

BIRTHRIGHT AND DOMINION

Published as a pamphlet in 1912 by
The Christian Science Publishing Society
and now in the public domain

Published in e-book transcription and presented as a gift of love by
cslectures.org

*"The 'still, small voice' of scientific thought reaches
over continent and ocean to the globe's remotest bound.
The inaudible voice of Truth is, to the human mind,
'as when a lion roareth.'"*
— Mary Baker Eddy

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INALIENABLE RIGHTS

There are certain so-called "inalienable rights" to which every man is born, and which, though circumstances or environment may not apparently permit him to assert his title openly, he should never lose sight of. That immortal declaration which concedes to the humblest as well as the most exalted citizen his God-given rights of "life, liberty and the pursuit of happiness," is not lightly to be set aside, since it is but a restatement of that divine law enunciated nineteen centuries ago: "Ye shall know the truth, and the truth shall make you free," — know that you are "free born," and declare your freedom.

Christian Science further declares that this God-endowed man, in the exercise of these rights, "is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love" (Science and Health, p. 106); in other words, he who is obedient to the law of God is entitled to the fullest exercise of these rights. There is therefore something wrong, and which calls for remedy, when one who is striving to walk in conformity to divine law finds himself debarred in any way from his heritage.

Suppose, however, one has nothing to complain of in this respect so far as the outside world is concerned, but within the sacred precincts of home is subjected to a selfish and unreasoning tyranny. How far is one justified in yielding to this rule — a despotic assumption which demands and secures the gratification of its own desires, no matter at what cost to the comfort and well-being of others? Shall the situation be accepted, endured with long-suffering, or the error be quietly but firmly rebuked?

It happens sometimes, that, halting between two opinions and choosing what seems the lesser evil, one's own right to peace and happiness is ignored, and this petty tyranny is submitted to because of an underlying fear or timidity of what might be the result of revolt against this self-constituted rule. It may be that a man or a woman yields an obedience that is humiliating in the loss of self-respect it entails, simply through fear of a possible display of temper or a wasp-like retaliation that spares neither

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friend nor foe as long as its spite finds vent. Again, one may be honestly trying to live the Golden Rule, to be obedient to the precept to return good for evil, and however unreasonable the demands upon his patience, is meeting them always in love. How long is one called upon to pursue this course, when the only result, seemingly, is an increase of selfish exactions? Must one's individuality be always submerged?

There comes to thought the Master's answer to eager, impulsive Peter's question: "Lord, how oft shall my brother sin against me, and I forgive Him?" No doubt Peter thought he was doing the generous thing when he tentatively asked "Till seven times?" But quickly came the answer, "I say not unto thee, Until seven times; but, Until seventy times seven." This was one of the Master's "hard sayings" which sometimes puzzled even his disciples, but the parable that followed made its meaning clear. The servant whose debt his lord forgave went at once and took vengeance on a fellow servant who owed him; in other words, he failed to express the compassion with which he himself had been treated. But the day of reckoning came, when his own debt had to be paid to the uttermost farthing.

We are to forgive, then, even as we would be forgiven. We must do our part, that for which we will personally be held responsible. If this duty be shirked, there is the inevitable reckoning to be faced, sooner or later. Surely we dare not ask God to forgive our trespasses against His law, if we are unwilling to concede as much to our brother. But have we done our whole duty by that brother even then? If, for the sake of so-called peace we give way, allow him to continue in his evil course unwarned and unrebuked, have we been true to our own highest sense of right? Are we not in a sense doing evil in the vain hope that good may come? In our very submission are we not paltering our birthright for a false peace and thereby wronging ourselves as well as him whom we should be aiding to recover himself "out of the snare of the devil"?

It is the same old serpent in another guise that holds us back — the skulking coward that is ever seeking to disarm us — fear! We dare not rebuke our brother for his fault, for fear of results; and thus we concede to evil the only power it ever has, because we have failed to declare the omnipotence of good, the all-power of Truth and Love, to whom alone we

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owe allegiance. Forgetting that nothing can deprive us of our God-given rights, we shrink from the shafts of ridicule, humiliation, and hatred that we fear would be launched were we to venture to assert those rights. We hesitate, instead of availing ourselves of "the panoply of Love" (Science and Health, p. 571), clad in which the wearer is safe from every attack of evil. Therein lies our unfailing defense. We are to rebuke in love, lay bare the faults that like "little foxes" are destroying the tender vines of grace and sweetness which should make home literally a heaven on earth — as it would be if the reign of good were alone known and acknowledged. It takes courage, nevertheless, and patience and discretion, to bring about this result, and sometimes it seems as though the more dearly we love the offender the harder it is to face his displeasure. But we are forfeiting our right to self-government if we cannot trust Truth and Love to guide us aright and give the victory.

When through reliance on Truth we have come to know with the apostle that we "can do all things through Christ," and have cast out the fear, pride, anger, and impatience that hinder us from seeing the mote in our brother's eye, then we shall be led to speak the "word in season," the loving rebuke that in the spirit of the Master lays bare the fault, that its nothingness may be seen, the fault destroyed, and the vision of unloveliness give place to that of one "sitting at the feet of Jesus, clothed, and in his right mind."

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MENTAL SELF-KNOWLEDGE

The history of the human race shows that its search and hope have always been for a larger dominion over adverse conditions and a greater continuity of life. That the better desires of mankind may be resolved into these elements is proved by these words of Christ Jesus, "I came that they may have life, and may have it abundantly" (John x. 10, Rev. Ver.). This then is the prayer of humanity, and its answer is Christian Science.

Christian Science reveals the simple facts that nothing is adverse to the actual welfare of man but false belief; that whatever appears to detract from the quality or the continuity of man's real being is of this illusive nature; and that these illusions appear to the individual in the guise of his own thoughts. In short, the only adversary is a mere negation or error, which has neither substance, power, nor reality. This being the case, the need of mental self-knowledge is evident. When the time comes that no one will listen to error, we shall all be in the kingdom of heaven. Indeed, in so far as any individual declines to be the audience of error, to that extent does he enter into the kingdom of heaven. If an individual should steadfastly abide in good, so that he would never listen to any form of evil, he would neither be affected by it himself nor communicate it to others. It is literally true, therefore, that the daily work of a Christian Scientist is to hear and obey the voice of Truth and to detect and reject the suggestions of error.

Then the question arises, How can we learn to do this? Our Leader has answered this question in many places. For instance, in her address at the dedication of the Concord church she said: "To live so as to keep human consciousness in constant relation with the divine, the spiritual and eternal, is to individualize infinite power, — and this is Christian Science" (*The Christian Science Journal*, August, 1904). It might be answered, in other words, that one's first need is to understand the source and Principle of true thought. Secondly, one needs to comprehend the function of man in the action of Mind. Thirdly, one must learn to distinguish genuine thoughts from mere counterfeits.

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Before speaking of a fourth point, it may be observed that these three topics were but little known during the centuries that preceded the discovery of Christian Science. It is true that the Bible contains correct definitions of God and the real man, and declares their entire separation from evil; but even Christianity was not recorded by Christ Jesus, and it is possible that the nature and methods of evil may not have been fully known to his disciples. To illustrate: Matthew and Luke depict a temptation of the Master in which the devil appeared in his own character, and the scene ends with the adversary leaving off without having assumed any disguise whatever. This allegory is doubtless sufficient for its purpose, but it certainly does not expose the method by which the argument of error is commonly offered.

Paul was more metaphysical. He referred to God as "the mind of the Spirit," and to man as living, acting, and being in God. He defined the supposititious opposite or enmity to good as "the carnal mind," or "the mind of the flesh," as the Revised Version has it. He analyzed his mental processes until he had a working knowledge of true thought as distinguished from error. For example, he says: "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." He evidently perceived that the subtler arguments of error appear as one's own thoughts.

Error is not deceptive when it speaks as "I, the devil," but when it speaks as "I, myself." Mrs. Eddy has given to the world not only a truer concept of God and His universe, including man, but a mental self-knowledge that discriminates between genuine thoughts, which emanate from the divine Mind, and the counterfeits thereof, which are the suggestions, impulses, and arguments of animal magnetism; and she has taught a mental practise, including this true self-knowledge, which enables the Christian Scientist to recognize and obey the thoughts of God and resist and destroy aught else. On this attainment depends individual and racial salvation, for only by means of a scientific mental practice can the true idea of reality be demonstrated. The Bible, then, when read in the light of Christian Science, is a wonderful mine of precedent, instruction, and authority. The Science we profess and practise was revealed to one who was a profound student of the sacred writings; and it was through their study that she was prepared to receive this final revelation of Truth which is

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destined to abolish sin, disease, and death.

Returning now to the other point before referred to, it may be stated as the need for cultivating the qualities of thought which prepare the human concept for the disappearance of its mortal elements. In other words, the Christian Scientist must, by progressive self-correction, assimilate himself to God. In the paragraph on mental self-knowledge to be found on page 462 of Science and Health, Mrs. Eddy says of this branch of study that "it unfolds the hallowed influences of unselfishness, philanthropy, spiritual love." As Christian Scientists, therefore, let us begin to put on immortality by amending our humanity. As the very first step, let us be more kindly affectioned toward each other. Then let us be better neighbors to those who at present are not of our faith. Let our interests and sympathies extend to all mankind. Our Leader would have us be "fishers of men," and for this work our lives must exemplify an ideal that will not repel but attract.

The Christian Scientist must fit himself to deal with the more specious arguments of error by utterly forsaking its baser forms, so that they no longer tempt him. Doing this progressively, his mentality will be rectified until the most subtle suggestion of error stands forth as a patent lie. Thus laying off his false personality and gaining his true individuality in God, as he employs the mental self-knowledge and practice of Christian Science, he will finally be able to declare and to prove, as did the Master, that "the prince of this world cometh, and hath nothing in me."

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LOVE'S BOUNTY

There is no power save Love,
Resistless, tender, true,
In all the worlds above,
The universe all through, —
In heaven, on earth, and e'en in hell,
Throughout all time, in every place,
There omnipresent Love must dwell,
As universal as is space.
And Love's provision doth include
The men of ev'ry race and clime,
The cultivated and the rude,
Through all the centuries of time,
In ages past and yet to be,
Till all by Love have been made free.

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DEMAND AND SUPPLY

THE question of demand and supply seems at the present moment to occupy a ruling place in the consciousness of mortals; and the call for relief from the unrest and dis-ease pertaining to this problem seems second only to the call for relief from the burden of physical ills. Here as elsewhere it usually requires the healing of the discontent in mind to reveal the necessity for the healing of the content in matter. One may legitimately ask himself if a person perplexed and harassed with the uncertainty of supply, and beset on every side with the certainty of demand, is any better example of God's man than the one crippled with rheumatism or drooping with dyspepsia.

We read that Jesus, seeing the multitudes, went up into a mountain, and out of that mount of uplifted and holy thought came those statements of eternal truth known as the sermon on the mount. A careful study of this matchless sermon in the light of Christian Science, reveals the wonderful fact that these statements of the Master include and provide for every problem possible to mankind. One sometimes hears the plaint from people whose lives have been touched and bettered by Christian Science, and who have attained in some measure an understanding of its Principle and rule, that they are not able to apply Christian Science to money matters. If any one of these will read Matthew vi. 19-34, he will find this subject of supply and demand very definitely referred to. The first statement of the Master is, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt." As this and the following statements are studied, it will be found that every phase of this perplexing subject is touched upon. This master sermon lays down, moreover, a rule for the application of our Lord's spiritual teaching, and it is this: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This rule is but rephrased by Mrs. Eddy when she counsels us, for the solution of any problem, "to know no other reality — to have no other consciousness of life — than good, God and His reflection" (Science and Health, p. 242).

The Master's rule says positively, "Seek ye first the kingdom of God, and his righteousness;" but most of us seek first the kingdom of mortal mind or material sense, and its wrong thinking; we begin on the material

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side of the proposition. If demand exceeds supply, the first thing we do is to try to think of some way to increase the supply; and having determined the way, we undertake to "demonstrate" whatever may be required to enlarge our income. Then, when things do not come about in the way we have hoped for, we are tempted to become discouraged and wonder why we are not able to apply Christian Science to the solution of these difficulties. The explanation is given in the fact that we did not begin right. We have let mortal mind, with all its presumption and love of self and ease, make demands, and then looked to divine Mind to satisfy these demands, forgetting that we cannot limit God; that all we can ever do is to limit our readiness or willingness to understand God.

If, however, we are to seek "first the kingdom of God, and his righteousness," it were well to consider what that kingdom and righteousness are, and how we may seek and attain them. We are plainly told by the Master that the kingdom of heaven is within us; hence, in order to obey the rule, we must first seek this kingdom within. This kingdom of heaven must be a consciousness of God and His creation, and its righteousness must be the right thinking which is the activity of divine ideas. Science and Health gives us the rule for attaining this right thinking: "We must forsake the mortal sense of things, turn from the lie of false belief to Truth, and gather the facts of being from the divine Mind" (p. 370).

But one may ask how he is to distinguish between wants and necessities, and if it is necessities only that one may legitimately expect to have satisfied. Another one may declare that if God is no respecter of persons, he is entitled to all that he sees his neighbor have, and that to think these things are not for him is to "limit God." Yet others may insist that we must "be practical;" that we have to deal with very materially-minded people in a very material world, people who want their money when it is due them and who are not willing to put business on a "trusting God" basis. Such a one will assert that no one is entitled to make expenditure until he has the money in sight.

What is the answer to these things? How far is one authorized to trust God for money, and what is the wise and expedient course to pursue? We need to have money to pay our obligations, and to go heedlessly into debt

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without any knowledge where the money is to come from to pay is manifestly not only a foolish but a very dishonest procedure; it is putting upon some one else the burden of proof of our own faith. Likewise, to increase one's expenditures without any assurance of a corresponding increase in income, is most certainly not a wise undertaking. We cannot deny that business sagacity and ability do win, and we often are in doubt as to where the line is to be drawn between legitimate and selfish ambition. Small wonder, then, that one is bewildered and appalled if he stops and listens to all these conflicting appeals.

Very often the record states that when Jesus saw the multitudes, he was "moved with compassion," and it was upon "seeing the multitudes" that he went "up into a mountain." Why not try to imitate his example, and follow him to that mountain of uplifted thought before we try to answer these human questions or take one human step in their solution? Let us seek first the kingdom of God and its dominion of right thinking; let us try to seek the facts from the divine Mind; let us begin with God and His ideas, acting under unvarying law; let us know man as the manifestation of God, always "in the bosom of the Father." We shall thus see that man is forever supplied, forever satisfied, his wants and necessities one. He must want all good and he needs must have all good. One divine idea cannot behold another as possessing more, for each must needs have all. Hence there can be no strife, no struggle in this concord of ideas.

God is the Principle and Life of all His ideas. He is therefore the only source of all that constitutes "a living." Man's "living" then is made; God has made it, and man is dependent only upon God for it. The only laws that govern the reflection or association of the activities of the one Mind are the laws of God, and they are justice and fairness to each idea. We are able to recognize that this Principle must be Love, because the Principle which sustains and maintains all can include in itself no element of oppositeness, else there could be no possible continuity of ideas; and this Principle must manifest love in all its infinite activities. This maintaining power is infinite wisdom and is omnipotence, and this supply can never fail nor be diminished, else God would cease to be God. Ideas cannot accumulate in one place and be absent from another, for there is no place where the laws of God are inoperative. There can be no such concept as lack in the consciousness that is God, hence there can be none in the consciousness

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that is man. The "business" of God's universe is based on unchanging law, and has no state of inaction or overaction; it is the harmonious and perfect relation and association of infinite activities, and individual man performs unerringly and surely his part in the whole.

We come now to the latter part of the Master's rule, which gives a positive promise that "these things shall be added unto you." Jesus had been talking about food and raiment and shelter, and we are warranted in assuming that these are the things he promised should be added unto those who seek first the kingdom of God. The effective realization of the application of these spiritual facts to human affairs is what we call demonstration, and it is the glory of Christian Science that spiritual and metaphysical truths are applicable and demonstrable in human affairs. But mortal man cannot outline or say what shall be the manifestation of the divine idea in the human belief. If he attempts any such method of mental procedure, he might as well know at the outset that he is not practising Christian Science, but is indulging in its very opposite; and herein may be found the explanation of a seeming inability to apply Christian Science to financial matters. Mortal mind is wont to set up its demands and determine the lines upon which they are to be satisfied, and then humbly to defer to divine Mind to carry them through. The divine assurance, "Son, thou art ever with me, and all that I have is thine," is surely a demonstrable fact, but to effect the demonstration the scientific order must be pursued. Only through a change in consciousness can we expect a change in human affairs.

In the light of a great spiritual discernment the psalmist said, "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." In the illumination of spiritual understanding Mrs. Eddy tells us that angels are "God's thoughts passing to man; spiritual intuitions, pure and perfect" (Science and Health, p. 581); in "Miscellaneous Writings" she says further, "God gives you His spiritual ideas, and in turn they give you daily supplies" (p. 307). Having reached this mount of spiritual discernment and perceived these spiritual facts, need we fear lest we dash our foot against a stone, if we trust to heavenly guidance? Ah, no! It is never when trusting to these spiritual guides that our blundering feet are bruised; it is when we have taken our first steps without their sheltering wings that we have been cut

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and hurt. How manifestly inconsistent it is to assume that as soon as we begin to trust God in business affairs we shall forsake business integrity and sound business judgment!

To trust God in the scientific processes of right thinking differs, however, very greatly from some of our old concepts of trust, which included more or less of shiftlessness, lack of energy and thrift. This scientific trusting is a very straight and narrow way, for it demands the elimination from thought of every belief in a power apart from God. If we are going to depend upon our own ability, our own business sagacity, then we may indulge a good many beliefs which, if we are to trust God, must be put out of consciousness. How difficult it is for a money-loving consciousness to gain the spiritual thought of true riches!

Yet we know it is not the possession of the material riches in itself which shuts the door of heaven; it is the belief about them. He who has no material possessions may have as strong, yea stronger, belief in their reality and power than the one who has them; he may yearn for them and worship them in a way that induces envy and jealousy. Belief of material possession and belief of lack alike close heaven's doors. On the other hand, the consciousness which knows that true riches are a spiritual endowment is beginning to enter the kingdom of heavenly riches. This spiritual understanding is the treasure that "neither moth nor rust doth corrupt."

Most of us who call ourselves Christian Scientists have learned that as we gain the true spiritual idea of health this idea is made manifest in an improved belief of health. Are we not justified, therefore, in expecting that as we gain the true idea of wealth we shall see this idea manifested in a better belief of wealth? When human thought has reached the place where it can or will say, "I can of mine own self do nothing," and humbly knows that it is the Father that "doeth the works," then it is ready to demonstrate Christian Science in financial matters. When one can say, "Of mine own self I know nothing, have nothing, can earn nothing, can pay nothing," and looks only to divine Principle, then he is ready to claim the promise, "All these things shall be added."

That Jesus was the Wayshower for all times and places is manifest in that he proved the statements he made to be demonstrable by working out

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all those problems which we have to solve, and if we but give careful heed to the steps of his process we shall see that he followed his own rule. The records show us that Jesus had this question of supply to meet. The first on record was a problem of non-adjustment of demand and supply; Jesus was asked to feed five thousand people, and he had just five loaves and two fishes with which to do it. Was there ever a more appalling sense of the inadequacy of resource to meet obligation? This practical demonstration of Jesus is recorded by the four evangelists, and they agree in saying that the situation was "a desert place." There was nothing tangible to material sense, nothing in sight; not one human voice came to the Master to help or inspire. Even his disciples brought to him only suggestions that he send the multitudes away; to them the situation was hopeless. They sought first the kingdom of mortal mind and its false thinking, to ask if the demand were a just one. Not so the Master. He said, "Give ye them to eat." Then the disciples began to ask what they were to do, and how they were going to do it; and they could only reiterate that limiting statement, "We have here but five loaves, and two fishes."

The Master did not stand helplessly gazing at the five thousand hungry mouths and the five little loaves and two fishes; the record says he took what he had, and looking up to heaven, blessed and brake; "and they did all eat and were filled." Ah! the Master had obeyed his own rule; he sought first the kingdom of God and its right thinking, before he even discussed the situation with his disciples. There was no consideration of the inequality of demand and supply, or of the desert place, there was just a "looking up to heaven." Thus ever did he silence the lie of material sense with the truth of spiritual sense.

To any one who is perplexed as to how to demonstrate Christian Science in money matters this example must make immediate appeal. First there was a turning away from the material situation and all the annoyances and perplexities involved, then a seeking of the spiritual facts. The Master thus gave us a sublime proof that spiritual understanding is the savior of human sense, and that Truth saves from poverty as well as from sickness, — that "he shall give his angels charge over thee, to keep thee in all thy ways."

HUMILITY

HUMILITY is greatness bending, but not yielding to the storm. It is power, reserving its strength. It is faith, ready for the test. It is patience, willing to wait. It is the soul, listening for the angel's song. It is wisdom, parting with ambition. It is unselfishness, leaving worldly honors to others. It is confidence, prepared for the call. It is love, anxious to serve. It is the bud of gentleness, infolding the fruit. It is obligation, realizing its responsibility. It is goodness, kneeling in prayer. It is the dove, returning to the ark. It is understanding, calm and secure. It is justice, weighing and considering the evidence. It is mercy, waiting for God to point the way. It is meekness, simplicity, and purity, contemplating God and rebuking selfishness, arrogance, and pride. It is the "fruit of conquered sin." It is the Easter morning of the sufferer, gladdening the heart with its sunshine. It is the test by which we may know the truth that makes men free. It is loyalty and steadfastness, unmoved by the threats of injustice and wrong. It is the attribute of our Master which impels the inquiry whether we would be as grateful for God's blessings as those we criticize, if our circumstances were reversed. It is the watchword of Christian Science; a "pearl of great price" which our beloved Leader has set in humanity's crown of rejoicing.

Are we willing to do that which blesses the world, and without protest see others appropriate the honors? Are we willing to sow for others to reap? Are we willing that "the old man with his deeds" shall be put off, and the "new man" put on? Are we willing that the world should know the motive of all our actions and of all we say? Are we willing to cease the strife for personal recognition and be accounted "least in the kingdom"? If so, we have learned somewhat the meaning of humility, and are prepared to contemplate its deeper lessons, as revealed in "Science and Health with Key to the Scriptures" and demonstrated by the daily life of the illustrious Discoverer and Founder of Christian Science.

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UNITY

I thank Thee that Love's kingdom is at hand;
Yea, that all good is here, O Truth divine;
That health and peace are now at my command;
And that the Father's riches, too, are mine.
I am so thankful that earth's brotherhood
Is one, and that God's law is understood.
I thank Thee that Love's gifts are all for me;
And yet I know true gratitude must be
Expressed in giving all to Thine and Thee.

Father, I thank Thee for this work I do,
And that I must prove faithful to each new
And untried task. With Truth's strong armor on,
Rejoicing that Mind's victory is won,
I thank Thee; but true gratitude must be
Expressed in working more for Thine and Thee.

I thank Thee that I may become again,
Through Truth, a little child, who prays to speak
The healing words of Love that cause nor pain,
Nor bitter anguish to the worn and weak.
I thank Thee; but true gratitude must be,
Father, expressed through love for Thine and Thee.

I thank Thee that I bear no more the cross
Of loneliness; and that my home is now
The secret place of the most High, since Thou
Art with me; and that I feel no loss
At human failure or elusive gain.
Blest Truth, I know not now the sting and pain
Of friends whose thoughts are turned away from me.
I thank Thee that I am, O Love divine,
So satisfied, since Thy sweet ties now bind
Me close to Thee; this gratitude of mine
Must be expressed through friendship for mankind.

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I thank Thee most of all that I now know
My home and church and consciousness are one;
Yea, that Love's universe, where'er I go,
Established is, since God's work now is done.
Father, at every glimpse of Truth I see,
I thank Thee for my union now with Thee.