal lives, but there we cannot stop for repeating again what our Leader says:

Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness. ⁴⁷

What shall we consider the *higher range of infinite goodness*? Is it not the understanding of generic being? Life being individual and generic, we start with the individual to do our work, but from there we must expand into the generic or universal sense of being. This, then, has to include nations and governments and world affairs and conditions. In the 1957 Address I quoted Annie Knott, and because I consider it such a wonderful statement, I should like to repeat it. In the November Journal, 1904 (Vol. 22), Mrs. Knott as the Associate Editor says,

It sometimes occurs ... that the beginner in Christian Science thinks he should no longer concern himself with what he has been accustomed to consider human authority and government. His views have undergone such a radical change on the most vital of questions, -- the nature and laws

⁴⁵ S&H 503:20

⁴⁶ My 159:14

⁴⁷ Rud 2:23

of God, – that it is not surprising if he comes rather slowly to a proper understanding and adjustment of his relations to the present order of things. So enlarged has grown his sense of being that he may say in the words of the Eastern sage, “Foregoing self, the Universe grows “I” and in this widened view, the needs of one’s own country and time may be overlooked, until spiritual growth shall bring a higher and holier sense of patriotism along with the other virtues ...”

How often has our Leader reminded us that *God reigns!* And we should see how wisely His hand has guided the destinies of this nation in which the Christ-truth is again revealed to the world. The *powers that be* have only one reason for being and that is to reflect the Divine government in spite of the tenacity and persistency of error.

Remember this was written at the time Mrs. Eddy actively supervised the contents of the periodicals. It is because I do not consider you beginners, as Mrs. Knott calls those not concerned with government, that I feel it my responsibility to deal substantially with this matter.

Shall we today ignore such counsel as that given by Mrs. Knott? Shall we be luke-warm, as Paul called the Laodiceans? Fundamentally, we are not, for we have stout hearts and do not quail before the tasks set in front of us. Inasmuch as we are all teachers as we practice Christian Science or live Christian Science, I feel I may quote the following from Mrs. Eddy without any personal sense, for it relates to every one of us.

The right teacher of Christian Science lives the truth he teaches. Preeminent among men, he virtually stands at the head of all sanitary, civil, moral, and religious reform. Such a post of duty, unpierced by vanity, exalts a mortal beyond human praise, or monuments which weigh dust, and humbles him with the tax it raises on calamity to open the gates of heaven.⁴⁸

EMASCULATION

Christian Scientists are surely the chosen people to build and lead the way, not only for ourselves but for others. Just how well are we doing this? Our Leader instructs,

In Christian Science, progress is demonstration, not doctrine. This Science is ameliorative and regenerative, delivering mankind from all error through the light and love of Truth. It gives to the race loftier desires and new possibilities. It lays the axe at the root of the tree of knowledge to cut down all that bringeth not forth good fruit; “and blessed is he, whosoever shall not be offended in me.” It touches mind to more spiritual issues, systematizes action, gives a keener sense of Truth and a stronger desire for it.

Hungering and thirsting after a better life, we shall have it, and become Christian Scientists; learn God aright, and know something of the ideal man, the real man, harmonious and eternal. This movement of thought must push on the ages: it must start the wheels of reason aright, educate the

⁴⁸ Ret 70:26

affections to higher resources, and leave Christianity unbiased by the superstitions of a senior period. ⁴⁹

This is indeed an order for us: progress by demonstration, regenerate mankind, give the race lofty desires and new possibilities, cut down all that is not good, systematize action, push on the ages, start wheels of reason aright, educate the affections, and leave Christianity pure!

As I considered our responsibility given to us by Mrs. Eddy, not only to lift up our present generation, but to push on the ages, I turned to her statement concerning the chain of Christianity to ascertain what had brought Christianity through the ages. I was impressed by Mrs. Eddy's use of the word *emasulation*. I also found she uses it but twice, but both times they refer to growth. The word *emasculate* according to Webster, means *to castrate, to geld, to deprive of masculine vigor or spirit, to weaken*. What a wealth is stirred as we take this definition away from the merely human definition and discern it spiritually.

Here are the two references of Mrs. Eddy,

Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God. Neither emasulation, illusion, nor insubordination exists in divine Science. ⁵⁰

The advancing stages of Christian Science are gained through growth, not accretion; idleness is the foe of progress. And scientific growth manifests no weakness, no emasulation, no illusive vision, no dreamy absentness, no insubordination to the laws that be, no loss nor lack of what constitutes true manhood. ⁵¹

Because Mrs. Eddy uses *emasulation* in speaking of Christ's Christianity and true manhood, and says that neither emasulation nor insubordination exists in divine Science, is she not indicating to us that we shall not be weak in maintaining not only Christ's Christianity but Christian Science also? If we allow our thought to be emasculated, how can we expect to maintain the chain of Christianity in our age, let alone push on the ages, and be the leaders Mrs. Eddy expects us to be?

Mrs. Eddy considers her discovery, Christian Science, as being the only way the chain of Christ's Christianity will be carried forward. Do you? She says,

Science is an emanation of divine Mind, and is alone able to interpret God aright. ⁵²

Christian Science, as demonstrated by Jesus, alone reveals the natural, divine Principle of Science. ⁵³

Christianity leads the thought of the ages up to Christian Science by being strong, by refusing to compromise with evil, by being itself regardless of the opposition. It took a long, long time for Christianity to prepare

⁴⁹ Mis 235:8

⁵⁰ S&H 271:1

⁵¹ Mis 206:11

⁵² S&H 127:26

⁵³ S&H 272:30

the mental soil for Christian Science; dare we be less strong and fearless than the Christians before us; can we disregard their efforts and merely live on the results of their endeavors? Must we not keep faith with them, and do as well as they, and because of Christian Science, even better?

Our Leader pens *Science and Health* with this meaningful statement in speaking of the birth of Jesus.

To those leaning on the sustaining infinite, today is big with blessings. The wakeful shepherd beholds the first faint morning beams, ere cometh the full radiance of a risen day. So shone the pale star to the prophet-shepherds; yet it traversed the night, and came where, in cradled obscurity, lay the Bethlehem babe, the human herald of Christ, Truth, who would make plain to benighted understanding the way of salvation through Christ Jesus, till across a night of error should dawn the morning beams and shine the guiding star of being. The Wisemen were led to behold and to follow this daystar of divine Science, lighting the way of eternal harmony. ⁵⁴

That paragraph from our textbook contains the entire history of Christianity and Christian Science, from its inception till today. Does it not mention the first faint beams of the morning star, divine Science, which was to lead to the full day of Christian Science? In other words, is not the Christian Era, which initiated Christianity, the first faint appearing of divine Science, which we were later to know and understand as divine or Christian Science? Did not Jesus himself prophesy Christian Science as the Comforter to come? These are his words,

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you. ⁵⁵

Are we the Wise men who perceive this Truth? If not, we had better make this pilgrimage back to the beginning and see all the footsteps which are indispensable to the full accomplishment of Christian Science. **This is a wonderful age, so full of meaning and things to see completed; but these things can be accomplished only by God and His divine individuality. If we accept God as our individuality, it means all things must be accomplished by us. Life cannot be lived vicariously, nor can there be any insubordination to the divine laws that be.**

The scientific chain of Christianity is visible as a gold thread running through life from the very beginning of time. The budding of Christianity can be seen in the appearing of the Ten Commandments, for these Commandments which Moses gave to the Children of Israel revealed the *scientific line of demarcation* between the *thou shalt nots* and the *thou shalts*. They put forth the possibility of living life on a higher basis than had heretofore been known. Life could be lived honestly, with integrity, with some understanding of what constituted right and

⁵⁴ S&H vii:1

⁵⁵ John 16:12-14

wrong and fair dealing with one's neighbor. Do you and I believe that the Ten Commandments belong to an era now past, or do we believe they are a potent factor in the establishment of righteous living today, actually Christian Science? Or do we believe that because they are established, we can take them for granted?

When you think of the Ten Commandments, do you think of them as being essential to the establishment of Christianity, and that the establishment of Christianity is essential in the establishment of Christian Science? The steps leading to the appearing of these three events express or reveal the scientific chain of Christianity appearing through all ages. In some ages, the golden thread is very plain; in others it is very dim. When the student of Christian Science, as he studies the Bible and the works of Mary Baker Eddy, notes the periods of history Mrs. Eddy emphasizes, the men and women from whom she quotes, the years in which these statements appeared, begins to see plainly not only the progress of this chain of scientific being, but also the pitfalls which endeavor to stop or impede it. From this study we learn what to do and what not to do in order to push on the ages -- the task which is our responsibility in this chain of scientific being. Some of the names found in the works of Mrs. Eddy, and in whose writings with which we should be familiar are John Locke, Martin Luther, Spencer, Emerson, Plato, the Founding Fathers of this country, the Pilgrims, and the Puritans.

To refer again to the second reference quoted concerning emasculation: ... *and scientific growth manifests no weakness, no emasculation, no illusive vision, no dreamy absentness, no insubordination to the laws that be, no loss nor lack of what constitutes true manhood*, if we are to enjoy scientific growth for ourselves, thus being a force to push on the ages, note what she says is required: true manhood, which means strength instead of weakness; direct scientific reasoning instead of dreamy absentness or illusive vision; desire and willingness to live our own lives and to stand up to the issues which may face us. If we allow our consciousness to become emasculated through the erroneous qualities mentioned, if we emasculate the manhood of our being or consciousness, our place in the world as a Christian Scientist, as an individual and as a nation, will not be one of courage and strength, right living and accomplishment; for we will have taken on the indifferent belief of idleness and lethargic thinking.

Now, this true manhood quality of thought necessary for scientific growth is corroborated in the textbook where Mrs. Eddy interprets Jesus' statement just quoted regarding Christian Science being the Comforter. She says,

When the Science of Christianity appears, it will lead you into all truth. ⁵⁶

She indicates what is necessary on the part of the one being led. I will brief them for you: he has to be willing to leave his nets or to cast them on the right side; he has to hear the truth; he has to gain the spiritual sense of truth (lower case t) -- the spiritual sense of truth which is assimilated as he is honest, unselfish, loving and meek before Truth can be understood. Jesus did not impart to dull ears and gross hearts. Christianization of daily life is required: chastity and purity. And one

⁵⁶ S&H 271:21

more reference which indicates the strength of character necessary to advance in Christian Science,

The way which leads to Christian Science is straight and narrow ⁵⁷

Now, with the qualities of spiritual strength before us as being primal to our progress, I should like to call to your attention some areas where emasculated and insubordinated thinking is going on.

EMASCULATION: Togetherness

The first is that of endeavoring to mix opposite qualities. It is very prevalent today in many areas of thought. Togetherness. About four years ago, the words *peaceful coexistence* were very prominent in the newspapers; and as you will remember, they referred primarily to peaceful coexistence with Russia. Today the word is *togetherness*. The slight difference in the use of these terms is that peaceful coexistence related to two nations, while togetherness is directed at the family and community. Have you thought through these terms to see whether or not they coincide with Mrs. Eddy's teachings? Or have you just accepted them and gone along with them thinking perhaps that they expressed good?

Possibility of peaceful coexistence with communism or socialism is an example of illusive vision. Does Godliness dwell with godlessness? Does intelligence dwell with ignorance, does health dwell with sickness, does honesty dwell with dishonesty, does spirituality dwell with materiality, does poverty dwell with affluence, does courage dwell with fear, does *materia medica* dwell with Mind-healing, does good dwell with evil, does frost dwell with fire? Do opposites ever dwell together? Of course not. One or the other is supreme.

Jesus threw the money changers out of the temple. He did not put up with them because some in the temple did not mind their being there, or perhaps some might criticize him and think him unloving in so doing. To Jesus opposites did not dwell together. Sometimes we hear, "But Jesus said that the tares and wheat grow side by side until the harvest." I believe this tares and wheat question is too often used for an excuse to take an emasculated position on an issue. Mrs. Eddy says,

Mortal belief (the material sense of life) and immortal Truth (the spiritual sense) are the tares and the wheat, which are not united by progress, but separated. ⁵⁸

Also she says most emphatically,

The temporal and unreal never touch the eternal and real. The mutable and imperfect never touch the immutable and perfect. The inharmonious and self-destructive never touch the harmonious and self-existent. These opposite qualities are the tares and wheat, which never really mingle, though (to mortal sight,) they grow side by side until the harvest; then, Science separates the wheat from the tares, through the realization of God as ever-present and of man as reflecting the divine likeness.⁵⁹

⁵⁷ S&H 472:4

⁵⁸ S&H 72:13

⁵⁹ S&H 300:14

So, the answer is that the tares and wheat only seem to grow together from the standpoint of mortal sight, but never from the standpoint of Truth, never from the outlook of progress. True progress separates them.

When one investigates the way in which Mrs. Eddy uses *coexist* or *coexistence*, he finds that it is used only in the absolute sense, such as

The great I AM made all that was made. Hence man and the spiritual universe coexist with God. ⁶⁰

Immortal man was and is God's image or idea, even the infinite expression of infinite Mind, and immortal man is coexistent and coeternal with that Mind. ⁶¹

Mrs. Eddy never uses the word *coexist* or *coexistent* when speaking of error. For instance,

All that is, God created. If sin has any pretense of existence, God is responsible therefor; but there is no reality in sin, for God can no more behold it, or acknowledge it, than the sun can coexist with darkness. ⁶²

We should never, therefore, use this word when we think of Truth and error as coexisting – another means of emasculation.

Coexistence with communism is impossible. America must demonstrate her way. It is absolutely incorrect to think that there could be any coexistence between these opposites, Godliness and godlessness – between divine being and humanism. How could communism and divine individualism, atheism and Godliness, dwell together? Impossible! They are diametric opposites. They are eternally separated. Why say they dwell side by side? That occurs only to mortal sense.

Always when there is an attempt to bring together opposites, something very detrimental takes place. In the name of harmony, compromises are set in the hopes for unity; but the result is a hodgepodge of thought – no line of demarcation or issue. For example, what happens when black and white are mixed? Grey is the result, neither black or white. Mrs. Eddy writes very clearly on this point in her article *Blind Leaders*.

Yes, the good Shepherd does care for all, and His first care is to separate the sheep from the goats; and this is among the first lessons on healing taught by our great Master. ... mixing all grades of persons is not productive of the better sort. Whoever desires to say good right and good wrong has no truth to defend. To sympathize in any degree with error is not to rectify it; but error always arrives to unite, in a definition of purpose, with Truth, to give it buoyancy. What is under the mask, but error in borrowed plumes? ⁶³

EMASCULATION: Integrity of Living

Keeping in thought the error of endeavoring to reconcile opposite qualities, let us glance for a moment at the quality of thought that has produced the chain of scientific being, the chain of Christianity leading to Christian Science, and which

⁶⁰ S&H 267:10 .

⁶¹ S&H 336:9

⁶² Un 64:1

⁶³ Mis 370:28

must be restored if we are to push on the ages. This quality certainly was not that of blending opposite qualities – good and evil – rather, was it a demand on the part of the individual to live a Godly life right where he was. This in spite of what I am sure appeared as overwhelming odds. When this was not done, there was a delay in forging the chain, as for instance, the epoch known as the Dark Ages. The individuals who formed the chain of Christianity were required to separate themselves from the false government and false religion of their time. They were not afraid to renounce aggression, oppression and pride of power, as Mrs. Eddy tells us we must do.

Christian Scientists must live under the constant pressure of the apostolic command to come out from the material world and be separate. They must renounce aggression, oppression and the pride of power. ⁶⁴

The Science of Christianity comes with fan in hand to separate the chaff from the wheat. ⁶⁵

We must ask ourselves, how well are we renouncing aggression, oppression and the pride of power? To *renounce* means to make an affirmative declaration of abandonment. How well are we separating the chaff from the wheat in all avenues of our individual experience? How well are we living Godlike right where we are, relying all ways and in all things upon our God-being?

If there had been no emasculation in thought after the Pilgrims had established this country on a Christian basis; if there had been no insubordination to the laws of Christianity, then the chain of scientific Christianity would be much more visible than it is today. Mrs. Eddy's discovery would have had even better ground in which to be planted. Mrs. Eddy herself tells us what should have happened,

When first the Pilgrims planted their feet on Plymouth Rock, frozen ritual and creed should forever have melted away in the fire of love which came down from heaven. The Pilgrims came to establish a nation in true freedom, in the rights of conscience. ⁶⁶

Our forefathers exercised their faith in the direction taught by the Apostle James, when he said; "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." ⁶⁷

These two references show us that our Leader was very aware of the quality of thought embodied by our forefathers and its importance in the chain of Christianity.

Mrs. Eddy also was sadly aware of the emasculation of thought and insubordination going on during her time, which was a period of infinitely more integrity than we have at present. She described the thought of her time thusly,

This period is not essentially one of conscience; few feel and live now as when this nation began, and our forefathers' prayers blended with the

⁶⁴ S&H 451:2

⁶⁵ S&H 466:26

⁶⁶ Mis 176:20

⁶⁷ S&H 64:2

murmuring winds of their forest home. This is a period of doubt, inquiry, speculation, selfishness; of divided interests, marvellous good, and mysterious evil. But sin can only work out its own destruction; and reform does and must push on the growth of mankind. ⁶⁸

Would you say we have improved since she penned these words, or are we still and even more so, a period of *doubt, inquiry, speculation, selfishness; of divided interests, marvelous good, and mysterious evil*? How many of us here in this room could qualify as to the conscience set forth by Mrs. Eddy *to feel and live as when this nation began*?

As you see, Mrs. Eddy compared her period of conscience with that of the forefathers. She evidently considered their thought as a standard which following generations either maintained, carried higher, or emasculated. You may remember that last year I quoted this statement of hers,

The author's ancestors were among the first settlers of New Hampshire. They reared there the Puritan standard of undefiled religion. As dutiful descendents of Puritans, let us lift their standard higher, rejoicing as Paul did that we are *free born*. ⁶⁹

Because Mrs. Eddy compared her period with that of the forefathers, and because she admonishes us to lift their standard even higher, I feel we of today must measure our success or failure in carrying forward the scientific chain of Christianity by the same standard, that of the undefiled religion of the Pilgrims and Puritans. My counsel to you is to investigate the conscience of the Pilgrims in our nation's history and use their standard to measure our stature today. Let it not be said that I am looking backward; I am rather following the procedure set forth by our Leader and looking forward.

The stamina of thought which dared to cross the ocean, not knowing the country which lay on the other side, took faith in God to accomplish. The obstacles appeared almost insurmountable. We Christian Scientists believe in God, which means we believe in good, in the eternity of good, the unreality of evil, and the immortality of Life. Therefore, we are interested in living and accomplishing things which reveal this all-encompassing power, God. We are learning to live our lives really, actually, permanently, and not temporarily, not just for three-score and ten, but what we build today is for eternity – the chain of Christianity.

It was not until Mrs. Eddy that the work and accomplishments of Jesus and his disciples were completely understood. She saw by means of her own healing that the works of Jesus were for eternity, expressing divine law forever present. She thus picked up the golden thread of Christ's Christianity running throughout life; found out how she healed herself; wrote a book explaining it; and here we are today in possession of her teaching and that of Christ Jesus. We are facing, however, another period in which people seem to have forgotten their relationship to God in the working out of universal being, which includes nations and government. Shall we too allow thought to become emasculated and let the errors of today slip by,

⁶⁸ Mis 237:16

⁶⁹ No 46:14

thinking that because error is not true, that someday it will disappear? I trust we are not that naive. Life being individual, the perfection of existence will never appear for anyone until that one, *you* or *I*, understand that *each* must work out every phase of being correctly and with integrity. We cannot live on the efforts of others.

Now, the point I would like to make here, and the conclusion I would like to have this Association come to, is this: The standard of conscience exemplified by the Pilgrims and Puritans, pointed out by Mary Baker Eddy, was a belief in God so strong, so virile, so wholehearted, that no matter what befell them, they knew their faith in God would see them through. They believed that the Bible contained the answers to all their problems, individual and governmental, and if they searched the Scriptures sufficiently, the answer would be revealed to them. This was their standard, this was their conscience, this was their faith in pure and undefiled religion.

Our responsibility as Christian Scientists is to have this same standard and conscience and to carry it forward in its Science. It is to become the leaders of thought in every activity of being, as were the Pilgrims and Puritans of their day. Thus we give to the race loftier desires and new possibilities; thus we lay the axe at the root of the tree of knowledge, to cut down all that bringeth not forth good fruit; thus we touch mind to more spiritual issues, systematize action, give a keener sense of Truth and a stronger desire for it, thus we shall push on the ages and start the wheels of reason aright, educate the affections to higher resources, and leave Christianity unbiased by the superstitions of a senior period.

We do all this not by emasculating our faith in God, not by subordinating God to human reasoning; not by endeavoring to mix opposite qualities together in any area of thought; but by doing everything in our daily life with integrity and Godliness.

As we are willing to do this, we give to everything of which we are conscious a new birth, a re-birth. In this light I should like to quote excerpts from Mrs. Eddy's article, *The New Birth*.

Nothing aside from the spiritualization – yea, the highest Christianization – of thought and desire, can give the true perception of God and divine Science, that results in health, happiness, and holiness. The new birth is not the work of a moment. It begins with moments, and goes on with years; ... Time may commence, but it cannot complete, the new birth; eternity does this; for progress is the law of infinity.

But as one grows into the manhood or womanhood of Christianity, one finds so much lacking, and so very much requisite to become wholly Christlike, that one saith: The Principle of Christianity is infinite: it is indeed God; and this infinite Principle hath infinite claims on man, and these claims are divine, not human; and man's ability to meet them is from God; for, being His likeness and image, man must reflect the full dominion of Spirit – even its supremacy over sin, sickness, and death ... This newly awakened consciousness is wholly spiritual; it emanates from Soul instead of body, and is the new birth begun in Christian Science.

Now, dear reader, pause for a moment with me, earnestly to contemplate this new-born spiritual altitude; for this statement demands demonstration.

Here you stand face to face with the laws of infinite Spirit and behold for the first time the irresistible conflict between the flesh and Spirit. You stand before the awful detonations of Sinai. You hear and record the thunderings of the spiritual law of Life, as opposed to the material law of death; the spiritual law of Love, as opposed to the material sense of love; the law of omnipotent harmony and good, as opposed to any suppositious law of sin, sickness, or death. And, before the flames have died away on this mount of revelation, like the patriarch of old, you take off your shoes – lay aside your material appendages, human opinions and doctrines, give up your more material religion with its rites and ceremonies, put off your *materia medica* and hygiene as worse than useless – to sit at the feet of Jesus.

The task of healing the sick is far lighter than that of so teaching the divine Principle and rules of Christian Science as to lift the affections and motives of men to adopt them and bring them out in human lives. ⁷⁰

Thus we see that this new birth is the *second step* necessary for individuals and nations. This fact is seen by the incidents in history connected with the chain of Christianity which go through two appearings. For instance, the Ten Commandments were written twice; Truth had two appearings in Christ Jesus and Mary Baker Eddy; Mrs. Eddy formed her church twice, disbanding the first in 1898 and re-establishing it in 1892; the Declaration of Independence had two appearings in the form of resolutions; it took two attempts to form our Constitution, the Articles of Confederation and then the Constitution. And now today Christian Scientists should be carrying out the second appearing of the Truth by interpreting the universe from the standpoint of Principle, the *Science* of Christianity, thus giving it a new birth. This is our responsibility, and as Mrs. Eddy paints the picture for us,

The powers of this world will fight, and will command their sentinels not to let truth pass the guard until it subscribes to their systems: but Science, heeding not the pointed bayonet, marches on. There is always some tumult, but there is a rallying to truth's standard. ... The despotic tendencies, inherent in mortal mind and always germinating in new forms of tyranny, must be rooted out through the action of the divine Mind. ... The law of the divine Mind must end human bondage, or mortals will continue unaware of man's inalienable rights and in subjection to hopeless slavery, because some public teachers permit an ignorance of divine power, -- an ignorance that is the foundation of continued bondage and of human suffering.... Christian Science raises the standard of liberty and cries: "Follow me! Escape from the bondage of sickness, sin, and death!" ⁷¹

EMASCULATION: Male and Female

Another aspect of emasculation and insubordination is under the heading of Male and Female. We must neither *emasculate* the qualities of manhood nor *masculate* the qualities of womanhood, for our Leader says,

⁷⁰ Mis 15:4

⁷¹ S&H 225:8, 25; 227:7

... man and woman unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle. ⁷²

Let the male and female of God's creating appear. ⁷³

Knowing that God made them male and female -- *that is*, consciousness is constituted of male and female characteristics -- there can be no loss of masculine qualities. There only seems to be this lack when thought is influenced to be indifferent concerning life and its propositions; to be weak in standing for truth; to let someone else take the stand. We fail to express the manhood of our being when we by-pass an opportunity to stand for and as Principle.

Without the womanhood of God's creating, we have no productive element or quality, no creation ever-appearing. Without the manhood of God's creating, we have no strength to defend, guard and protect this glorious creation of Mind. The perfect law of God, this perfect equipoise of Mind, is seen operating as the male and female of God's creating. Now, how do we live or make practical this perfect equipoise of Mind? By seeing that we do not emasculate the manhood of our own being, or masculate its womanhood; so were my individual character that of a man, I would busy myself to see that those characteristics of strength, courage and steadfastness, of fatherliness -- not only to my own children, but to all right ideas -- be progressively understood and demonstrated.

As a woman, I would be sure that the womanly qualities of love, kindness and tenderness were in the ascendancy; that of love of home and the caring for the things which pertain to home, both large and small, be understandingly done by me; the training of thought, not only of my own children, but of others -- young or mature -- by stressing the fine concepts of life, and the promulgation of the cultural or gracious side of living. Can you envision the result of men and women living according to this understanding of the male and female of God's creating? Would it not be one of happiness, health, affluence, companionship, especially in the marriage state, and were this being done, would we not find less and less reason for divorce?

If we expect to have fine men in our world, we have to have fine women. *Per contra*, if we expect to have fine women in our world, we must have fine men. Insubordination to the divine law of being concerning the male and female of God's creating is not acceptable to the teachings of Christian Science. Let us all make an effort to do less of fault finding, whether our individual character is man or woman, and concern ourselves with being what we are according to the law of God. Our Leader admonishes

The divine demand, "Be ye therefore perfect," is scientific, and the human footsteps leading to perfection are indispensable. ⁷⁴

EMASCULATION: Prayer

Now, let us consider the true understanding of prayer in relation to our subject of emasculation and insubordination. If we are to heal the errors in our own

⁷² S&H 588:12; 249:5

⁷³ S&H 227:7

⁷⁴ S&H 253:32

lives and become the right thinkers to lead on the ages, we must be sure we are not emasculating prayer.

As we thoughtfully read this chapter in our textbook, we find it is not a matter of getting things or having things given to us, such as health and supply. It is well summed up in Jesus' statement,

Therefore, take no thought, saying, What shall we eat? Or, What shall we drink? Or wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. ⁷⁵

This kingdom which we seek; what is it? It is Mind, the state of consciousness which knows no evil, either in itself or in others. In order to demonstrate or be this kingdom, we find *self-immolation* an absolute necessity. It means a constant giving up of the belief of a selfhood or consciousness separate from Mind. If we believe another person can make us happy or sad or can give us happiness or trouble; if we believe circumstances are against us; if we think we cannot do something well; if we believe we lack education or experience; if we believe we are too old to start learning something new; if we believe our body controls our thinking --. all the *et ceterae* of mortal mind, then we are not demonstrating self-immolation. This is true prayer. Do we know this and are we living it or has our understanding of prayer been emasculated into getting or begging for something?

Another important word which our Leader uses in this chapter of Prayer is *watch*. We are reminded of our periodical, *The Sentinel*, with its Biblical inscription of Jesus' statement: *What I say unto you, I say unto all, watch*. One definition of watch is, *a keeping awake for the purpose of guarding, protecting, attending or the like*. So what are we guarding, protecting, attending? Things? Or consciousness? Let not my reference to things mean to you that in order to demonstrate divine consciousness, life must be full of vacuums – nothing. Far from it. But that we shall be sure that the things which do attend a higher understanding of prayer come after we have first sought the kingdom of heaven. The appearing of these things is a secondary step in this unfoldment, the first is seeking the kingdom of God.

Still another important word in connection with prayer is *work*. The following definition is very helpful: *Exertion of faculties to accomplish something; purposeful effort*. Are we knowing that the accomplishment of works is true prayer? True prayer brings out in life the form of godliness, in every avenue of being. It is not enough just to know. Jesus did not stop with *Ye shall know the Truth*, but continued with *and the Truth shall make you free*. How then is this freedom attained except by bringing into existence, or making apparent, the concrete forms which indicate freedom? This is an essential in the demonstration of true prayer, for does not Mrs. Eddy say,

Infinite progression is concrete being which finite mortals see and comprehend only as abstract glory. As mortal mind or the material sense of life is put off, the spiritual sense and Science of being is brought to light. ⁷⁶

⁷⁵ Matthew 6:31-33

⁷⁶ Mis 82:20

If we desire a healthy body, we must be willing to work with healthy thoughts daily concerning ourselves and our neighbor and our universe. We must make a purposeful effort to do this. If we desire a better sense of supply, we must be willing to work with substantial thoughts, making something out of every right activity, however small. If we desire greater happiness or companionship, are we willing to work with happy friendly thoughts daily so that this may be our experience?

Unless self-immolation, watching and working are becoming more and more the basis of our prayer, prayer is being emasculated, weakened and descending to the plane of asking for and receiving things that we deem we need. Strong faith in God, good, in the divinity of one's own nature, courage; steadfastness in good; willingness to do and demonstrate all things according to the law of God -- according to the law of our own being, there being but one law and one God -- resoluteness to accomplish what we know is right and to stand for what we know is right; this is true prayer.

EMASCULATION: Branch Church Government

I am sure that many of us here in this audience are not too happy regarding the growth of our branch churches. For those and perhaps others who may not be so situated but who would be willing to listen to a discussion of the subject, I will give the following.

Of course, it is true if only a few branch churches are not progressing as they should, it becomes the responsibility of Christian Scientists to understand and handle the condition according to the teaching of Christian Science, for healthy branch churches are essential to the health of our beloved movement. We need to awaken thought to the encroaching danger and know the Truth which will heal it. Generally speaking, we know the attendance at church and lectures is not as it was some twenty years ago. Let us be willing to ask ourselves the following questions.

Is the attendance at my church good? Is it attracting new persons to Christian Science? Is the Sunday School growing? Is the church giving enough lectures? Is the membership financially supporting the church and its activities, or is it in debt or just breaking even? Am I aware of new churches of Christ, Scientist being built?

If any of these questions are answered in the negative, what am I doing about it? Am I leaving it to the branch church board of directors or the greater circulation of the periodicals? Or do I think the TV and radio programs in and of themselves will do it?

As I have studied the affairs of the world, as well as the affairs of our movement, I have answered the question to myself. Whether you will agree with me or not is your privilege, for we are individual and entitled to our own unfoldment. I believe this present condition is due to the fact that the average Christian Scientist has not kept himself abreast of the times in world affairs, to note the forces at work which are in opposition to Christian Science and the encroaching limitations to freedom of conscience upon which this nation was founded, as our Leader tells us,

The Pilgrims came to establish a nation in true freedom, in the rights of conscience. ⁷⁷

These encroaching limitations on the thinking of the individual seem to have taken place financially, through dictation as to how the money of the individual shall be spent; they have taken place business-wise, for the limitations or pressures make one feel that an individual can do nothing about them. This all has a temporary but very disastrous effect on thinking. Individual initiative begins to subside, loses its courage and daring, the voice of conscience becomes fainter and fainter; and then seems to ensue a season of dependency. What else could happen when thought has lost its self-sufficiency? These encroaching limitations have taken place religiously because they have taken place medically. Any enforced medical law affects the Christian Scientist religiously, because God is his physician. Many individuals today are doing things which their own consciences does not dictate, and so they are not free.

Mrs. Eddy speaks very highly of the conscience of the individual, for she knew the exercise of this conscience meant freedom. She says,

No crown nor scepter nor rulers rampant can quench the vital heritage of freedom – man’s right to adopt a religion, to employ a physician, to live or to die according to the dictates of his own rational conscience and enlightened understanding. ⁷⁸

It is impossible to be a Christian Scientist without apprehending the moral law so clearly that, for conscience sake, one will either abandon his claim to even a knowledge of this Science, or else make the claim to even a knowledge of this Science, or else make the claim valid. ⁷⁹

Now, to break this mesmerism, this silent going along with the things which seem to be, let each one of us allow our conscience to speak. A powerful definition of this word, *conscience* from Webster, 1859, is *internal or self-knowledge, or judgment of right and wrong; or the faculty, power, or principle within us which decides on the lawfulness or unlawfulness of our own actions and affections, and instantly approves or condemns them.* After all, we know that church is individual demonstration, and if the individual is not reaching out mentally beyond the physical healings he is accomplishing – to world conditions – he is limiting himself, his church, and his universe.

Is it not true that in physical healing we note the arguments arising or conditions appearing which would interfere with the God-given harmony of man or our patient? Should we not be as alert to world conditions which would attempt to interfere with the growth, harmony and success of the Christian Science Movement?

Also the leveling process seen in world affairs, in education, in business, in cultural fields, is not in accord with Jesus’ statement, *I, if I be lifted up from the world, will draw all men unto me.* This statement is in recognition of the divine individuality of man.

⁷⁷ Mis 176:23

⁷⁸ My 128:12

⁷⁹ Mis 261:26

As you study the Manual of The Mother Church on Branch Church Government, you will find the idea of individual demonstration is indicated by Mrs. Eddy. In Article 23, section 1, she says,

Local Self-government. The Mother Church of Christ, Scientist, shall assume no general official control of other churches, and it shall be controlled by none other. Each Church of Christ, Scientist, shall have its own form of government. No conference of churches shall be held, unless it be when our churches, located in the same State, convene to confer on a statute of said state, or to confer harmoniously on individual unity and action of the churches in said State. ⁸⁰

Self-government is another name for individuality. That our Leader laid great stress and importance on understanding true law and local self-government, not only for The Mother Church and branch churches, but for the individual and nations, is indicated also by the following from the Manual:

Law constitutes government, and disobedience to the laws of The Mother Church must ultimate in annulling its Tenets and By-laws. Without a proper system of government and form of action, nations, individuals, and religion are unprotected; hence the necessity of this by-law and the warning of Holy Writ: **“That servant which knew his Lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.”** ⁸¹

I have called this to your attention before, but I desire to do it again because of its importance. Note well, that although this appears in The Mother Church Manual, and one would ordinarily think its terms were related exclusively to the government of the church, Mrs. Eddy included nations and individuals as having to have a *proper system of government*. *Proper* according to early Webster means *naturally or essentially belonging to a person or thing; not common. That is not proper which is common to many; particularly suited to; one’s own; denoting an individual*. Proper, then, refers to self-government. So Mrs. Eddy is saying in our Church Manual that each nation, individual and religion should have its own individual system of government, else their individuality is not protected.

Self-government as taught by Christian Science is what we are all endeavoring to understand and live. It is the basis of health, healing, happiness, success, understanding our neighbor as ‘ourself,’ righteous government, and the answer to all the world’s difficulties. It is self-government that has become emasculated, thus the insubordination to the laws of God so prevalent today. Self-government begins as each individual understands the truth of a situation, works it out for himself, and then begins to live that way, no matter what the outside picture or the belief of opposition is. The individuality of man is God because God is individual. If it were not so, there would be gods many. The truth of a situation, a right deed done or expressed, may look like a man; but it is in fact God expressing Himself, Herself as man. Is this not shown by the following reference?

A few immortal sentences, breathing the omnipotence of divine justice, have been potent to break despotic fetters and abolish the whipping post

⁸⁰ Man 70:1

⁸¹ Man 28:3

and slave market; but oppression neither went down in blood, nor did the breath of freedom come from the cannon's mouth. Love is the liberator. ⁸²

Sentences have first to be thought and then uttered by individuals. Are *immortal sentences* uttered by man or God? Could man utter an immortal sentence? It looks like man, but it is Mind uttering itself. Are you uttering these sentences and in this way demonstrating the Science of your own being, generically as well as individually?

All through the Bible it was the individual who stated the Truth. It was the individual who recognized that God is the Life of man – Mary, the mother of Jesus. It was the individual Christ Jesus who knew he was the Son of God which brought about the healing of sin, disease and death. It was the individual, Mary Baker Eddy, who understood the Science of Christianity. It was the individual who invented things which have benefited the world. Always, always, always, it is the individual; and again, this is true because God is the individuality of man. This is the concept of self-government upon which Mrs. Eddy envisioned to build her church and Movement in this country and throughout the world.

How can one claim the omniscience of God unless one expresses this all-knowing by being familiar with all avenues of being? Our Leader says,

To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power, and this is Christian Science. ⁸³

This becomes infinite self government, the self-government of the individual in his personal life, his church life; it produces right activity in his home, his business, his city, state, and nation.

Envision with me the effect in our Movement if all our branch churches were governing themselves in this way. How vital would our church services become, how inspirational would be the Wednesday meetings, and thence, how attractive to the newcomer, the unprejudiced mind! The scope of subjects brought to the attention of membership and Wednesday meetings as the result of more alert, enlarged viewpoints, would return our Movement to what it was some thirty years ago – forceful, vital, energetic, individual, loving, enthusiastic, attractive. Our periodicals would benefit, too, for the writers would have greater vision, would educate thought to broader horizons, stimulate others to produce original thought – as advised by our Leader. All of this and more would come about if we would stop emasculating our concept of the individual and his ability to govern himself in every avenue of his being.

Now, here I would like to call your attention to the meaning of *By-Laws* as per Webster: *By* is derived from words meaning *town, village, to dwell*; *law* meaning influenced by *By*. Law of local application adopted by an organization or assembly. A secondary law or rule. Questioning myself about this definition, I thought, What is the primary law to which this secondary law relates, or what is the primary law which this secondary law carries out?

⁸² S&H 225:16

⁸³ My 160:5

Searching Mrs. Eddy's works, I decided that her definition of Christian Science gave me the answer:

... the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony. ⁸⁴

Thus Christian Science, as the law of God, is the primary law by which our church operates in the sphere of church government. From this we may reason that *Church By-laws*, which is the title found on the opening pages of the Manual of The Mother Church, are the secondary laws by which the primary law, or Christian Science, is carried out.

They are to be carried out by individuals demonstrating these laws, and is the way individual or local self-government is attained. Mrs. Eddy tells us this in the familiar quotation,

The Magna Charta of Christian Science means much, *multum in parvo*, all-in-one, and one-in-all. It stands for the inalienable universal rights of men. Essentially democratic, its government is administered by the common consent of the governed, wherein and whereby man governed by his creator is self-governed. The Church is the mouth-piece of Christian Science, -- its law and gospel are according to Christ Jesus; its rules are health, holiness, and immortality, -- equal rights and privileges, equality of the sexes, rotation in office. ⁸⁵

The Mother Church, spiritually discerned, is a monument to the Truth of being, or, as Mrs. Eddy tells us,

The structure of Truth and Love; whatever rests upon and proceeds from divine Principle. ⁸⁶

The structure or building called The Mother Church is the present identification in the world of this great fact or idea, and the branch churches are the individual expressions of this Truth, or as our Leader so aptly describes,

Now, as then, these mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or "God with us," -- a divine influence ever present in human consciousness and repeating itself, coming now as was promised aforetime, "To preach deliverance to the captives (of sense), and recovering of sight to the blind, to set at liberty them that are bruised." ⁸⁷

Thus we can see because of what we have gleaned from our Leader's works, that the power of God, or the power which is God, can only be seen and understood by individual demonstration, local self-government, whether it be the individual, or individual being in demonstration. This statement found in our textbook is to me one of the greatest in our book.

Separated from man, who expresses Soul, Spirit would be a non-entity; man divorced from Spirit, would lose his entity. ⁸⁸

⁸⁴ Rud 1:2

⁸⁵ My 254:21

⁸⁶ S&H 583:12

⁸⁷ S&H xi:14

⁸⁸ S&H 477:29

This great Truth Mrs. Eddy has worked out in the government of her church. The Mother Church without the branch church would not fulfill its purpose; and branch churches without The Mother Church would have no purpose to fulfill.

To be a strong, courageous, individual and loving church, each individual of its membership should be individually demonstrating church in this strong, courageous way. In the advancing understanding of church, the individual is realizing that the demonstration of church is wholly mental, and this mental begins with himself, herself, entirely individual. Church is daily demonstration, daily experience, for the individual in overcoming the things which are not God-like. One overcomes character defects, erroneous temperamental tendencies, and in this way heals himself of the belief in sin and sickness. As Mrs. Eddy states,

Christian Science commands man to master the propensities, – to hold hatred in abeyance with kindness, to conquer lust with chastity, revenge with charity, and to overcome deceit with honesty. Choke these errors in their early stages, if you would not cherish an army of conspirators against health, happiness, and success. ⁸⁹

As one is successful for himself, he extends his demonstration and is able to do this for others. In the world, this becomes an attraction for unprejudiced minds and those seeking the Truth. This naturally would lead them to church. Ask yourself in connection with this, Have I noticeably dropped some false characteristic during the last year? Or, do I still indulge the same prejudices, same limiting thought habits, same criticism, same personal sense opinions? None of us should be the same, year in and year out.

To comprehend the wisdom of our Manual and to more fully appreciate The Mother Church and its branches and, as well, what they are intended to accomplish, it should be studied and understood in the light of the history of the Congregational Church, which dates back to John Robinson and the Pilgrims. It is the background from which Mrs. Eddy came, and whose procedures led her to the discovery of Christian Science. She relates,

Among the list of blessings infinite I count these dear: Devout orthodox parents; my early culture in the Congregational Church; the daily Bible reading and family prayer; my cradle hymn and the Lord's Prayer, repeated at night; my early association with distinguished Christian clergymen, who held fast to whatever is good, used faithfully God's Word, and yielded up graciously what He took away. ... I became early a child of the Church, an eager lover and student of vital Christianity. Why I loved Christians of the old sort was I could not help loving them. Full of charity and good works, busy about their Master's business, they had no time or desire to defame their fellowmen. ... The lives of those old-fashioned leaders of religion explain in a few words a good man. ... Such churchmen and the Bible, especially the First Commandment of the Decalogue, and Ninety-first Psalm, the Sermon on the Mount, and St. John's Revelation, educated my thought many years, yea, all the way up to its preparation for the reception of the Science of Christianity. ⁹⁰

⁸⁹ S&H 405:5

⁹⁰ Mess '01 31:20

Mrs. Eddy, in particular relation to our subject, says in this message,
To plant for eternity the “accuser” or “calumniator” must not be admitted to the vineyard of our Lord, and the hand of love must sow the seed. ⁹¹

We should not allow those who have not really proved Christian Science into our churches simply for the sake of increasing our membership.

The real church worker should be interested in world affairs and national and state affairs to know whether or not the trend of thought is Godward or away from God, for all this has to do with the success of Christian Science in universal being. It is because the average Christian Science church member is not a student of civic and political affairs that collectivism has crept into our churches in various ways, thus emasculating its vitality. In an 1898 *Sentinel* we find this concerning Mrs. Eddy,

The writings of the Reverend Mary Baker Eddy from time to time indicate plainly that she keeps pace with the great events of the day in the outside world, and evinces often, a lively interest in them, as witness the grand words in the paragraphs of her message to our Mother church last Communion Sunday.

The information she possesses upon such topics must have been gained from reading the papers.

It seems to me that no class of persons should show greater interest in the affairs of the world than Christian Scientists. They should keep pace with the time, progress in various lines and in conversation show that they are familiar with matters that are occupying the mind of the peoples and nations. If a non-scientist friend talked with a Scientist and found him to be totally ignorant of all that was going on outside of his own circle, would he not, with some reason, call him narrow? ⁹²

This year, may I ask you to be particularly alert concerning three areas of legislation. All three have to do with your demonstration of Christian Science and therefore, church government and our Movement. These are: *fluoridation*, *mental health*, and *metropolitan government*. All three of these are motivated by forces opposed to everything Christian Science teaches you, and if any of them are successfully passed, you will find your experience as a Christian Scientist just that much more difficult and the temptation to emasculate your understanding greater than ever. I am placing the responsibility for the defeat of this legislation squarely upon us here in this room. It will be up to each one of us individually to determine the status in the legislature of the bills relating to these three subjects and to follow them through to their defeat, no matter how long it takes. This is your civic responsibility as a citizen and particularly so as a Christian Scientist. Your responsibility should not be emasculated by leaving it to your Committee on Publication. I call these to your attention, not as politics, but for healing. I repeat them: fluoridation, mental health, and metropolitan government.

⁹¹ Mess '01 33:4

⁹² *Sentinel*, Vol 1, pg. 6, No. 8, 10/20/1889

EMASCULATION: Review

To review briefly this subject of emasculation and insubordination – if Christ's Christianity, the chain of scientific being appearing in all ages is to be carried on further by us here, we must stop the trend toward emasculation and insubordination *of the laws that be*. As Mrs. Eddy's reference states, Christ's chain is scientific being. Our conclusion must be that if we are not living our lives scientifically, we are not forging a link in the chain.

We can never forget the Ten Commandments and Christianity in our demonstration of Christian Science. To live daily according to the Ten Commandments and the teachings of Jesus requires moral courage and integrity, for we are surrounded with the temptation to be less than radical in our reliance upon Truth. We are constantly tempted to work out problems and situations in groups, to rely on government in some form, to become more cooperative in working with forces opposed to the teachings of Christianity. We are constantly besieged with tempting arguments to accept a leveling in all walks of life as being loving, kind, tolerant, and as expressing brotherly-kindness. We must decide whether we will be a Christian Scientist in name only or whether we will live its precepts. As Mrs. Eddy says,

Only through radical reliance on Truth can scientific healing power be realized. ⁹³

Right is radical. The teacher must know the truth himself. He must live it and love it, or he cannot impart it to others. We soil our garments with conservatism, and afterwards we must wash them clean. When the spiritual sense of Truth unfolds its harmonies, you take no risks in the policy of error. Expect to heal simply by repeating the author's words, by right talking and wrong acting, and you will be disappointed. Such a practice does not demonstrate the Science by which divine Mind heals the sick, ⁹⁴

You and I cannot expect to heal the sick, bring happiness, supply, success, into our lives and others, if we do not radically rely upon God for these things. We must be willing to stand up to the issues today which would rob us and everyone of Godly individuality: we must avoid attempting to mix good and evil in whatever area such a thing is suggested. Good and evil can never coexist. The quality of integrity and fortitude we must develop for ourselves: the standard we should try to emulate is that of the Pilgrim forefathers. It is their standard of undefiled religion that our Leader holds up to us today and urges us to lift it higher. This we will not do if we continue to emasculate Christian Science in our daily living.

Because this is Life eternal, we must be willing to do everything in our experience with integrity; the demand of the times is to be willing to look out upon our universe and form all things anew, thus giving it a new birth and forming for ourselves a new heaven and a new earth. We must be willing to let the male and female of God's creating be our experience, by not emasculating manhood nor masculating womanhood.

⁹³ S&H 167:30

⁹⁴ S&H 452:18

To accomplish all these things we must learn to pray aright. This means to daily watch, work and sacrifice all beliefs of evil concerning ourselves and others. Because prayer includes self-immolation, the sacrificing of false opinions, we find that we are emasculating our understanding of prayer if we are not continually forming ourselves anew, dropping erroneous dispositional and temperamental habits of thought and action. As she says, it is not enough to repeat Mrs. Eddy's words.

And lastly, in our understanding of church, unless we are demanding of ourselves and others self-government and individuality, the individuality of God expressing Himself, Herself, we cannot expect our Movement to grow and flourish. Mrs. Eddy expects this:

The First Church of Christ, Scientist, in Boston, Mass., is designed to be built on the Rock, Christ; even the understanding and demonstration of divine Truth, Life, and Love, healing and saving the world from sin and death; thus to reflect in some degree the Church Universal and Triumphant ⁹⁵

Are we here in this room being this Rock, Christ? Are we understanding and demonstrating Truth, Life and Love enough to heal and save the world from sin and death? Unless we are individually relying radically on Truth, and standing up for Truth regardless of the odds against us, we are not being true to our Leader's hopes for us.

Mrs. Eddy further elucidates our responsibilities in her definition of church *the structure of Truth and Love; whatever rests upon and proceeds from divine Principle*. Whatever is a very inclusive word, for it means *of any kind so ever that it may be*. So here again is the demand to be more expansive in our thinking, to be more universal in our demonstration of Truth. No subject or avenue can be left out of our experience.

Sometime when this all-encompassing idea first appears to us, it appears as a burden, a task. But is it? Is not this Life eternal, not shall be? Remember Life is individually demonstrated, eternal Life must be individually demonstrated. Our Leader tells us in our textbook,

... the human self must be evangelized. This task God demands us to accept lovingly today, and to abandon so fast as practical the material, and to work out the spiritual which determines the outward or actual. ⁹⁶

Because the inward or spiritual determines the outward and actual, if the kingdom of heaven is to appear on earth, or as the earth, this is the way it is to be accomplished – by the individual. Understanding Life in this way is not a burden but a necessity in order to fulfill the law of God. It cannot be avoided.

Where there is no vision the people perish. ⁹⁷

There must be a vision beyond and above the seeming condition of error, there must be a vision which tells us what is right and what is wrong. This is Life, the only Life there is. The one who understands that God is his or her individuality

⁹⁵ Man

⁹⁶ S&H 254:19

⁹⁷ Proverbs 29:18

is one with God, and this one being God, is all-inclusive; hence the expression, *One with God is a majority*. It is by *the individual* that the chain of Christianity has been and will continue to be forged. It is *by and as the individual* that the chain of Christianity has been and will continue to be forged. It is *by and as the individual* that The Mother Church and branch churches shall continue to flourish, bless the world, rid it of sickness, disease and death, and cast out ignorant malicious and sinning beliefs from the government of nations.

Let us not become emasculated nor subordinate the law of God – then we indeed will *push on the ages*.

CHRISTIAN SCIENCE HEALING

This morning I mentioned the importance of being a Christian as well as a Scientist. I should like to call to your attention once again this importance because of the relation to Christian Science healing.

A Christian is an individual who believes in God, who has accepted the Christ or is a believer in the words and works of Jesus, the Christ, Christ Jesus. He is one who endeavors to follow in the footsteps of the Savior. He is one who is credited with love, kindness, friendliness, tolerance and forbearance. Yet, he is one who deals sharply with evil. He is one who believes the Ten Commandments are essential to his spiritual growth and that they are fundamental. Mrs. Eddy has this to say regarding the importance of being a Christian,

Christian Science may absorb the attention of sage and philosopher, but the Christian alone can fathom it. ⁹⁸

She evidently thought the Christian attitude of thought an essential element of a true Scientist. What is Science? Science is exact knowledge concerning God, man, and the universe. It is the understanding that God is Mind, infinite Mind, the only Mind; therefore, the Mind of man. Mrs. Eddy says,

The fingerposts of divine Science show the way our Master trod, and require of Christians the proof which he gave, instead of mere profession. ⁹⁹

It has been said, and truly, that Christianity must be Science, and Science must be Christianity, else one or the other is false and useless; but neither is unimportant or untrue, and they are alike in demonstration. This proves the one to be identical with the other. ¹⁰⁰

The advanced thinker and devout Christian, perceiving the scope and tendency of Christian healing and its Science, will support them. ¹⁰¹

Are we maintaining the Christian concept of life as well as the scientific – maintaining it as ourselves – for this has to do with our healing work in Christian Science. Our characters should be that scientific blending of Christianity and Science; actually, the Spirit and the letter. In fact, they is one; Christianity is Science and Science is Christianity. Says Mrs. Eddy of Jesus,

⁹⁸ S&H 556:13

⁹⁹ S&H 242:30

¹⁰⁰ S&H 135:21

¹⁰¹ S&H 40:2

We cannot choose for ourselves, but must work out our salvation in the way Jesus taught. In meekness and might, he was found preaching the gospel to the poor. Pride and fear are unfit to bear the standard of Truth, and God will never place it in such hands. ¹⁰²

I always feel when she speaks of Jesus as meek and mighty that she is referring to this unity of being, Christianity and Science – the meekness of Christianity, when truly understood, and the mightiness of divine Science, the absolute knowledge or understanding of God, man and the universe. This understanding which Jesus had of himself made him different every step of the way. He was a different child, for at the age of twelve he was able to answer the questions of the learned religious men of his time. He must have been a different carpenter, for this knowledge of himself would have extended into even this work. Surely, he was a different friend and benefactor. Does this action of thought stop there? What of ourselves and our times? Are we being different because of the Christianity and Science we know?

Divine Science is the absolute Truth concerning God, man and the universe. Christian Science is the way by which this infinite Science is understood and demonstrated in the healing of sin, disease and death – whether the *sin* is personal, national or universal; whether the *disease* is personal, national or universal; whether the *death* is personal, national or universal; or whether it is something wrong in the *social, criminal, political or religious* codes, as our leader tells us.

In our address today we have discussed many things going on in the world which are not in accordance with the teachings of Christian Science, the Science of being, or the Science of true living. This was necessary to do *in order to heal* the conditions. Mrs. Eddy says,

A knowledge of error and of its operations must precede the understanding of Truth which destroys error, until the entire mortal, material error finally disappears, and the eternal verity, man created by and of Spirit, is understood and recognized as the true likeness of his Maker. ¹⁰³

We went into the false beliefs of emasculation, of socialism, communism, of the leveling process; of the dimming line of demarcation between right and wrong; and of the apparent need to strengthen our Movement by more scientific individual living. These things must be healed, and we have the joy of knowing that because of *the divine law of subjective being*, what we know actually and divinely concerning God, man and the universe becomes manifested in our lives. In our textbook we find this statement:

Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionately to their occupancy of your thoughts. ¹⁰⁴

But the human self must be evangelized. This task God demands of us to accept lovingly today, and to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual. ¹⁰⁵

¹⁰² S&H 30:30

¹⁰³ S&H 252:8

¹⁰⁴ S&H 261:3

¹⁰⁵ S&H 254:19

On the other side of the ledger, we have brought out many things which have revealed to us the true status of our being, what Life is and how, according to our textbook, it is and must be lived individually. We say that radiation truly understood is the action of the divine Mind, reasoning from cause to effect; all things to be understood from the viewpoint or standpoint of the divine Mind; that absorption is the belief of another mind, called mortal mind, which *instead of reflection*, absorbs everything of which it is conscious and is therefore unreal. We saw the chain of scientific Christianity extending throughout time and eternity by following the pronouncements of those individuals in different ages who understood and proclaimed God, Christ and the Ten Commandments. We saw how our own understanding of these things was brought from bud to blossom in our acceptance of Christian Science, revealing our way in developing and forging this chain in ever strengthening power, which, as our beloved Leader tells us, must push on the ages.

We have seen through the belief in emasculation that nothing is lost, that the present difficult situations and conditions which we find in the social, cultural, governmental, medical, religious, and educational fields are due to the failure of thought to be strong and virile in standing for the things which are Godlike and against those which are not; and yet – because God made thought male and female to express the Father-Mother God – we know that reality must be and is winning; so, all of these things move us not. It is as Paul said,

For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. ¹⁰⁶

Many times today I have said – following the instruction of Mary Baker Eddy – that God is the Mind of man. The Christian Science practitioner, or individual Christian Scientist, begins *with* or *as Mind* to do the healing work. So, what appears as an individual engaged in this healing work is actually Mind individually manifesting Himself, Herself. From this standpoint or viewpoint of the divine Mind, -- infinite Being, the “Horeb Height” where God is revealed – he or she proceeds as the *I Am that I Am* to see the kingdom of heaven established on earth. As we unfold what the divine Mind would know concerning Life and the living of it, bear in mind some of the things we have discussed and unfolded today. This is what Mind would know:

Man, including the universe is my infinite idea. In Love have I brought him forth; he is the reflection of all things which I AM.

My nature being Father-Mother, he expresses the wholeness and completeness of My being, the male and female of My own creating.

He is the reflection of My health, holiness, love, affection, affluence and peace.

He expresses My law and justice, purity and wisdom, spiritual power and holiness.

¹⁰⁶ Romans 8:37-39

He is without beginning or end, forever appearing, for I am forever manifesting Myself.

All Science, space, atomic action are Mind; and they are forever radiating throughout eternity, for I am infinite individuality.

I include noumenon and phenomena, for I am all substance.

I am supreme, I am man and the universe, I AM.

I trust, dear students, as we have walked along together today, we have gained a clearer and more profound understanding of our divine rights based upon the celestial height of our true being.

I have enjoyed being with you today and am trusting this same true emotion is yours and that you have been benefited by our Association Day. I should like to close our meeting with the following words of Mary Baker Eddy.

“I did say that a man would be my future successor. By this I did not mean any man today on earth.

“Science and Health makes it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, His two witnesses. What remains to lead on the centuries and reveal my successor, is man in the image and likeness of the Father-Mother God, man the generic term for mankind.” ¹⁰⁷

SSS

¹⁰⁷ My 346:27

Addendum A

New England Colony, Plymouth 1620-1630

Excerpted from *The Beginners of a Nation*, Edward Eggleston, ©1896

Christian History of the Constitution, Volume I, The American Christian Constitution Press, January 7, 1961, San Francisco, Compilation by Verna M. Hall, Edited by Joseph Allan Montgomery

The horrors of the first winter in Virginia were repeated; here, as at Jamestown, nearly all were ill at once, and nearly half of the people died before the coming of spring. The same system of partnership with mercenary shareholders or 'adventurers' in England that had brought disaster in Virginia was tried with similar results at Plymouth, and a similar attempt at communism in labor and supply was made, this time under the most favorable conditions, among a people conscientious and bound together by strong religious enthusiasm. It resulted, as such sinking of personal interest must ever result, in dissensions and insubordination, in unthrift and famine. The colony was saved from the prolonged misery that makes the early history of Virginia horrible by the wise head and strong hand of its leader. William Bradford ...

After two years of labor in common had brought the colony more than once to the verge of ruin, Bradford had the courage and wisdom to cut the knot he could not unite. During the scarce springtime of 1623, he assigned all the detached persons in the colony to live with families, and then temporarily divided the ancient Indian field on which the settlement had been made among the several families in proportion to their number, leaving every household to sift for itself or suffer want. "Any general want or suffering hath not been among them since to this day," he writes years afterward. The assignment was a revolutionary stroke, in violation of the contract with the shareholders, and contrary to their wishes. But Bradford saw that it was a life-and-death necessity to be rid of the pernicious system, even at the cost of cutting off all support from England. In his history he draws a very clear picture of the evils of communism as he had observed them.