

THE INDIVIDUAL CHRISTIAN SCIENTIST

'WHAT I SAY UNTO YOU, I SAY UNTO ALL - WATCH' JESUS

Vol. IV

No. 4

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A LADY WITH A
LAMP SHALL STAND
IN THE GREAT HIS-
TORY OF THE LAND

A NOBLE TYPE
OF GOOD
HEROIC
WOMANHOOD

IN GOD WE TRUST

Price \$1.00 per copy



A lady with a lamp shall stand
In the great history of our land
A noble type of good
Heroic womanhood.

LONGFELLOW

And though the Lord give you the bread of adversity,
and the water of affliction, yet shall not thy teachers be
removed into a corner any more, but thine eyes shall see
thy teachers.

Isaiah

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL - WATCH" JESUS

MRS. EDDY'S PASSING ON

The question is frequently asked: Why did Mrs. Eddy pass on? Why, with her clear understanding of the Science of being, should she not have demonstrated continuity of living, here?

One, with even a slight grasp of Christian Science, has no doubt of Mrs. Eddy's understanding of Life, for he knows that Christian Science could not have been discovered and promulgated had a single link been missing in the spirituality of the discoverer.

Then Mrs. Eddy's death involves a deeper and more far-reaching reason than that of an ordinary death.

The metaphysician understands why it was as imperative for Mrs. Eddy to disappear as she did, as it was for Jesus to disappear in the ascension. . . .

To the next question which naturally follows: Why could Mrs. Eddy not have ascended as did Jesus? There are two answers:

First, the ascension, which presupposes man to be material and under necessity of ascending out of matter into Mind, was accomplished for all time by Jesus. Therefore there is no necessity for the repetition of that proof.

Since Christian Science declares and demonstrates that there is no matter, it leaves no matter from which to ascend.

Second, the human mind, in its present phase of materiality, insists upon knowing, not only when the mortal appears, or is born, but, more important to that mind, when and how the mortal dies or disappears.

Had Mrs. Eddy disappeared in any way other than in the traditionally accepted manner called death, the human mind would have been stirred to its depths in opposition to Christian Science. It would

have declared Christian Science to be a fake, and Christian Scientists frauds, for saying that Mrs. Eddy had miraculously disappeared.

Christian Scientists would have been accused of trying to make Mrs. Eddy a second Christ; this would have arraigned the entire Christian world against Christian Science. Furthermore, public officials would have insisted that a crime had been committed.

Mrs. Eddy had to leave to the world an interpretation of her disappearance that human belief could admit was proper and legitimate.

She did this by appearing to die and be buried.

However, the fact remains that Mrs. Eddy gave up her sense of life, as it is called, because of the demand of the hour, which was the ignorance of her followers, as well as of the rest of mankind. She did it just as willingly as did Jesus. He purposely allowed the crucifixion. It enabled him to overcome the grave and to disappear in the ascension. . . .

Through a clearer understanding of Christian Science, it is now seen that Jesus never actually gave up his sense of life, and it will eventually be seen that Mrs. Eddy did not die. The willingness to believe that she did die is purely hypnotic illusion, and is the mesmerism that encourages the one who believes she did, to do likewise.

From *Christian Science: Its Clear, Correct, Teaching*
By Herbert W. Eustace, C.S.B.

THE ASCENSION OF MARY BAKER EDDY

By Carl Lundstrom, C.S.

The message I am about to impart is not only an important message for all Christian Scientists, but in my estimation it is the most important incident in Mrs. Eddy's experience which proves without any doubt the infallibility of her complete demonstration of the revelation of Christian Science. Before relating this incident, I feel impelled to express my gratitude that this important message was given to me and that through many years of study and growth in Christian Science, I was able to realize how momentous this message is and bring it forth at God's direction. The following account reveals how this message was intrusted to my care.

Twenty-five years ago I had the privilege of visiting all of the historical landmarks pertaining to Mrs. Eddy's revelation of Christian Science. Lasting impressions were gained from my visits to Mrs. Eddy's residence at 12 Broad Street, Lynn, Mass., the house with the attic room where "Science and Health with Key to the Scriptures" was written, and her house at Chestnut Hill, Mass. The attic room

was interesting, but I remember most of all the three flights of circular stairs reaching from the basement to the attic. It moved me very much to realize the countless times our Leader must have used those stairs in meeting the needs of her roomers while at the same time persistently going forth with her God-given mission. The thought of this experience always brings to mind the words of Horatio W. Parker found in the Christian Science Hymnal on page 202: "He comes anew to humble hearts revealing The mounting footsteps of the upward way."

The last house I visited was Mrs. Eddy's home at 400 Beacon Street, Chestnut Hill, Mass. It is here that I was to be told the incident about Mrs. Eddy which I am about to relate. This house and the surrounding grounds were beautiful. It was autumn and the driveway was covered with leaves of every hue. When I entered the front hall I was greeted by two very lovely, gracious ladies. I was surprised to find I was the only one there to be guided through the house. After waiting for some time, and it being mid-afternoon, one of the women in charge suggested, as there seemed to be no one else to join us, that she and I would start the tour of the house together. As I look back upon this experience I realize now how important it was to have been the only visitor. I felt free to inquire about many things I would never have asked about were there others present. Likewise she directed pertinent questions my way. For instance, at one point in our conversing together, she inferred that I was a Christian Science teacher, which I assured her I was not; although I have to admit it touched my ego just a bit. As we wandered through this lovely home, I felt the balance, order, and beauty of each niche and corner and the touch of truth and love that only a spiritual seer could have demonstrated. By this time, because of the warmth and friendliness of my guide, I asked many questions which she answered lovingly and interestingly.

Our last stop of this tour was Mrs. Eddy's bedroom. It was not what I expected, for what I had seen of the rest of the house gave forth an atmosphere of regality. This room was homespun and expressed simplicity. The ceiling had been lowered, the guide told me, and although a bathroom had been added, Mrs. Eddy had preferred to use the commode stand with its bowl and water pitcher. I was impressed to see several pictures of Jesus hanging on the walls. It was at this moment that my guide turned to me and said that she felt impelled to tell me what happened to Mrs. Eddy on December 3, 1910. She went to the door of the bedroom to see if we were alone and then proceeded to tell me the following incident, which was told to her by Miss Adelaide Still, one of the three persons watching with Mrs. Eddy in the final hours of her human experience. She told me that Miss Still had requested her not to repeat what she was about to tell me, because she had promised those in authority at the Boston

headquarters of the Christian Science church never to speak of this experience to anyone. I can assure you that by this time I was not only awed but more than moved by what she was relating.

On the night Mrs. Eddy passed her three valued and beloved workers were with her. They were Miss Adelaide Still, Mrs. Laura Sargent, and Mr. Calvin Frye. On this eventful day in December, 1910 the furnace had ceased to function and a repair man had been summoned to fix it. When he arrived, Mr. Frye and Mrs. Sargent went downstairs to the first floor to admit the repair man. Mr. Frye accompanied him to the basement while Mrs. Sargent waited in the front hall. Miss Still was left sitting by Mrs. Eddy's bed. In a short while the furnace was in working order and Mr. Frye and Mrs. Sargent hurried to the second floor to return to their post by Mrs. Eddy's side. As they neared the bedroom they noticed that Miss Still was standing in the doorway. Approaching her side they looked into the bedroom and beheld Mrs. Eddy by the side of the bed smiling at them. Then Mrs. Eddy turned and pointed to the bed where they saw the form of the one they had called mother. As their gaze turned again to Mrs. Eddy she was shaking her head back and forth as if to say, "I am not there; I have risen." Then as these three watched, the vision of their beloved leader gradually faded from their sight. At that moment, as I stood there looking into Mrs. Eddy's bedroom, I felt a wave of insight into the magnitude of Mrs. Eddy's mission I had never felt before. They had witnessed the ascension of their Leader! This, Mrs. Eddy's final spiritual experience, when understood will give to us all the opportunity to express ourselves as a complete Identity, including all the male and female qualities reflected in our oneness with Father-Mother God. Before we returned to the entrance hall on the main floor, my guide, who had told me her name (which I have forgotten), expressed the importance of what she had related to me. She repeated that she felt impelled to tell me this incident, which she had heard from the lips of Miss Adelaide Still—who was her sister.

When the spiritual meaning of Church was given on the March, 1979 tape of "Heard Ye the Glad Sound?", it stirred my thinking and the message that Miss Still's sister gave to me came to my thought with vivid clarity. The more I thought about this experience, the more resolved I became as to its importance; and I brought it to the attention of the Committee of United Christian Scientists, of which I am a member. Immediately, David Nolan, Chairman of the Committee, recognized the spiritual import of this message and brought it to the attention of the field by means of our monthly tape, July, 1979 issue.

My hope is that all of you who hear or read this message will rejoice in realizing the spiritual import of its content, and continue to work to demonstrate the ultimate goal of all mankind, the manifestation of generic man.

DEATH IS OBSOLETE

Jesus of Nazareth imprinted upon the thought of a world the fact that death was to be overcome not submitted to. One Bible scholar saw the idea and wrote that there should never have been another death on the earth after Jesus' proof of immortality by his resurrection. The time to understand this is now, and now is ever and always. But the thought of the age in which Jesus taught did not seem able to grasp the idea. Even his own disciples denied the possibility of his resurrection until confronted with undeniable proof. That is, all but one. Of the twelve men closest to Jesus, one glimpsed the Christ idea and never forsook it. John, alone, accompanied Jesus to the cross. And Jesus said of him, to Mary, "Woman, behold thy son." Is this not acknowledgement that the Christ idea of man which Mary perceived and which was manifested by Jesus, was also perceived by John?

There is no record of the death of John. During the brutal and barbaric persecution of Christians, John, according to a Roman historian, was cast into boiling oil, but was unharmed. We read in *Science and Health*, "The divine Love, . . . which delivered men from the boiling oil, from the fiery furnace, from the jaws of the lion, can heal the sick in every age and triumph over sin and death." And again, "The disciples' desertion of their Master in his last earthly struggle was punished; each one came to a violent death except St. John, of whose death we have no record."

Failing to destroy John "for the Word of God and the testimony of Jesus Christ," the ruling authorities banished him to a small island in the Greek Archipelago. But there is no place where God is not, and to John's ascending thought the rocky, barren isle of Patmos, intended as a prison, became the isle of revelation. There, on this plane of existence, he perceived spiritual reality—a deathless state of being which is here and now, not some future state which shall be. Of this revelation—also translated inspiration—John wrote; "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Now is ever and always, never in the past or the future.

Mary Baker Eddy announced to the world that there is no death. Her illumined thought comprehended Jesus' message and John's revelation. Christianity was not overcoming death;

it had accepted death as the door to future life. 'Tis inconsistent to consider death an enemy to be overcome and at the same time the necessary portal to immortality.

There is no death. A few believed her statement, but most of the world laughed her to scorn even as they had done to Jesus when he said, "The damsel is not dead." Nonetheless, the seed had been planted and it was germinating. A woman was proving to the world that "What the Beloved knew and taught, Science repeats, Through understanding" as she wrote in *Christ and Christmas*. The woman hid the leaven in three measures of meal, and science is being leavened by Science.

A few researchers have begun investigating phenomena which refute the material senses, and although their physically scientific methods are inadequate, they are beginning to penetrate the veil of mysticism which has surrounded the subject. One such researcher wrote a book in 1955 titled *You Do Take It With You* in which he says that death is merely for undertakers; that the hereafter (which he terms the wider life) is not a phantom land of the dead, but is here and now because there are no dead. One of his chapter titles is "Your Other Body" which he calls a little piece of forever which cannot be affected by years, bombs, or even by the disintegration of the planet. This body, he says, is your real basic body and you possess it here and now although it is overlaid with a heavy, clumsy armour we call our body.

As an explanation he says that present day physics tells us that solid bodies are made up of atoms in motion which are in turn mostly empty space; that although the desk top seems solid to our sense of touch there is no reason why that "empty space" of which it is made could not be occupied by other forms at different rates of vibration or why the physical body could not be interpenetrated with another body; and furthermore, that objects solid to our sense would not be so to this other body, but objects in the world to which it belongs would be. Does this not confirm Mrs. Eddy's statement, "Mortals waken from the dream of death with bodies unseen by those who think that they bury the body"?

Unbiased and skeptical investigators of psychic phenomena are not using Christianly scientific methods, hence their steps are fumbling and elementary; but, sad to relate, they are doing more with their inadequate methods to prove the truth of Mrs. Eddy's words than are many Christian Scientists with the marvelous tools at our disposal. For example here are some of

their conclusions regarding death:

1. that life does not end at that moment,
2. that death does not usher us into heaven,
3. that we continue right where we left off,
4. that life on the next plane is not spiritual, but just as material as here and now,
5. that this is life and it does not end.

Let us consider these conclusions in relation to quotations from our textbook:

1. That life does not end with death:
 "If it is true that man lives, this fact can never change in Science to the opposite belief that man dies. . . . Man's individual being can no more die nor disappear in unconsciousness than can Soul, for both are immortal."

2. That death does not usher us into heaven:
 "Mortals need not fancy that belief in the experience of death will awaken them to glorified being." And again, "No final judgment awaits mortals, for the judgment-day of wisdom comes hourly and continually."

3. That we continue right where we left off:
 "Man is the same after as before a bone is broken or the body guillotined." "As man falleth asleep, so shall he awake. As death findeth mortal man, so shall he be after death."

4. That life on the next plane is not spiritual, but just as material as here and now:
 "The murderer, though slain in the act, does not thereby forsake sin. He is no more spiritual for believing that his body died and learning that his cruel mind died not. . . . His body is as material as his mind." "If the Principle, rule, and demonstration of man's being are not in the least understood before what is termed death overtakes mortals, they will rise no higher spiritually in the scale of existence on account of that single experience, but will remain as material as before the transition."

5. That this is life and it does not end:
 "Life is eternal. We should find this out, and begin the demonstration thereof." "The great spiritual fact must be brought out that man is, not shall be perfect and immortal."

Research and investigation are proving that there is no death and there are no dead. Modern physics has proved the insubstantiality of matter and is experimenting with materialization and dematerialization. Thought is probing to find out where an object or idea goes when it disappears from sight; it is considering other planes of existence. All this leads closer to

the fact that all is mental; it is loosening the grasp of materiality; death is becoming obsolete.

Believing and accepting the fact that we do not die does not alone make us spiritual. Looking upon the discarded body as an empty cocoon is a step in overcoming the fear of death, but death itself must be overcome sooner or later.

Without Christian Science, investigation of other planes is largely speculative. Some think that those who seem to die on this plane take a second body with them to the next plane of existence and that this second body is immortal. Our textbook verifies the former conclusion and refutes the latter. It says, as previously quoted, "Mortals waken from the dream of death with bodies unseen by those who think that they bury the body," and "Death will occur on the next plane of existence as on this, until the spiritual understanding of Life is reached."

If we do nothing here and now towards understanding and demonstrating the Principle of being, we are not much beyond the pagan concept of reincarnation, for we take our mortal concepts with us where they are still subject unto death because they are mortal.

Spirituality and immortality are not learned by death. These are the verities to be learned of Life; and this is Life eternal. It will never be easier to understand and demonstrate perfection than it is right now. Man is the likeness of the one and only God and this state of perfection is intact and discernible. "Death can never hasten this state of existence, for death must be overcome, not submitted to, before immortality appears."¹ "The dream of death must be mastered by Mind here or hereafter."²

Mortals are gaining more correct views of God and man because of the leaven the woman put into science, theology, and medicine. With these correct views, objects of creation will become visible which were invisible before. In other words, you have to know what you are looking at before you can see it. We have probably all had this experience to a slight degree in looking at an obscure scene, picture, or part of a jig-saw puzzle.

When reading accounts of glimpses people have had of another and higher plane, one fact becomes outstanding. At the time of the experience there was no effort in the thought of the viewer, but rather a spirit of freedom and of holiday joy.

One such experience came to an ardent fisherman enjoying

1. S.&H. 76:29. 2. Ibid. 427:29.

an excellent day at this sport. He saw a man dressed in white striding rapidly along the shore of the pond. The reality of what he saw collided with material reason for he knew from experience that there was no path along that shore. At the moment of mental impact, the stranger vanished. This has doubtlessly given him food for thought during subsequent years, and experiences such as this challenge the Christian Scientist, for nothing is unexplainable in Science. In "Christian Science Versus Spiritualism" we read: "Science dispels mystery and explains extraordinary phenomena; but Science never removes phenomena from the domain of reason into the realm of mysticism."

We must let reason rest on a spiritual not a material basis, and with the facts of Science dispel mystery and explain extraordinary phenomena. Thus will we broaden our horizons, for from a spiritual basis we must learn that substance is Spirit. We can behold that which we understand and whether on this plane or another it will be tangible, real, and substantial. And, as St. John proved, we can behold spiritual reality here and now, on this plane of existence. Death is not the door to immortality. In the words of our textbook, "Divest yourself of the thought that there can be substance in matter, and the movements and transitions now possible for mortal mind will be found to be equally possible for the body. Then being will be recognized as spiritual, and death will be obsolete."

"The admission to one's self that man is God's own likeness sets man free to master the infinite idea. This conviction shuts the door on death, and opens it wide toward immortality."¹

1. S.&H. 90:24.

From *Principle and Practice*
By Doris Grekel

"The Christian Scientist who is faithful to this Cause and its Leader will reap rewards spiritual, and blessedness beyond the power of human thought to conceive. Will you join your Leader in this, refusing sensuality, animality, lust in any of its forms? Oh, dear ones, I know the cost and I know the joy. Will you, can you, rise in this moment important for Truth?"

Mary Baker Eddy

E A S T E R

[Statements made by Mary Baker Eddy, March 31, 1907.]

RESURRECTION. We must be resurrected; must put off the old man and put on the new.

If you dress for Easter, your clothes are all in keeping—are clean. You do not put on some clean ones and some soiled ones. Neither can you put on part of the new man and part of the old; you must put on the whole of the new man—the spiritual idea.

If you put a new patch on an old garment, you still have the old garment. There is a time when you take off your old garments before you put on the new. Now if we patch up this body, try to make a better eye, a better limb, etc. we are not putting on the new.

We want to say: eye, you cannot talk to me, I have put you off. Rise to the spiritual sense, then your body will respond; then take no thought what you eat, your clothes, etc., for your heavenly Father knoweth ye have need of these things. This is the resurrection. The resurrection is not to be resurrected from matter—dust. There never was any life in matter to be resurrected. The resurrection is seeing the real man that was never in matter; he never was sick to be made well. That is the way I did the healing. I never saw the material man before me, but the real man, perfect, and this healed instantaneously, and no relapse. This is the way Jesus healed, as in Science and Health it reads, “Jesus beheld the perfect man,” etc. This is the resurrection.

“THE MAMMON OF UNRIGHTEOUSNESS”

Luke 16:9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon who will commit to your trust the true riches?

Clara Shannon was a member of Mrs. Eddy's Primary Class that convened the 17th. of September in 1888. Subsequently she served for many years in Mrs. Eddy's home. Her reminiscences are a treasure of golden memories, and fortunately for us she committed some of these recollections to paper. One such follows:

“One great lesson Mrs. Eddy taught me was of ‘the mammon of

unrighteousness,’ such as sweeping, dusting, and doing necessary things, (Luke 16:9-11); mothers having charge of homes, and all the responsibility of their houses which rested on those who had to do their own work and provide for their children's clothing and education, and to accomplish little things about the house to make it home—that is what we would call the mammon of unrighteousness, or material duties. If we would make good use of the discipline that fulfilling these duties brings to us, they would furnish us with experience which would ultimate in spiritual gain; because being faithful in that which was least, we would be faithful in much, and receive heavenly riches—stores of truth in spiritual understanding—which would be expressed in exactness, correctness, faithfulness and perfection. ‘The maximum of good is the infinite God and His idea, the All-in-all.’ (S.&H. 103:15)

“Then she said that God had taught her how to make a bonnet, and told me this story, which happened before the time she taught Christian Science. She had promised to give a Temperance Lecture, and she did not have a dress or bonnet which she thought suitable to wear there, so she walked down Tremont Street, and looking at the shop windows, saw two bonnets which she liked and felt would suit her. She could afford to spend two dollars on a bonnet and these were Paris models. So she went into the store, to the millinery department. She spoke to two young ladies who were attendants there, and asked them to show her some of the same shape as those in the window and to sell her some inexpensive material which she could use for making a bonnet as nearly like the models as possible. They entered into the spirit of the occasion with her and sold her a frame, tulle, and ribbon, and a pretty flower, which she paid for and took away with her, and made her bonnet herself. An intimate friend who met her afterwards admired her bonnet and told her so, and said it looked like a \$25 model bonnet, and Mother told her the material cost her just two dollars, and God taught her how to make it.

“Also with her dress. She took her old dress (which was too shabby), unpicked it, washed, ironed, turned and remade it, and put some narrow velvet on the outside of the bodice; you will see it on her in the picture with that little baby. God taught her to make that dress also, and she was well dressed for the occasion.”

Watch

You must watch, as Jesus said, if you would not have the house broken open; you think you are watching, but are you when the house is broken open? What would be thought of a watchman who let the place watched be burglarized? Would he be the right kind of a watchman? That is just why I named our paper, *Sentinel* and on it, “Watch.”

Mary Baker Eddy

HISTORY

"Gather up the fragments that remain,
that nothing be lost."

JESUS

HOME

Early in 1872 Mary Baker Glover was working constantly to meet the mesmerism that was assailing her and her discovery. One morning in February God spoke to her through her Bible in the words of Isaiah: "Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever." From that moment the writing of *Science and Health* was her one concern.

She was then residing in Lynn, Massachusetts in the commodious quarters on Shepard Street that her young student and junior partner Richard Kennedy had located for their work in June of 1870. At a later date she wrote of this young man: "The second year of his practice, when we discovered he was malpractising, and told him so, he avowed to do whatever he chose with his mental power, spurning a Christian life, and exulting in the absence of moral restraint."

In the spring of 1872 she fled from this wickedness (taking her writing with her), but she returned to Lynn, dissolved her partnership with Richard Kennedy, and continued her work on *Science and Health*, which she then called *The Science of Life*. But the quarters on Shepard Street were far larger than she needed for her writing, so she soon gave them up.

Many writers state that *Science and Health* was written in the attic room of her house on Broad Street, but only the final additions and revisions were made at that location. The fact was that Mrs. Glover



Pleasant View from daisy field

moved repeatedly from one place to another for the next three years. In 1907 she said to students in her home, "When I went where the people were not good, it produced a chemical. While I was writing *Science and Health* I moved to eight places. I would no sooner settle

down and begin to write, than it would produce such a chemical I would have to go to some other place.”

Her book was her one concern, for that was the work God had given her to do; but the lack of a home to call her own threatened to make a weary wanderer of God's messenger to this age.

On the sixth of September in 1874 Mrs. Glover sent her manuscript to the printer to commence work on it; and the following March another step unfolded in her experience. She bought the house across the street from where she was boarding on Broad Street in Lynn. She had mortgage payments to make and had to rent out most of her rooms to meet expenses, reserving only the attic room and second floor front parlor for her own use,—but at last she had a home! For more than a dozen years she had been often a visitor or a boarder in the homes of others. She must have thought many times of Jesus' words, “The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.”

Over those long years Mrs. Glover had often longed, not only for a home of her own, but to provide a home for Christian Scientists; and Number 8 Broad Street soon had a sign on the front which read, “Mary B. Glover's Christian Scientists' Home.” It was there that she became Mrs. Eddy.

The Broad Street house and her Chestnut Hill mansion are museums today, but perhaps her most important home was Pleasant View where she resided and worked for so many, many vital years. Because Pleasant View was razed very shortly after Mrs. Eddy left us in 1910, pictures of her Pleasant View home are doubly valued.

Our Leader wrote, “Pilgrim on earth, thy home is heaven;” and she also wrote, “Home is the dearest spot on earth”.

A BEAUTIFUL PICTURE

The photograph of Mrs. Eddy on the next page was probably taken prior to 1867. Miss Clara Shannon recorded this story about the picture:

“Mother told me how she happened to have that little baby in her arms. She went into a photographer's studio to ask about the price of photographs, and when she entered his reception room she found a lady there holding a baby which she was trying to pacify. The child was screaming which made it impossible for her to be photographed, and our Leader noticed that every little while the baby looked at her, and then screamed again; so she said to her mother, ‘Won't you let me hold your baby for a while—perhaps I would quiet her?’ and the baby put her arms up to meet hers. As soon as she took her, she put



Mrs. Eddy and baby taken at Lynn, Massachusetts circa 1867

her thumb in her mouth as you will see, and there is the picture of contentment.

“Then the photographer, unknown to Mrs. Eddy, took a photograph of her and the child, and afterwards sent her a copy, asking her to accept it and said it was such a beautiful picture, he could not help taking it.”

AN INTERESTING LESSON

Study and learn the definitions of Shem, Ham, and Japhet in the Glossary, and the Scientific Translation of Mortal Mind on pages 115-116. Then test yourself by completing the following sentences without opening your text-book.

SCIENTIFIC TRANSLATION OF MORTAL MIND

1. Ham corresponds to the 1st Degree.
2. Noah's son, Japhet, typifies the Spiritual.
3. The Second Degree embraces the transitional qualities.
4. The three degrees are classes as Physical, Moral, and spiritual.
5. Health is a quality of the 3rd Degree.
6. Honesty is a quality of the 2nd Degree.
7. What is the transitional quality for "passions and appetites"? temperance
8. The title of the Physical Degree is Supremacy.
9. The Spiritual Degree is titled Understanding.
10. The marginal headings for the three degrees are unreality, transitional, and Reality.
11. Noah's son, Shem, represents the moral reproof of sensualism.
12. The Moral is the 2nd Degree.
13. How many transitional qualities are there?
8

14. List the transitional qualities. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance
15. The Third Degree has how many qualities?
7
16. List the Spiritual qualities. Wisdom, purity, spiritual understanding, spiritual powers, love, health, holiness
17. Mortal mind disappears in the Third Degree.
18. Man, as God's image, appears in the 3rd Degree.
19. Spiritual love is reached through the Moral quality affection.
20. Evil beliefs disappearing is the title of the 2nd Degree.

FROM AN EARLY JOURNAL

Healing and Reports of Cases

Being healed by Truth, I feel it my duty to give testimony. I was a sufferer from childhood, and tried physicians of all the schools, but found no permanent relief. My complaints were: Spinal trouble, nervousness, paralysis, and dislocation of hip; the latter caused in early childhood by rheumatism; one limb was four inches shorter than the other, necessitating the wearing of a cork sole. Physicians said the ligament connecting the ball with the socket was broken, and the hip would not stay in place when pulled there.

A year ago last September I tried Christian Science, in hopes of being relieved of nervousness and pain, never dreaming of my hip coming into place; but five or six hours after my third treatment, sitting by myself—my hip slipped into place, and has been all right ever since. By actual measurement the hips are even, and limbs of same length. My health is fully restored, after twenty-five years of suffering.—Mrs. J. W. Hulsizer, Grinnell, Iowa.

From *The Christian Science Journal*
May, 1889

SCIENTIFIC TRANSLATION OF MORTAL MIND

Eventually all must translate the unreality of the physical degree into the reality of the spiritual, and the pathway to perfection lies through the transitional qualities of the moral degree. The study and analysis of these different qualities is a great help in speeding and measuring progress. Each physical belief must have a corresponding moral and spiritual quality. As you find the transitional and spiritual quality for each of the characteristics named in the First Degree, you will be able to fill each blank on the chart below.

1	Unreality	evil beliefs	passions and appetites	fear	depraved will	self-justification	pride	envy	PHYSICAL
2	Transitional Qualities		affection						MORAL
3	Reality		Love						SPIRITUAL

1	Unreality	deceit	hatred	revenge	sin	sickness	disease	death	PHYSICAL
2	Transitional Qualities								MORAL
3	Reality								SPIRITUAL

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Each Christian Science practitioner or teacher advertising in our columns has signed his or her name to the following statement: "I am one hundred per cent in agreement with Christian Science as discovered and founded by Mary Baker Eddy, as exemplified in her life and works, and as put forth in her book Science and Health with Key to the Scriptures. I acknowledge Mary Baker Eddy as the God-anointed and God-appointed Revelator to this age. I also acknowledge it to be a "special offense" to represent falsely by word or work our Leader and Pastor Emeritus (Church Manual, Article XI, Section 12). And I am in agreement with the demand of her Church that a member shall not practise or teach Christian Science contrary to the statement thereof in its textbook Science and Health with Key to the Scriptures (Article XII, Section 2). I further aver that I do not practise or teach Christian Science contrary to the statement thereof in Mrs. Eddy's last copyrighted edition of Science and Health."

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From An Early Journal

It will be remembered by those of the last primary class of the Mass. Metaphysical College, that a question of this import came up near the close of the session: "How can one rid himself of the belief of matter as reality, when circumstances surround us continually with the sense-picture of suffering and disease, and duty holds us there?"

The reply in substance was this: "I would say for myself, it would be to prostrate my belief of matter on its face, and lie there until uplifted by God, when the proof would be given by which I could uplift others." The spirit and tone of the reply were deeply impressive.

A short time afterward it became my privilege to see this verified in connection with a little child, who beautifully illustrated our Teacher's statement.

A dear little boy about three years of age, had been taught by his parents that God is Love, Good, and All-Mind; that matter has no sensation, and also to apply this Truth remedy whenever he was hurt or suffered in belief. He carried this out in practice to a remarkable degree in aid of himself and for others. It had also made him loving and obedient as a rule.

While sitting one morning at breakfast, he was supplied with his glass of milk, but instead of drinking it as usual, began to amuse himself by spilling it over into his plate; his mother bade him gently to stop the play, but he paid no heed; she spoke the second time, adding, "If you do not obey I must remove you from the table." To her great surprise he kept on worse than before, and she said, "Now I shall take you down as I have said." As she began to undo his napkin and remove his chair, he hung his head but was silent, and when placed on his feet went immediately under the table, threw himself flat upon the floor face downward, and remained perfectly quiet for a few moments. Presently was heard a sort of mumbling, and the words, "Baby must come out of this," then all was quiet for a little, and he scrambled up with his face just beaming with good humor, and ran about to his play. One of the family said to me that this was the way he always did when he had yielded to a naughty thought.

From *The Christian Science Journal*
June, 1889

When one of Mrs. Eddy's students said, "God will raise up someone who will be faithful, as John was at the cross," she replied, "How do you know? Look within and see who that one should be."

* * *

"Think of this inheritance!

Heaven right here, where angels are as men, clothed more lightly, and men as angels who, burdened for an hour, spring into liberty, and the good they would do, that they do, and the evil they would not do, that they do not."

MARY BAKER EDDY

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