

## Supplement: Selected Correlative Article References from the Christian Science Periodicals

for study the week of **March 4 - 10, 2024**

### Man

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in continuation of the vision and dedicated work of Marilyn Mohlenbrock

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### GOLDEN TEXT

*"I will walk among you, and will be your God, and ye shall be my people"*

**Correlative reference: Leviticus 26:12**

**Hanna, Septimus J., "Obey The Statutes",** *Sentinel* Vol. 6 (12 September 1903), p. 19.

JSH-Online: <https://sentinel.christianscience.com/issues/1903/9/6-2/obey-the-statutes>

- IF the Bible makes anything within its lids emphatic it is obedience to the statutes and the commandments of God...The Bible says it, because it is true, but it would be true if the Bible had not said it. It embraces all the elements of authoritative and imperative command and infinitely more, for it is absolute truth. This truth is declared throughout the Scriptures.
- No room for saying, "I *may* keep the commandments when I feel like it, or when it is convenient." No room for half-doing, to say nothing of no doing; but *diligently shall* the law of God be kept. Only thus can the practical and beneficial results follow. There is no compromise, no easy middle ground; there are no pleasant by-ways. The law is immutable, inflexible, inexorable. Why? Because it is founded in absolute justice.
- Absolute justice is an attribute of infinite Love. That which is based in eternal good will work out the ends of universal right. This Love is tender, compassionate, kind, notwithstanding all

human evidence to the contrary. But the requirements of that Love which is ever just must be met. Not otherwise can we become its beneficiaries. Herein divine Love differs from that human sentiment which is accounted human love.... These are among the infinitely glorious results of obedience.

## RESPONSIVE READING

*“Of a truth I perceive that God is no respecter of persons”*

**Correlative reference: Acts 10:34**

**McCrackan, William D., “God is no respecter of persons”, Sentinel Vol. 36 (June 1918), p. 145.**

JSH-Online: <https://journal.christianscience.com/issues/1918/6/36-3/god-is-no-respecter-of-persons>

- If the term person is used spiritually and not materially, then it is permissible to speak of the real man as person and of God as the infinite Person. Scholastic theology has, however, so beclouded the use of the word person that in Christian Science the term Principle is preferably applied to Deity and image or idea to man. It is certain that God loves and is therefore a respecter of His own ideas, the children of His creation, the expression of His own intelligence....The lesson Peter learned by his vision comes to all spiritually minded individuals sooner or later. Beholding the unsubstantiality of physical life and the eternal nature of life in God, the advancing Christian is led to understand that God, who is Mind, Spirit, cannot recognize material personalities. He cannot, from the very nature of His being, be a respecter of material persons.”

## SECTION 1

*“The Spirit itself beareth witness with our spirit, that we are the children of God”*

**Correlative reference: Romans 8:16**

**Farlow, Alfred, “Salvation is not through Mere Belief”, Sentinel Vol. 8 (17 February 1906), p. 389.**

JSH-Online: <https://sentinel.christianscience.com/issues/1906/2/8-25/salvation-is-not-through-mere-belief>

- Through spiritual enlightenment only are we made aware of the fact that we are "the children of God." Spiritual truths are discerned spiritually. In the text above quoted, Paul refers to the spiritual nature as the witness of one's kinship with God. The material mortal nature would declare that there is no God. The text, "For we know that the whole creation groaneth and travaileth in pain together until now," refers to the fact that the whole creation is held by human concept in the same false sense, and that the same understanding of Truth which liberates one must liberate all. Since Jesus alone taught and practised that which is absolutely correct, absolute freedom could not begin until he had taught and demonstrated his particular understanding.

*“Man is the family name for all ideas, — the sons and daughters of God.”*

**Correlative reference: S&H p.515:21**

**Shaw, Dora Elverton, “Loneliness not Real”, Sentinel Vol. 28 (3 October 1925), p. 86.**

JSH-Online: <https://sentinel.christianscience.com/issues/1925/10/28-5/loneliness-not-real>

- In Genesis we read, "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." And in "Science and Health with Key to the Scriptures" (p. 515) Mrs. Eddy explains this text by saying: "The eternal Elohim includes the forever universe. The name Elohim is in the plural, but this plurality of Spirit does not imply more than one God, nor does it imply three persons in one. It relates to the oneness, the tri-unity of Life, Truth, and Love. 'Let *them* have dominion.' Man is the family name for all ideas,—the sons and daughters of God. All that God imparts moves in accord with Him, reflecting goodness and power."
- Let him see himself as idea, the child of God, reflecting Life, Truth, and Love, having dominion over all, moving in accord with God by reflecting goodness and power, as Mrs. Eddy's wonderful explanation indicates.... Why allow the "lie" to have sway when it brings such inharmony, such a sense of incompleteness? One has only to change one's thinking in order to see the truth, and a wonderful sense of companionship is brought about—not, perhaps, with another so-called mortal, but with spiritual ideas, spiritual thoughts. Mrs. Eddy continues her exegesis of the verse from Genesis on page 516. She writes there: "God fashions all things, after His own likeness. ... Love, redolent with unselfishness, bathes all in beauty and light," ending it thus: "Man and woman as coexistent and eternal with God forever reflect, in glorified quality, the infinite Father-Mother God."
- A lonely mental state is the outcome of ignorance of Truth, the result of the belief that life and intelligence are mortal and material, whereas they are spiritual. It is a mental state which encourages itself and the whole world to look on it with pity; a mesmeric thought which seems to hold the lonely one down in his own false, self-made condition. Christian Science, however, comes to lift us into the realm of Soul, into the kingdom of heaven, here and now. The moment the truth as taught in Christian Science is acknowledged as a present reality,—the truth that man lives by reflection, reflection of God, the Father-Mother God, the "altogether lovely,"—one finds himself so full of joy and gratitude, so full of peace and a sense of completeness, that mortal thoughts and their limitations fade away.

## SECTION 2

*“Whither thou goest, I will go, and where thou lodgest, I will lodge. Thy people shall be my people, and thy God, my God.”*

**Correlative reference: Ruth 1**

**Rockefeller, Susan T., “Loyalty”, Sentinel Vol. 26 (8 March 1924), p. 546.**

JSH-Online: <https://sentinel.christianscience.com/issues/1924/3/26-28/loyalty>

- The character of Ruth, as portrayed in the Bible, affords a beautiful illustration of true loyalty. Ruth is named as an ancestor of Jesus: she is one of the women mentioned by Matthew in the

genealogy of Christ Jesus. After the loss of her two sons, Naomi, the mother-in-law of Ruth, having nothing materially to offer her daughters-in-law, advised the return of both to their own people. This accomplished, in her new surroundings Ruth's thought rose above the tribal god of her fathers; and having learned to worship the true God, she refused to return to her own people and to the Moabitish god Chemosh, saying to Naomi: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." Ruth's loyalty to God was the result of her spiritual understanding. Her experiences had helped her to know the true God, and her faith in Him enabled her to turn somewhat from the false sense of life and human relationship to realize man's true relationship to God. This healed her of the sense of loss and separation.

*"In divine Science, God and the real man are inseparable as divine Principle and idea."*

**Correlative reference: S&H p.476:4**

**Stryker, Bell, "Inseparability",** *Journal* Vol. 45 (December 1927), p. 492.

JSH-Online: <https://journal.christianscience.com/issues/1927/12/45-9/inseparability>

- TO those who may be tempted to feel that God, good, is far removed from their daily experience,—that God is afar off,—what could give greater confidence than the words from Psalms which declare our inseparability from God? "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Furthermore, there is the blessed assurance that when God is understood to be near, sin, disease, and death are seen to be afar off. We make this deduction for the simple reason that we cannot think of good and of evil at the same moment. When one thinks a good thought, the evil thought, which before perchance held the attention, immediately disappears. As long as the individual persists in his Godlike thinking, evil thoughts will be held at bay, until it becomes natural to regard good only. In "Miscellaneous Writings" (p. 318) Mrs. Eddy tells us: "This natural affection for goodness must go on *ad libitum* unto the third and fourth and final generation of those who love God and keep His commandments."
- It is universally conceded that God knows all things rightly and acts rightly eternally. When through the study of Christian Science mortals perceive man's inseparability from God, they find that they can hold these eternally right thoughts which originate in the Mind that is God. This is the only way that one can understand God: He can be known to man only through the ideas which express Him. God is not manifested through the five material senses. Indeed, these must keep silence before Him. And it is during this silence that we express the activity which is governed by the law of God. This real activity never takes a vacation, never wavers, and is always doing good. He who expresses this divine activity serves his neighbor as Christ Jesus did, by seeing the allness of good and the nothingness of error.
- We do well to take notice whether thought comes from God, the source of all reality, or from dreamland, the seeming abode of mortal, unreal thoughts. One's health and harmony are measured by his discrimination in this respect. Divine thoughts are the only things that we possess in the realm of Spirit. When one awakens from the dream of materiality and heeds the

admonition of Paul to think on the things that are true, honest, just, pure, lovely, and of good report, he forsakes the beliefs of accident, sin, disease, and death, knowing that good can never produce its opposite. Godlike thoughts produce Godlike men. To perceive man's unity with God is, then, essential in Christian Science. If the "Safety First" and "Watch Your Step" so familiar to all, could be translated in every heart by the understanding of the truth that God, good, and man are inseparable, the thought would be watched and the step would be governed by Truth. This would mean true protection.

### SECTION 3

*"Comfort ye, comfort ye my people, saith your God."*

**Correlative reference: Isaiah 40:1**

**Gilmore, Albert F., "Comfort ye my people",** *Sentinel* Vol. 25 (16 September 1922), p. 50.

JSH-Online: <https://sentinel.christianscience.com/issues/1922/9/25-3/comfort-ye-my-people>

- The etymology of the word "comfort" is of special interest in the light of this message. Its Latin root-word signifies strength. When used as a verb, it came to mean "to make strong;" and, later, it took on as its most common significance the meaning "to relieve of mental distress." This latter meaning finds excellent exemplification in the passage from II Corinthians 1:4, which reads, "that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." Here, manifestly, "comfort" signifies relief from mental distress through the understanding and application of the truth about God, man, and the universe,—that is, through the ministration of the healing and redemptive Christ. In view of this, Isaiah's message, as quoted above, was indeed big with possibility.

*"The calm, strong currents of true spirituality, the manifestations of which are health, purity, and self-immolation, must deepen human experience"*

**Correlative reference: S&H p.99:23**

**Gilmore, Albert F., "Experience",** *Sentinel* Vol. 45 (June 1927), p. 151.

JSH-Online: <https://journal.christianscience.com/issues/1927/6/45-3/experience>

- On [page 99](#) of the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy in a marvelously illuminating paragraph makes plain how the experience of the Christian worker ripens on his way Spiritward: "The calm, strong currents of true spirituality, the manifestations of which are health, purity, and self-immolation, must deepen human experience, until the beliefs of material existence are seen to be a bald imposition, and sin, disease, and death give everlasting place to the scientific demonstration of divine Spirit and to God's spiritual, perfect man." Human experience improves only as it becomes spiritualized, for the gaining of a larger sense of the truth of being alone constitutes growth.
- Beginners in Christian Science sometimes excuse themselves from helping those apparently seriously ill, on the ground that only the practitioner of many years' standing is sufficiently experienced to handle such cases. This view is based upon lack of faith, and also upon the belief that sickness is healed through knowledge of mortal mind. If one heals through argument, knowledge which comes with practice in meeting and analyzing the fallacious claims

of mortal mind enables one the better to determine the particular type of error which seems to hold one in bondage. Hence Mrs. Eddy's statement on [page 252](#) of Science and Health: "A knowledge of error and of its operations must precede that 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." Sickness is healed when divine Mind, through the power of the Christ, destroys the erroneous beliefs which are manifest as discordant conditions. We should not lose sight of the fact that the healing agency is the perfect Mind of Christ, which reveals the nothingness of every erroneous claim.

- In the teachings and works of Christ Jesus there is found much in support of this point of view. He cited the little child as the type and symbol of humility, faith, and love, the qualities that heal. "Except ye ... become as little children" places no excessive value upon human experience. The Master apparently set the little child before the disciples to exemplify the qualities innate in the child consciousness —trustfulness, faith, receptivity to . spiritual Truth. These are the qualities which constitute a clear transparency for Truth. We may rightfully conclude, however, that experience in the demonstration of Christian Science enhances the ability to heal, and makes for efficiency in spiritual practice.
- Gratitude and homage are due the splendid band of consecrated men and women who, through the early years of the Christian Science movement, carried the banner of Truth when to do so meant persecution and cross-bearing. They were the missionaries of Christian Science when public sentiment was not so friendly as it is to-day. Many later students, however, have had the advantages of being reared in homes where Truth has long been the guiding star, and in consequence have dwelt in the atmosphere of spiritual thinking and practice to a degree that has enabled them to avoid much of the customary round of human beliefs and fallacies. Through a less material state of consciousness, the light of love shines with greater brilliancy. Such students may become effective demonstrators of the healing Christ with less of what we call human experience.

## SECTION 4

*"ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?"*

**Correlative reference: Luke 13:16**

**Wardle, James, "Fidelity and Faith", Sentinel Vol. 30 (7 January 1928), p. 365.**

JSH-Online: <https://sentinel.christianscience.com/issues/1928/1/30-19/fidelity-and-faith>

- The narrative tells us, further, that Jesus called this woman to him, having through his wonderful spiritual perception read her thought, discerning her faith in God. This is shown very clearly, because later on he referred to her as "a daughter of Abraham." If we refer to the word "Abraham" on page 579 of Science and Health, we shall find that Mrs. Eddy defines it as "fidelity; faith in the divine Life and in the eternal Principle of being." Thus we are shown the mental qualities which Jesus recognized in this sufferer, namely, her faith in the divine Life and her fidelity to the revelation she had of God.

*“You embrace your body in your thought, and you should delineate upon it thoughts of health, not of sickness.”*

**Correlative reference: S&H p.208:29**

**Cook, Louise Knight Wheatley, “Leaving the False Landmarks”, *Journal* Vol. 43 (January 1926), p. 535.**  
JSH-Online: <https://journal.christianscience.com/issues/1926/1/43-10/leaving-the-false-landmarks>

- We appear, so to speak, to be the composite result of what we have been in the past; and we shall continue so until we learn through the blessed teachings of Christian Science that, as John says, "Now are we the sons of God."... Some one has rightly said, "The gods we serve write their names on our faces." A human countenance is not drawn and lined and made unlovely by the emotions of just one day. These things are the result of years of wrong thinking. They are the accumulated evidence of all we have been through in the way of human experience, of the times when we have been error's audience, listening without protest to its lying arguments of a selfhood apart from God, and of the times when we have been error's mouthpiece, also doing its talking for it and perpetuating its false evidence. Nor is the face the only thing upon which the marks of anxiety and fear and overindulgence and resentment and self-will and pride may leave their impress. Neither is the face the only part of the body which becomes changed and softened and harmonious and beautiful as the human consciousness habitually cultivates thinking of a better sort: the whole body, so called, feels the transforming touch of Truth, and responds as naturally and sweetly as some Æolian harp responds to the touch of the winds which sweep across it. That it is all a mental process, hence within the possibility of accomplishment, is clearly stated in our textbook, ["Science and Health with Key to the Scriptures" by Mary Baker Eddy \(p. 208\)](#): "You embrace your body in your thought, and you should delineate upon it thoughts of health, not of sickness."
- In view of all this, should not a more persistent, systematic effort be made to eliminate from one's daily thinking all that is plainly destructive to health and happiness? Yet by an odd perversion, the so-called human mind seems to cling with great tenacity to the very things of which it has most need to let go; and one of these is its belief in the past. The average human mind is much like the average storage house, full of all sorts of useless and discarded things, so worn-out and faded and dusty that they should have been dispensed with long ago. Yet how we cling to them, these memories of the past, these things which we all have stored away in consciousness, these hard and heart-breaking and tragic experiences through which we believe we once passed! How we get them out and dust them, and shake them, and turn them over, and tenderly pack them away again, these things which we should be forgetting! How we actually seem to love to dwell on them, to keep them alive, to repeat the story to others, to pity ourselves because of them! And yet how heavily we pay for the privilege of keeping them! There was once a person who for thirteen years paid four hundred and twenty dollars a year to keep some old furniture in storage; but this sinks into insignificance in comparison to the price we sometimes pay for keeping unpleasant memories alive.

## SECTION 5

*“Beloved, let us love one another: for love is of God”*

**Correlative reference: 1 John 4:7**

**Hughes, Thomas A.,** *“Why could not we cast him out?”*, Sentinel Vol. 23 (30 April 1921), p. 674.

JSH-Online: <https://sentinel.christianscience.com/issues/1921/4/23-35/why-could-not-we-cast-him-out>

- John wrote: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." Since God is Love, all that God has created manifests the love and goodness of God. On page 2 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes, "God is Love." And then she straightway puts the question, "Can we ask Him to be more?" The one who is realizing the presence of divine Love is reflecting that Love. It is not the human personality of our friends and dear ones that we truly love, but the goodness and the love they express.

*“What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds.”*

**Correlative reference:**

**Brown, Alice S.,** *“What we most need”*, Sentinel Vol. 21 (12 July 1919), p. 897.

JSH-Online: <https://sentinel.christianscience.com/issues/1919/7/21-45/what-we-most-need>

- In "Science and Health with Key to the Scriptures" ([p. 4](#)) Mrs. Eddy says, "What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds." Our growth in the understanding of God leads to practical results, for such understanding blesses all who come in contact with it. A realization of the presence of God, wherever we are placed, which acknowledges God as the only power, controlling and governing thought and expression in our association with all we meet, establishes trust in the divine power to bring out harmony. When error attempts to make itself heard, let us express patience in our work and meekness in our endeavor to bring out a higher sense of God, Love, in every action, with "good deeds" following. This is what those who name themselves Christian Scientists are called upon to express. This purification makes us continually advance in the understanding of God, and leads to higher results in demonstration. The Principle of Christian Science, which does not depend upon time, place, or thing, leads on to the true sense of man as God's child, capable of understanding and demonstrating the power of Love. In overcoming the various false claims that would prevent us from rising to a higher spiritual standpoint, let us realize the wonderful truth that man—God's man—is now living in the fullness of Love, with capacity to do the healing work for those who come desiring it.
- Mrs. Eddy tells us in Science and Health ([p. 4](#)), "The habitual struggle to be always good is unceasing prayer." And the Bible admonishes us to "pray without ceasing." As one goes on with the purpose of continually manifesting good, reflecting constantly that Love which "passeth all understanding," the way becomes brighter and we are kept from the dark places of fear; Love surrounds us and blesses, and works through us. Then the truth of the statement, "Now are we the sons of God," makes itself felt and holds us in the presence of the one Mind, bringing out heaven, which is defined by Mrs. Eddy in "Science and Health with Key to the Scriptures" ([p. 587](#)), as "harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul."

## SECTION 6

*"Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God"*

**Correlative reference: Ephesians 2:19**

**Sinclair, Duncan, "The household of God",** *Journal* Vol. 46 (October 1928), p. 381.

JSH-Online: <https://journal.christianscience.com/issues/1928/10/46-7/the-household-of-god>

- PAUL had a wonderfully wide vision of the scope of Christianity. Although he was of Jewish descent, and at one time was so bigoted in favor of the religious beliefs of his forefathers as to be a ruthless persecutor of the first Christians, yet after his conversion to Christianity he became chief among the apostles in the desire to see the Christianization of the Gentile nations as well as of his own. This is shown very markedly in certain passages in his epistles as, for example, in that to the Ephesians, where he writes, "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."
- The great Apostle to the Gentiles undoubtedly understood the teaching of Christ Jesus as to the fatherhood of God and what it implied. God to him, as to the Master himself, was no longer peculiarly the God of the Jews. Had not the veil of the temple been rent in twain when, through Christ Jesus' understanding of the omnipotence of divine Love, the indestructibility of life had been demonstrated on Calvary, and access thereby opened up for all into the immediate presence of the Most High? Henceforth, the only requisites for communion with God were purity of thought and prayerful desire for good. And these could be denied no one. Consequently, we find Paul writing to the churches of Galatia, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."
- Christian Science, then, opens wide the door for all to enter "the household of God." What is more, Christian Science shows beyond possible doubt that all will yet enter this household. What a relief it is to those who have recognized the dangers of formalism, the dangers of sectarianism, the dangers of erroneous dogma and creed within sectarianism, to know that anyone may become a member of the household of God; and this, precisely as one understands God and man, and lives in accordance with his understanding! And whoever gains an understanding of God and man, in the measure of his understanding is free to do as Jesus did,—to heal the sick and the sinning, to comfort the afflicted, to succor the needy, to strengthen the weak, to destroy the fear which would threaten with death,—in short, to become the brother of his fellow-men as never before.

*“With one Father, even God, the whole family of man would be brethren; and with one Mind and that God, or good, the brotherhood of man would consist of Love and Truth, and have unity of Principle and spiritual power which constitute divine Science.”*

**Correlative reference: S&H p.469:30**

**Gilmore, Albert F., “Approaching True Brotherhood”,** *Sentinel* Vol. 24 (18 March 1922), p. 478.

JSH-Online: <https://sentinel.christianscience.com/issues/1922/3/24-29/approaching-true-brotherhood>

- In his letter to the inhabitants of Colosse, Paul likewise sets for the the universality of the Christ, making it clear that God's perfect ideal is for the redemption of all mankind, of whatsoever race or nationality. To them he declared, "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." In the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 467), Mrs. Eddy has carried this thought an important step farther, in equally impressive language: "It should be thoroughly understood that all men have one Mind, one God and Father, one Life, Truth, and Love. Mankind will become perfect in proportion as this fact becomes apparent, war will cease and the true brotherhood of man will be established." Here not only is the fact of brotherhood stated, but the sure results of holding the right concept of God and man are clearly set forth.
- As the Christian Scientist gains a larger spiritual vision, it gradually dawns upon him that true brotherhood must be established on the basis that all God's children are united in His sight; that all are perfect in Him. This understanding will remove the barriers which tend to separate men, individually and collectively. The sense of disunity arising from apparent differences of race, customs, language, education, industries, disappears as the truth of being is revealed, and man is beheld in his true being, in his rightful relation to the Father and to individual man.... As the leaven of the healing Christ finds its way into the thoughts of men, national ideals will continue to improve; and it will be seen that progress in civilization is not to be found in aggression, self-seeking, or strife, but in obedience to the will of the loving Father, which unites all in Christ. It is being learned, however tardily, that the Golden Rule and the Sermon on the Mount are not less applicable to the affairs of nations than to individuals; and nations no more than persons can escape Christian responsibility. Our revered Leader, in speaking of the millennium as a state of mental progress going on continuously, says in *Miscellany* (p. 239): "The millennium is a state and stage of mental advancement, going on since ever time was. Its impetus, accelerated by the advent of Christian Science, is marked, and will increase till all men shall know Him (divine Love) from the least to the greatest, and one God and the brotherhood of man shall be known and acknowledged throughout the earth."

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