

*Nsughari ozioma nmepe nkea bu “Choose Ye” [“Roputaranu Onwe-unu”] nke Mary Baker Eddy, bu onyinye sitere naka The Christian Science Board of Directors of the Mother Church. Mrs. Eddy bu onye Choputara na Onye Malitere Kristen Sayensi; obu ya dere Science and Health with key to the Scriptures; ojikwara okwa Onye ozuzu aturu nke Mother Church bu, The First Church of Christ, Scientist di na Boston USA. Nime aro 2014, akpokuru ezi-n’ulo Kristen Sayensi obula n’uwa gba gburugburu ka ha gua ma tugharia uche na ozioma ya bu “Roputaranu Onwe-unu,” ya na nime okwu ya bu, “Jisus hiwere nzuko ya, me kwa ka olu ya ga n’iru na ntoala ime mmuo nke ogwugwo nso Kraist” (Science and Health with key to the Scriptures, p. 136).*

The First Church of Christ, Scientist, and Miscellany,  
(site na ntupe nke ato rue na nke isii).

## “Choose Ye”

MESSAGE FROM MARY BAKER EDDY ON THE OCCASION OF THE DEDICATION OF THE EXTENSION OF THE MOTHER CHURCH OF CHRIST, SCIENTIST, JUNE 10, 1906

MY BELOVED BRETHREN: — The divine might of Truth demands well-doing in order to demonstrate truth, and this not alone in accord with human desire but with spiritual power. St. John writes: “Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” The sear leaves of faith without works, scattered abroad in Zion’s waste places, appeal to reformers, “Show me thy faith by thy works.”

Christian Science is not a dweller apart in royal solitude; it is not a law of matter, nor a transcendentalism that heals only the sick. This Science is a law of divine Mind, a persuasive animus, an unerring impetus, an ever-present help. Its presence is felt, for it acts and acts wisely, always unfolding the highway of hope, faith, understanding. It is the higher criticism, the higher hope; and its effect on man is mainly this — that the good which has come into his life, examination compels him to think genuine, whoever did it. A Christian Scientist verifies his calling. *Choose ye!*

## “Roputaranu Onwe-unu”

OZIOMA NKE MARY BAKER EDDY N’OGE NMEME NKE MMEPE AKUKU EWUNYERE OHUU NKE ULO UKA MOTHER CHURCH, N’UBOCHI NKE IRI, N’ONWA JUNE N’ARO 1906

UMUNNAM M’HURU-N’ANYA: — Ike nso nke Eziokwu choro ka anyi mee ihe ziri ezi, ka ewe me ka eziokwu puta ihe, ma nkea abughi nani dika mmadu si cho, kama obu site n’ike ime mmuo. Jon di nso dere: “Ngozi nadiri ndi nasa uwe - nwuda- ha, ka ha we nwe ike n’ebe osisi nke ndu ahu di, si kwa n’onu-uzo -ama ahu ba nime obodo ahu”. Akwukwo kponwuru akponwu nke okwukwe na enweghi olu, nke wusara n’ebe nile togboro n’efu nke Zion, n’akpoku ndi mgbanwe si: “Gosim okwukwe-gi site n’olu gi”.

Kristen Sayensi abughi opuru iche bi so nani ya di ka ndi eze; obughi iwu nke anuaru, m’obukwanu ike nke igwo nani ndi oria. Amamihe a bu iwu Chineke, nke na-agba onye obula ume n’uzo ziri ezi, burukwa onye-inye- aka mgbe nile. Amatara na onoya n’ihi na oneme ihe, ma neme ya na amamihe, o’na ekpughe kwa obosara uzo olile-anyan, nke okwukwe, na nghota mgbe nile. Obu nkato di elu, obukwa olile-anyan di elu; ma ihe ona aluputa na ndu mmadubu nkea, na ihe-oma nke batara nime ndu ya, ka nnyocha mere ka o chee ezi echiche maka onye obu ya mere ya; Onye okpukperechi Kristen Sayens: na atule okpukpo- oku ya. *Roputaranu onwe-unu!*

When, by losing his faith in matter and sin, one finds the spirit of Truth, then he practises the Golden Rule spontaneously; and obedience to this rule spiritualizes man, for the world's *nolens volens* cannot enthrall it. Lust, dishonesty, sin, disable the student; they preclude the practice or efficient teaching of Christian Science, the truth of man's being. The Scripture reads: "He that taketh not his cross, and followeth after me, is not worthy of me." On this basis, how many are following the Way-shower? We follow Truth only as we follow truly, meekly, patiently, spiritually, blessing saint and sinner with the leaven of divine Love which woman has put into Christendom and medicine.

A genuine Christian Scientist loves Protestant and Catholic, D.D. and M.D., — loves all who love God, good; and he loves his enemies. It will be found that, instead of opposing, such an individual subserves the interests of both medical faculty and Christianity, and they thrive together, learning that Mind-power is good will towards men. Thus unfolding the true metal in character, the iron in human nature rusts away; honesty and justice characterize the seeker and finder of Christian Science.

The pride of place or power is the prince of this world that hath nothing in Christ. Our great Master said: "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven," — the reign of righteousness, the glory of good, healing the sick and saving the sinner. The height of my hope must remain. Glory be to Thee, Thou God most high and nigh.

Whatever is not divinely natural and demonstrably true, in ethics, philosophy, or religion, is not of God but originates in the minds of mortals. It is the Adam-dream according to the Scriptural allegory, in

Oge mmadu sitere na enwekwaghi ntukwasi-obi na anuaru na nmehie, we chota mmuo nke Eziokwu, mgbe ahu osonye n'Usoro Omume Kachasi Mma ososo isopuru usoroa, n'ido iwua na edo mmadu nso, n'ihhi na ndu anuaru agaghi atokwa ya uto. Aguu-ihe-ojoo, aghughho, nmehie, na anapu onye na amu ihe ike, ha adighi n'olu m'obu nezi ozizi Kristen Sayensi, nke bu eziokwu banyere ndu mmadu. Aguru na Akwukwo nso si:- "Onye nanaraghi kwa obe-ya sokwam n'azu, adighi-ekwesim" Madu ole sitere n'usoroa, we n'eso Onye n'eziz uzo? Anyi neso Eziokwu nani dika anyi neso nezie, n'obi di umeala, inwe ndidi, na n'ime mmuo, nagozi kwa ndi ezi-omume na ndi nmehie site na ihe okuko nke Chineke nke nwanyi tinyere nime okpukperechi na uzo esi agwo oria.

Ezigbo onye Kristen Sayensi n'ahu ndi Protestant, ndi Catholic, D.D. na MD., n'anya, o'nahu ka ha ra bu ndi nile huru Chineke n'anya; o'nahu kwa ndi iro ya n'anya. Agahu na, kama mmegide, onye di etu ahu ganakwado odimma nke ndi olu ulo ogwu na nke ndi okpukperechi Kraist, ha ewe ga n'iru, we ghotu na ike Chineke bu udo nye mmadu nile. Si etua n'ekpugheputa ezi ola di na omume, mekwa ka igwe nchara na ndu mmadu puo; ikwesim' ntukwasi- obi na ikpe-ziri-ezi negosi onye ka n'acho na onye chotaworo Kristen Sayensi.

Nganga nke okwa m'obu ikike ibu onye is ochichi nke uwa nkea na enweghi ihe nketa nime Kraist. Onye Nwe anyi di uku siri: "Oburu na unu . . . (adighi) ka umu-ntakiri, unu agahaba n'ala-eze elu-igwe", nke putara, ochichi nke eziumume, ebube nke ihe oma, ogwugwo onye oria na izoputa onye nmehie. Idi-elu nke olile anyam aghaghi idigide. Otito diri Gi, Gi Chineke kachasi ihe nile elu ma noro kwa nso.

Ihe-obula adighi nso etu Chineke si cho ya na nke apughi igosiputa n'obu eziokwu site n'olu, obu akparam-agwa, m'obu kwanu okpukperechi, esiteghi na Chineke kama ositere na uche mmadu. Obu nro Adam dika

which man is supposed to start from dust and woman to be the outcome of man's rib, — marriage synonymous with legalized lust, and the offspring of sense the murderers of their brothers!

Wholly apart from this mortal dream, this illusion and delusion of sense, Christian Science comes to reveal man as God's image, His idea, coexistent with Him — God giving all and man having all that God gives. Whence, then, came the creation of matter, sin, and death, mortal pride and power, prestige or privilege? The First Commandment of the Hebrew Decalogue, "Thou shalt have no other gods before me," and the Golden Rule are the all-in-all of Christian Science. They are the spiritual idealism and realism which, when realized, constitute a Christian Scientist, heal the sick, reform the sinner, and rob the grave of its victory. The spiritual understanding which demonstrates Christian Science, enables the devout Scientist to worship, not an unknown God, but Him whom, understanding even in part, he continues to love more and to serve better.

Beloved, I am not with you *in propria persona* at this memorable dedication and communion season, but I am with you "in spirit and in truth," lovingly thanking your generosity and fidelity, and saying virtually what the prophet said: Continue to choose whom ye will serve.

Forgetting the Golden Rule and indulging sin, men cannot serve God; they cannot demonstrate the omnipotence of divine Mind that heals the sick and the sinner. Human will may mesmerize and mislead man; divine wisdom, never. Indulging deceit is like the defendant arguing for the plaintiff in favor of a decision which the defendant knows will be turned against himself.

akuko ifo akoro na Akwukwo nso, nke emere ka aja buru ebe mmalite nwoke, nwayi ewe site na ogiriga nwoke puta, nkea putara na olulu di na nwunye na aguu ndu anuaru, bu otu ihe ma site kwa n'uche anuaru, ndi n'egbu umunne ha nwoke:

Kristen Sayensi diwagari iche n'udi nroa nke sitere n'uche mmadu nkiti. O n'abia igosiputa mmadu dika oyiya Chineke, ebum n'uche Ya, nke sokwa Ya adiko ndu. Chineke nenyezu ihe nile ma mmadu nenwezu kwa ihe nile Chineke n'nye. Etu odi, ebee ka okike nke anuaru sitere, bu nmehie na onwu, mpako na ike, ugwu m'obu mmenyere? Iwu nke Mbu nke ndi Hibru, "Gi enwela Chi ozo tiyerem." na Usoro Omume Kachasi mma, bu isi sekpunti nke Kristen Sayensi. Ha bu ihe ime mmuo na ihe bu ezie, nke ighota ha geme ka mmadu buru ezi Onye Kristen Sayensi, n'igwo ndi oria, igbanwe ndi nmehie, we napu ili mmeri ya. Nghota ime mmuo ahu nke n'egosiputa Kristen Sayensi, n'enyere onye guzosirike na Sayensi aka ife, obughi Chineke nke amatagh, kama Onye ahu, nke o'gabu oghota Ya obuna ntakiri, o ganiru na ihu ya n'anya karia ma n'agara ya ozi nke oma.

Ndi mhuru n'anya, anonyereghm unu n'oge mmepe na oriri nso, kama anonyerem unu "nime mmuo na eziokwu", nekele unu n'ihunanya nihi onyinye na okwukwe unu, we soro kwa onye-amuma n'ekwu obuna otu ihe ahu. Ganu n'iru nu n'iroputara onwe-unu onye unu g'efe.

Site na ichefu Usoro Omume Kachasi Mma, we nanogide na nmehie, mmadu apughi ife Chineke; ha apughi kwa igosiputa iji ike nile nke Chineke bu nke n'agwo ndi oria na ndi nmehie. Echiche mmadu nwere ike imeghari anya ma duhie mmadu; amaihe Chineke apughi iduhie. Ime nduhie dika onye ana ebo ebubo ikwu okwu n'akwado onye nebo ya ebubo nke omatara na o geme ka ebie okwu megide ya onwe- ya.

We cannot serve two masters. Do we love God supremely? Are we honest, just, faithful? Are we true to ourselves? “God is not mocked: for whatsoever a man soweth, that shall he also reap.” To abide in our unselfed better self is to be done forever with the sins of the flesh, the wrongs of human life, the tempter and temptation, the smile and deceit of damnation. When we have overcome sin in all its forms, men may revile us and despitefully use us, and we shall rejoice, “for great is [our] reward in heaven.”

You have dexterously and wisely provided for The Mother Church of Christ, Scientist, a magnificent temple wherein to enter and pray. Greatly impressed and encouraged thereby, deeply do I thank you for this proof of your progress, unity, and love. The modest edifice of The Mother Church of Christ, Scientist, began with the cross; its excelsior extension is the crown. The room of your Leader remains in the beginning of this edifice, evidencing the praise of babes and the word which proceedeth out of the mouth of God. Its crowning ultimate rises to a mental monument, a superstructure high above the work of men’s hands, even the outcome of their hearts, giving to the material a spiritual significance — the speed, beauty, and achievements of goodness. Methinks this church is the one edifice on earth which most prefigures self-abnegation, hope, faith; love catching a glimpse of glory.

Anyi apugh ibu oru nke nna abua. Anyi ohuru Chineke n’anya Karisia ihe nile? Anyi obu ndi n’ekwu eziokwu, ndi ezi omume, ndi kwesiri ntukwasi- obi? Anyi o n’agwa onwe-anyi eziokwu? “Chineke abugh onye aneleli: n’ihi na nkpuru o bula madu nagma, nke ahu ka o geweta kwa n’ubi”. Idi na udi anyi kacha mma bu ime ka anyi rapu nmehie nke anuaru kpam kpam, nmehie di iche iche nke ndu anuaru, onye onwunwa na onwunwa ochi- eze na nduhie nke ilaniyi. Mgbe anyi meriri nmehie n’udi ya nile, ndi mmadu g’ekwugide anyi ma me kwa anyi akaje, anyi g’anuli onu, “n’ihi na ugwo-olu [anyị] di uku n’elu- igwe.”

Unu ji nka na amamihe nye Mother Church of Christ, Scientist, onyinye ulo nso di uku ebe ag’anaba we nekpe ekpere. Enwerem obi-uto na agbam- ume di uku, ma were obim nile nekele unu n’ihi ngosiputa nke oganiru, idi-n’otu na ihunanya. Ejiri obe we malite ulo nso mbu nke The Mother Church of Christ, Scientist, ma nke ewunyekwugidere na ya bu okpu eze. Ime ulo nke Onye Ndu unu g’adigide n’mbido nke ulo nso nkea we negosi otito nke umu ntakiri ya na okwu nke si n’onu Chineke puta. Njedebe ya di uku putara ihe nke-oma n’echiche, obu ebe ewusirike di elu kariri olu aka mmadu, ma buru kwa ihe si n’obi ha puta, nke neme ka esite n’ihe anya n’ahu gosiputa ebube ime mmuo, dika ime ngwangwa, imamma, na agamniru nke iheoma. Echerem na ulo-uka nkea bu otu ulo nso nke di n’elu uwa nke gosikariri, inye onwe, olile anya, okwukwe; ihunanya hutubagoro ebube anya.

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