

What is womanhood? Does the world have the power to belittle and deprive women of the contribution they have to give?

HYMNS 337 71 200

Esth. 1:9, 10 (to commanded), 11-13 (to 1st), 15, 16

9 Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

10¶On the seventh day, when the heart of the king was merry with wine, he commanded

11To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on.

12But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him.

13¶Then the king said to the wise men,

15What shall we do unto the queen Vashti according to law because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16And Memucan answered before the king and princes,

Esth. 2:2, (let), 4, 5 (to 2nd), 7, 8 (to 1st), 8 that, 9 (to); 10, 11 16, 17, 20

2Let there be fair young virgins sought for the king:

4And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

5¶Now in Shushan the palace there was a certain Jew, whose name was Mordecai,

7And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

8¶So it came to pass,

8that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

9And the maiden pleased him, and she obtained kindness of him;

11And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

16So Esther was taken unto king Ahasuerus into his house

17And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

20Esther had not yet shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

Esth. 3:1-5, 6 (wherefore)

1After these things did king Ahasuerus promote Haman...and advanced him, and set his seat above all the princes that were with him.

2And all the king's servants, that were in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence.

3Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?

4Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew.

5And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

Esth. 4:1, 4 (to); 5, 6, 7, 9, 13, 14 (thou), 15, 16

1When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;

4¶So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved;

5Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was.

6So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate.

7And Mordecai told him of all that had happened unto him,

13Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14thou and thy father's house shall be destroyed:

15¶Then Esther bade them return Mordecai this answer,

16Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

Esth. 5:1, 3- 5, 9, 12,

1Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house:

3Then said the king unto her, What wilt thou, queen Esther? and what is thy request? It shall be given thee to the half of the Kingdom.

4And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

9¶Then went Haman forth that day joyful and with a glad heart:

12Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king.

Esth. 7:1-6, 8-10

1So the king and Haman came to banquet with Esther the queen.

2And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom.

3Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

4For we are sold, I and my people, to be destroyed, to be slain, and to perish. 5¶Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?

6And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.

8they covered Haman's face.

9And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, Then the king said, Hang him thereon.

10So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

Esth. 8:2

2And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

Prov. 31:30

30Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

By Mary Baker Eddy

SH 268:11-13

In this revolutionary period, like the shepherd-boy with his sling, woman goes forth to battle with Goliath.

SH 560:6-9

Revelation xii. 1. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

SH 562:22-23

And she being with child cried, travailing in birth, and pained to be delivered.

SH 562:11-16

The spiritual idea is crowned with twelve stars. The twelve tribes of Israel with all mortals, — separated by belief from man's divine origin and the true idea, — will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science.

SH 565:23-28

After the stars sang together and all was primeval harmony, the material lie made war upon the spiritual idea; but this only impelled the idea to rise to the zenith of demonstration, destroying sin, sickness, and death, and to be caught up unto God, — to be found in its divine Principle.

SH 562:24-28

Also the spiritual idea is typified by a woman in travail, waiting to be delivered of her sweet promise, but remembering no more her sorrow for joy that the birth goes on; for great is the idea, and the travail portentous.

SH 564:28-31

The serpent is perpetually close upon the heel of harmony. From the beginning to the end, the serpent pursues with hatred the spiritual idea.

SH 567:27-7

The beast and the false prophets are lust and hypocrisy. These wolves in sheep's clothing are detected and killed by innocence, the Lamb of Love. Divine Science shows how the Lamb slays the wolf. Innocence and Truth overcome guilt and error. Ever since the foundation of the world, ever since error would establish material belief, evil has tried to slay the Lamb; but Science is able to destroy this lie, called evil. The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and the glorious results of this warfare.

SH 52:17-18

To-day, as of old, error and evil again make common cause against the exponents of truth.

SH 102:30-103:2

Mankind must learn that evil is not power. Its so-called despotism is but a phase of nothingness.

Christian Science despoils the kingdom of evil, and pre-eminently promotes affection and virtue in families and therefore in the community.

SH 234:31-235:3

Evil thoughts and aims reach no farther and do no more harm than one's belief permits. Evil thoughts, lusts, and malicious purposes cannot go forth, like wandering pollen, from one human mind to another, finding unsuspected lodgment, if virtue and truth build a strong defence.

SH 450:1-11, 12-14

There is a large class of thinkers whose bigotry and conceit twist every fact to suit themselves.

Their creed teaches belief in a mysterious, supernatural God, and in a natural, all-powerful devil.

Another class, still more unfortunate, are so depraved that they appear to be innocent. They utter a falsehood, while looking you blandly in the face, and they never fail to stab their benefactor in the back. A third class of thinkers build with solid masonry. They are sincere, generous, noble, and are therefore open to the approach and recognition of Truth. They do not incline longingly to error, whine over the demands of Truth, nor play the traitor for place and power.

SH 63:23-27

A feasible as well as rational means of improvement at present is the elevation of society in general and the achievement of a nobler race for legislation, — a race having higher aims and motives.

SH 248:19-32

Do you not hear from all mankind of the imperfect model? The world is holding it before your gaze continually. The result is that you are liable to follow those lower patterns, limit your lifework, and adopt into your experience the angular outline and deformity of matter models. To remedy this, we must first turn our gaze in the right direction, and then walk that way. We must form perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives. Let unselfishness, goodness, mercy, justice, health, holiness, love — the kingdom of heaven — reign within us, and sin, disease, and death will diminish until they finally disappear.

SH 60:6-11

The beautiful in character is also the good, welding indissolubly the links of affection. A mother's affection cannot be weaned from her child, because the mother-love includes purity and constancy, both of which are immortal. Therefore maternal affection lives on under whatever difficulties.

SH 65:13-23

The broadcast powers of evil so conspicuous to-day show themselves in the materialism and sensualism of the age, struggling against the advancing spiritual era. Beholding the world's lack of Christianity and the powerlessness of vows to make home happy, the human mind will at length demand a higher affection.

There will ensue a fermentation over this as over many other reforms, until we get at last the clear straining of truth, and impurity and error are left among the lees.

SH 508:17-25

Gender means simply kind or sort, and does not necessarily refer either to masculinity or femininity. The word is not confined to sexuality, and grammars always recognize a neuter gender, neither male nor female. The Mind or intelligence of production names the female gender last in the ascending order of creation. The intelligent individual idea, be it male or female, rising from the lesser to the greater, unfolds the infinitude of Love.

SH 64:17-25

Marriage should signify a union of hearts. Furthermore, the time cometh of which Jesus spake, when he declared that in the resurrection there should be no more marrying nor giving in marriage, but man would be as the angels. Then white-robed purity will unite in one person masculine wisdom and feminine love, spiritual understanding and perpetual peace.

SH 534:24-30

There will be greater mental opposition to the spiritual, scientific meaning of the Scriptures than there has ever been since the Christian era began. The serpent, material sense, will bite the heel of the woman, — will struggle to destroy the spiritual idea of Love; and the woman, this idea, will bruise the head of lust.