

THE INDIVIDUAL CHRISTIAN SCIENTIST

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


Vol. VI

No. 3


JANUARY, 1982

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IN THE GREAT HIS-
TORY OF THE LAND



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A lady with a lamp shall stand
In the great history of our land
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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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Vol. VI

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

W H I T H E R N O W ?

By Harry R. Shawk

Have you ever wondered at the rise of the Christian Science movement from our Leader's passing in 1910 to the 1950's and the rapid decline since then, but have had no place to turn for information?

Have you wanted to know the truth about the Christian Science organization in Boston which arose following our Leader's passing, but have been afraid to ask?

Have you wondered why, with such serious charges raised recently against the hierarchy in Boston, so little response has been forthcoming?

The present charges appear to be only the tip of the iceberg; BUT what of the bulk of the iceberg below the surface?

A careful study of the Church Manual of The Mother Church reveals the answers. Our Leader provided twenty-six estoppel clauses in the Manual whereby the physical organization of the central body would be dismantled following her passing. Why was this plan never carried out? How were her instructions disobeyed? Why were they disregarded?

"Do you not know the saints shall judge the world?"

The boards of directors over the years since Mrs. Eddy's passing on December 3, 1910 have published several versions of a pamphlet

concerning "the permanency of The Mother Church". The arguments of the board are based on civil law interpretations of a spiritual document. It is well established that civil courts will not rule on ecclesiastical documents. Thus interpretations by lawyers are meaningless. Paul wrote to the Corinthians: "Dare any of you having a matter against another go to law before the unjust, and not before the saints? Do you not know the saints shall judge the world?" Herein lies the crux of the whole matter.

What did the estoppels concern and how were they to operate?

A detailed listing of the twenty-six estoppels follows. In every case some form of approval was required from Mrs. Eddy herself. As you read these clauses you will see that every office and post is specifically covered. Without her approval it is impossible to elect an officer or fill a post!

Article	Section	Mrs. Eddy's approval required in one form or another to:
I	2	elect the President
	3	elect the Clerk/Treasurer
	4	elect the Readers of The Mother Church
	5	elect the Directors to the Board
	8	establish Trusteeships and Syndicates
II	3	remove Readers of The Mother Church
XIII	3	call a Special Meeting of members
XXI	2	elect a Reading Room Librarian
XXII	3	fill a vacancy for refusal to obey a written order from Mrs. Eddy:
		a) officers of The Mother Church
		b) editors of the Christian Science Journal, Sentinel, der Herold
		c) Committees on Publication
		d) Trustees of The Publishing Society
	e) Board of Education	
	9	take legal action if it relates to the person or to the property of Mary Baker Eddy
	18	make a new By-law
XXIII	4	publish the copyrighted Tenets by branches
XXIV	4	elect the Finance Committee

Article	Section	Mrs. Eddy's approval required in one form or another to:
XXIV	7	make donations
		make important moves by the Committee on Publication
XXV	9	elect the Committee on Business
	4	elect Editors and Manager of The Publishing Society
	8	publish or to republish a book or article authored by Mary Baker Eddy
XXVIII	2	elect the Vice President of the Board of Education
	4	fill the post of President of the Board of Education if Mary Baker Eddy vacates the post
XXXI	1	elect the Board of Lectureship
	5	appoint a circuit lecturer
XXXIII	1	elect the Committee on Publication
	6	appoint an assistant to the Committee on Publication if required
XXXIV	3	remove the edifice erected in 1894
XXXV	1	make a revision in the Manual
	3	to make a new Tenet or By-law, and to adopt, amend or annul a By-law

Special Note:

Art. XXV, Sec. 3 — does not restrict the Trustees of the Publishing Society from filling a vacancy (the only office in the Manual so handled, and this is in conformity with the provisions of the Deed establishing the Publishing Society dated January 28, 1898)

The various church officers held office for a year and this period ended June, 1911. Memories are short, member apathy runs high, so at the end of seven months it was easy to just elect officers to fill the various posts. The board held office indefinitely. A vacancy occurred in June 1912 with the death of Stephen Chase. Under Mrs. Eddy's wording, which was retained in the director's 89th Manual, a vacancy in the board required Mrs. Eddy's approval for filling. Since nearly 19 months had elapsed since Mrs. Eddy's death, the board merely ignored the estoppel clause and filled the vacancy.

In addition to the election of officers and the committees provided for in the Manual, Article I, Section 8, prohibits forming of "trustee-

ships and syndicates" unless Mrs. Eddy's permission is secured; Article XXV, Section 8 prohibits publishing or republishing by the Publishing Society of books or articles authored by Mrs. Eddy without her specific permission. Article XXVIII, Section 4 provides for the Vice President of the Board of Education to become the President *if* our Leader stepped down from the Presidency *but* only with her specific authority; and Article XXX, Sections 3 and 4 require the signature of the President on all certificates from the Board of Education. *But* since Mrs. Eddy had not stepped down, the Presidency and that office cannot be filled without her permission and approval; and certificates issued since her passing are invalid.

The reader will now say, "Well, what of the movement? It has been going along for 71 years since Mrs. Eddy's passing and Boston reports at the annual meetings of the growth of new churches on the rolls. Why not continue as we have in the past?"

"Do we follow our Leader and her Manual?"

To this we can only reply: "Do we follow our Leader and her Manual? Our Leader indicated that the Manual was written as God directed. A violation of God's law brings a penalty. We refer you to the Bible and the Book of II Samuel, Chapter 24, verses 1 through 25, to illustrate how the violation of God's law brings a certain penalty.

The violations of the Church Manual are far-reaching and extend to our nation and to the world. It is interesting to note the events which can be called "plagues" which have struck since December,

"The violations of the Church Manual are far-reaching and extend to our nation and to the world."

1910! World Wars I and II, the Korean and Viet-Nam involvements, the Federal Reserve Act, imposition of taxation in the U.S.A., moral decay in our society, deterioration of our currency and those of most of the world who have abandoned the gold and silver standards, etc.

The closing down of the central organization would result in Boston's becoming a branch, the Publishing Society continuing, the church property and edifices continuing under the Deeds of Trust, a pronounced growth in the field as was the case during the three year period (1889 to 1892) when Mrs. Eddy had no central organization in being and branches were formed by the score. The branches would then be permitted to continue without "official or general control" from Boston.

Our Leader gave us our directions in the Manual, plainly and simply. *All we have to do is to follow them!* Christian Science will not

"Our Leader gave us our directions in the Manual, plainly and simply. All we have to do is to follow them!"

suffer, since it is controlled by the law of God. "Leaving the seed of Truth to its own vitality, it propagates; the tares cannot hinder it." (Mis. 111:15).

We should now proceed into the third phase of Church as defined in the Historical Sketch (Manual pp. 17-19): "... the Church Universal and Triumphant."



THE CHILD ON THE JUDGMENT-SEAT

Where hast been toiling all day, sweet-heart,
That thy brow is burdened and sad?
The Master's work may make weary feet,
But it leaves the spirit glad.

Was thy garden nipped with the midnight frost,
Or scorched with the mid-day glare?
Were thy vines laid low, or thy lilies crushed,
That thy face is so full of care?

"No pleasant garden-toils were mine! —
I have sat on the judgment-seat,
Where the Master sits at eve and calls
The children around His feet."

How camest thou on the judgment-seat,
Sweet-heart? Who set thee there?
'Tis a lonely and lofty seat for thee,
And well might fill thee with care.

"I climbed on the judgment-seat myself,
I have sat there alone all day,
For it grieved me to see the children around
Idling their life away.

“They wasted the Master’s precious seed,
They wasted the precious hours;
They trained not the vines, nor gathered the fruits,
And they trampled the sweet, meek flowers.”

And what hast thou done on the judgment-seat,
Sweet-heart? What didst thou there?
Would the idlers heed thy childish voice?
Did the garden mend by thy care?

“Nay, that grieved me more! I called and I cried,
But they left me there forlorn;
My voice was weak, and they heeded not,
Or they laughed my words to scorn.”

Ah, the judgment-seat was not for thee!
The servants were not thine!
And the eyes which adjudge the praise and the blame,
See further than thine or mine.

The Voice that shall sound there at eve, sweet-heart,
Will not raise its tones to be heard,
It will hush the earth, and hush the hearts,
And none will resist its Word.

From *Christian Science Journal*
May, 1891

BUILDING THE CHURCH

Every circumstance can teach us a lesson if we look for it. A recent experience has enabled us to view some of Mrs. Eddy’s work with greater clarity. A lovely elderly lady passed away leaving a valid will plus a hand-written list of specific individual bequests to a number of heirs. The two documents were not incompatible as long as there was harmonious agreement among all concerned and a desire to follow the lady’s wishes and instructions. However, as soon as the *legal* issue arose in mortal mind, harmony was lost, the legal document took precedence over the other, and some of those concerned subordinated the lady’s wishes to their own.

We were reminded of Mrs. Eddy’s efforts in the building of her church. Her students recognized that she was the discoverer of Christian Science, the chosen of God to found this Science on this planet. They acknowledged that her understanding and spirituality were

beyond that of any other. But when she gave instructions to be followed in establishing her church, the legal issue at times arose in mortal mind and some of her students would subordinate her instructions to worldly legality.

Such was the case in the early 1890’s. Under divine guidance Mrs. Eddy had requested her students to dissolve the church organization, which they did without a dissenting voice. The following paragraph from the resolution to dissolve passed by the members at that time indicates their willingness to follow their leader:

The members of the Church hereby declare that this action is taken in order to realize more perfectly the purposes of its institution as an organization, namely, growth in spiritual life and the spread of the “Glad Tidings,” and that they will continue as a voluntary association of Christians, knowing no law but the law of love and no master but Christ in the exercise of all the ministrations and activities performed by them as the Church of Christ, Scientist.

Then malicious suggestion set in. Not long after this resolution was adopted in December of 1889, William Nixon (a trustee for the building of the Mother Church) refused to follow Mrs. Eddy’s instruction and turned to mortal mind for a legal opinion. The issue appeared to be trivial and nothing that could not be worked out harmoniously in a Christian manner at any time. But Mrs. Eddy

“The real issue involved was the attempt of malicious mind to subjugate the spiritual to the material.”

knew that that was not the real issue. The real issue involved was the attempt of malicious mind to subjugate the spiritual to the material. In a letter to her Church she said:

Unity prevailed,— till mortal man sought to know who owned God’s temple, and adopted and urged only the material side of this question.

... The foundation on which our church was to be built had to be rescued from the grasp of legal power, and now it must be put back into the arms of Love, if we would not be found fighting against God.

She also said in this letter, “that with the spirit of Christ actuating all the parties concerned about the legal quibble, it can easily be

corrected," but several students who had recently resolved to know "no law but the law of love and no master but Christ" were determined that Mrs. Eddy should turn first to attorneys for legal advice on organizing a church, which she refused to do. She would turn first to God for guidance for all of her moves, and the attorneys' work must be secondary,— under God.

Nixon then endeavored to turn the Scientists against their Leader, and as a result he became a bitter antagonist, in time deserting not only the cause of Christian Science, but also his wife who would not renounce her benefactor.

This was neither the first nor the last time that Mrs. Eddy had to rescue her cause from the material grasp of mortal man. Her "followers" were at times not willing to *follow* the advice of and instruction from the Revelator to this age— God's chosen witness. From the very inception of her mission students had left her in one break-away movement after another; but after each desertion the Mother had called the faithful few up higher and pressed on in the founding of her church. She never gave in to the claims or demands of mortal mind in order to maintain peace and unity in the ranks, but always turned to God to guide her footsteps Spiritward. Consequently, her Church is not a material organization of conflicting, erring mortals elbowing each other for place and power. It is "the structure of Truth and Love . . . which . . . is found elevating the race and . . . casting out devils or error".

"Her Church is not a material organization of conflicting, erring mortals elbowing each other for place and power."

Our path is no different from that of our Leader. Malicious mind is constantly making claims and demands upon us to conform to the world's ways in all that we do. But infinite Mind is always calling to us to come up higher, to forsake worldly ways and learn of God. If we will study our Leader's life and endeavor to follow her example, we shall be guided aright in all we undertake, although it may often appear questionable to others, much as she described her action in *Miscellaneous Writings*:

. . . a type morally and spiritually inalienable, but materially questionable—even after the manner that all spiritual good comes to Christian Scientists, to the end of taxing their faith in God, and their adherence to the superiority of the claims of Spirit over matter or merely legal titles.

Simply *joining* her church will never enable us to follow in Mrs.

Eddy's footsteps. Church must be understood and lived. As we study the history of Christian Science, learn of the problems our Leader

"Simply *joining* her church will never enable us to follow in Mrs. Eddy's footsteps."

encountered and how she met them, we shall begin to understand and appreciate her life and her work and her church. Then we can truly unite with her Church, for we, too, are building church in consciousness; and it will be to us imperishable. We shall see it even as she saw it before an edifice was erected:

Built on the rock, our church will stand the storms of ages: though the material superstructure should crumble into dust, the fittest would survive,— the spiritual idea would live, a perpetual type of the divine Principle it reflects.

Obedience

"Learn to obey; but learn first what obedience is. When God speaks to you through one of His little ones, and you obey the mandate but retain a desire to follow your own inclinations, that is not obedience. I sometimes advise students not to do certain things which I know it were best not to do, and they comply with my counsel; but, watching them, I discern that this obedience is contrary to their inclination. Then I sometimes withdraw that advice and say: 'You may do it if you desire.' But I say this not because it is the best thing to do, but because the student is not willing— therefore, not ready— to obey."

Mary Baker Eddy
Message for 1900

"Mr. Kimball asked Mrs. Eddy what would happen to the Christian Science Movement if she should pass on. She replied: 'It would degenerate into material prosperity.' He then asked what would happen if she ascended. She hesitated, before answering with a beatific smile, 'The Mother Church would be dissolved.'"

From *Divinity Course and General Collectanea*

HISTORY

“True history is the record of the development in the human consciousness of a truer idea of God and man.”

MARY BAKER EDDY

PROPOSED BUILDING

It was the twenty-eighth of November in 1889 that Mrs. Eddy wrote the following to her church:

Dear Brethren:

The church of Christ (Scientist) in Boston, was my patient seven years. When I would think she was well nigh healed a relapse came and a large portion of her flock would forsake the better portion, and betake themselves to the world's various hospitals for the cure of moral maladies. . . .

This and much more of *severe nature* caused me as the Mother of this Church to ask earnestly, “what shall she do to be saved?” and I think God has answered me and bidden her to disorganize. . . .

As one who is treating patients without success remembers that they are depending on material hygiene, consulting their own organizations and thus leaning on matter instead of Spirit, saith to those relapsing patients, “now quit your material props and leave all for Christ, spiritual power, and you will recover,” so I admonish this Church after ten years of sad experience in material bonds, to cast them off and cast her net on the spiritual side of Christianity. To drop all material rules whereby to

regulate Christ, Christianity, and adopt alone the golden rule for unification, progress and a better example as The Mother Church.

“Drop all material rules whereby to regulate Christ, Christianity, and adopt alone the golden rule for unification, progress and a better example as The Mother Church.”

When this is done, I have already caused to be deeded to those who shall build a church edifice, the lot of land designed for the site of such an edifice, and which is now valued at \$15,000.

The previous June the Mother had *given* her enterprise, *The Christian Science Journal*, to the National Christian Scientist Association, and now through the pages of the *Journal* all Christian Scientists were encouraged to aid in the building of their church in Boston.

One student put forth the idea of a “Mother’s Room” and encouraged children’s contributions for that end. Another suggested that the Publishing Society and the Church be housed in the same building, and that suggestion gained interest and approval. The *Journal’s* publisher, William G. Nixon, wrote in the May, 1891 issue: “it is definitely determined that the building to be erected in Boston in the interest of Christian Science, is not merely to contain an auditorium for church and other services, but is to embody adequately furnished and permanent quarters for our Christian Science Publishing Society.”

The drawing and floor plan on pages 15 and 17 appeared in the *Journal* for March, 1892 together with the following description:

DESCRIPTION OF

CHURCH EDIFICE AND PUBLISHING HOUSE,

To be Erected in Boston, Mass.

In frontispiece of the present issue we present our readers with an excellent perspective in photogravure of the proposed edifice to be erected corner Caledonia and Falmouth Streets, Boston. The detail of well-chosen door, window, and roof effects, as well as of the stone wall-trimmings, cannot be done justice in a small design; but combining the photographic with the written description, all are enabled mentally to supply these accessories, and thus gain an exceedingly satisfactory view of the Home that is to be. The accompanying ground-plans will also render acceptable aid in following and under-

standing written details.

DIMENSIONS: Church Edifice, 81 x 60 ft; Publishing House, 46 ft. front Falmouth St., 30 ft. back line, by 30 ft. deep; First story, both buildings, to finish, 12 ft.

MATERIALS: Underpinning, of granite two feet above grade; walls, brick with stone trimmings. No wood used in exterior construction, except for doors and windows.

Aided by the cuts already referred to, found on page 516 at close of this description, we will now proceed upon our tour of inspection.

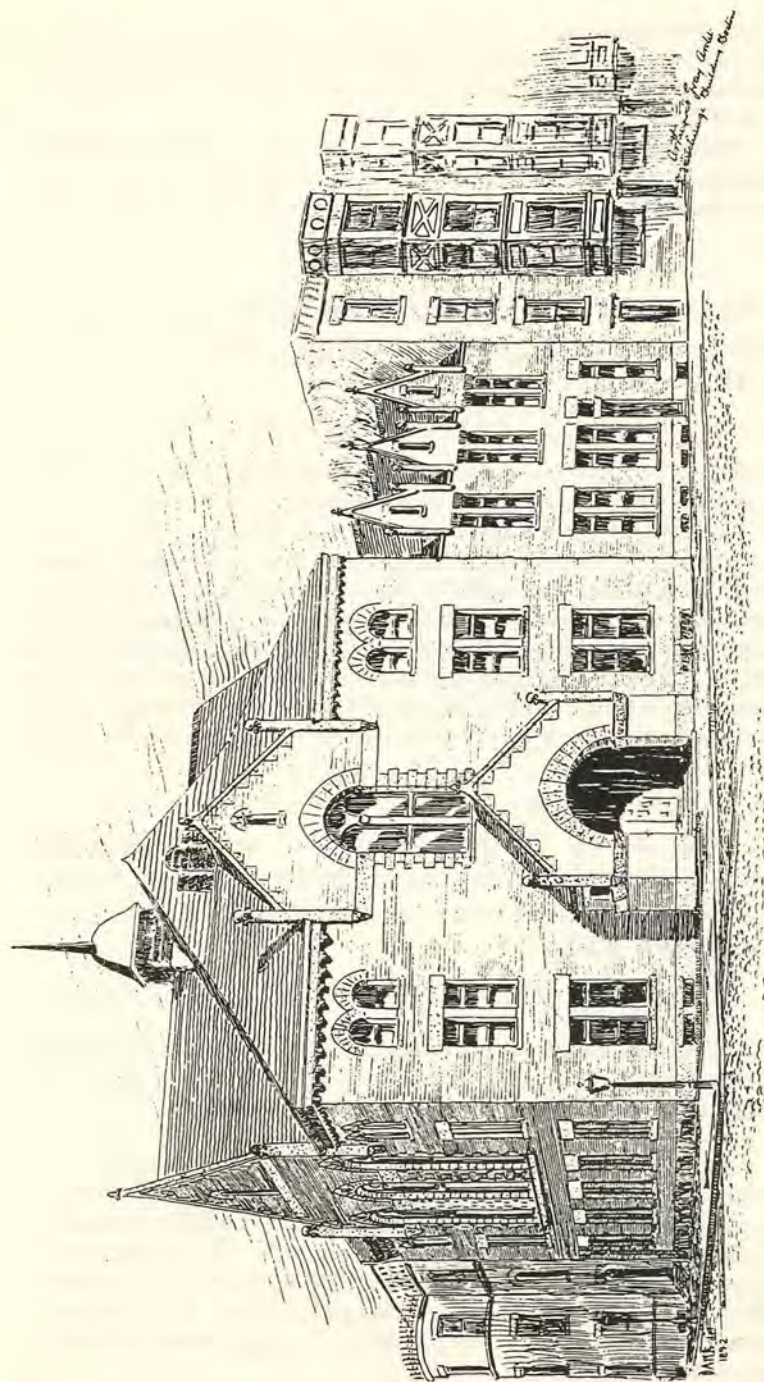
Entering the church vestibule, at the point of the "flat-iron," we pass on into a hall (17 x 22 ft.), upon the south side of which are two spacious parlors (19 x 20 each) connected by sliding doors. Proceeding to the end of this hall we reach the vestry, or lecture room (29 x 56), which will seat three hundred and twenty persons. Retracing our steps, we find, on north side of the hall, two rooms: one (18 x 35) having direct communication with main workroom of the publishing house proper; the other (11-6 x 24) to be devoted to any purpose for which it may prove adapted. From this side of the church hall, also, is a door opening into the general passageway between church and publishing house.

Now, on facing the street, we note either side the entrance six-foot stairways leading right and left to the audience-room above. Ascending, we find that this auditorium, occupying entire floor-room of the building, is admirably seated in the best accepted method of amphitheatre, or horseshoe form, with a capacity of six hundred and fifty sittings. A balcony constructed across the east end, now under contemplation merely, would add one hundred and twenty-five additional sittings.

In passing, it is well to note the peculiar construction of roof and walls, with reference to avoiding the "echo" ever to be guarded against in large halls. The tie-beams forming part of the roof-trusses, finish full size below the ceiling line, supported on brackets and pilasters running to the floor. Thus, soundwaves will be effectually broken, instead of beating against and rebounding from the otherwise flat surface of the walls.

Returning to ground floor and sidewalk, we proceed to front entrance of the Publishing House, on Caledonia Street. We enter a five-foot central hall leading directly through to the back entrance, and containing stairway leading to the second floor. On north side of this hall are two offices; on south side, general workroom containing five hundred and fifty square feet, besides a toilet-room, cellar stairway, sink, etc.

On floor above, we find four rooms, having closet in each, also a general toilet-room leading from the hall. All the foregoing descriptions are still subject to modification. Some of the rooms have not yet been definitely assigned, the needs and requirements of prospective occupants, of necessity having some voice in determining this assign-



PROPOSED
CHURCH OF CHRIST (SCIENTIST)
AND
HEADQUARTERS CHRISTIAN SCIENCE PUBLISHING SOCIETY,
BOSTON, MASS.

ment; but, for the comfort and satisfaction of the "little ones" so heartily and zealously at work, we will say that special thought is directed toward making judicious and acceptable outlay of whatever funds shall have been received from them.

Descending to the cellar, we find the general heating apparatus for both buildings; it being not legally allowable, by recent enactment in Massachusetts, to place either boiler or furnace under any public building.

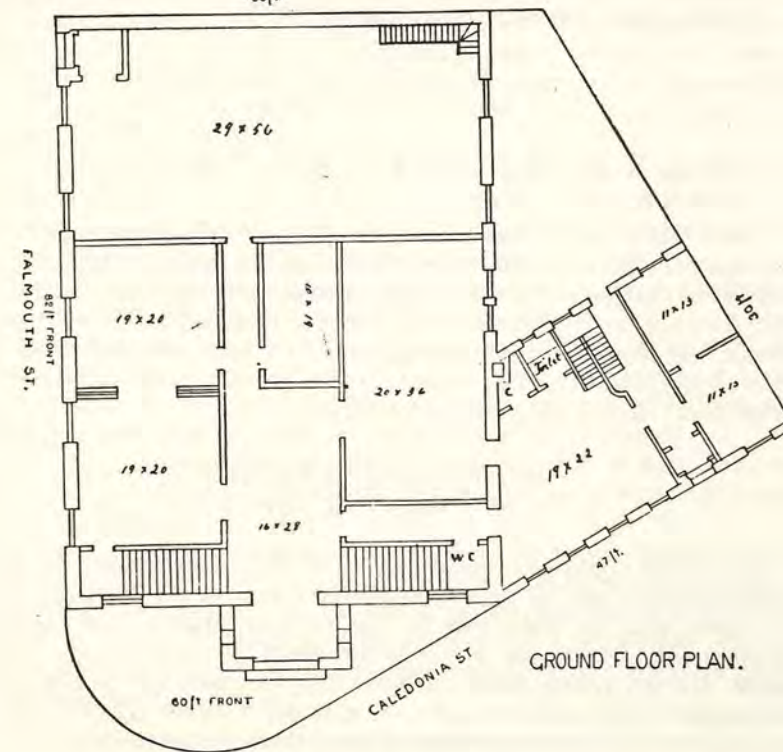
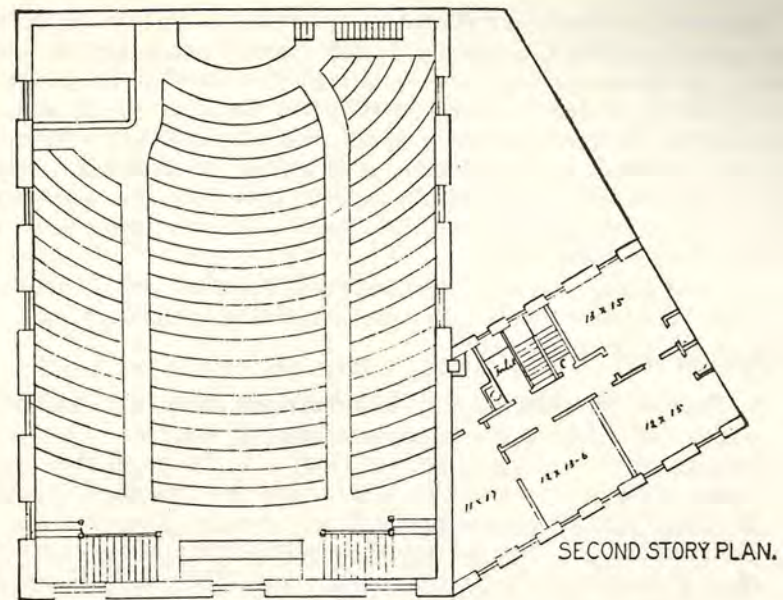
"When these prospective buildings are completed— for one cannot now be reared without the other . . ."

When these prospective buildings are completed—for one cannot now be reared without the other— our present badly cramped Publishing Society will have ample space for all departments of work, except editorial, on the ground floor; which will prove an economic relief from both porter and elevator work. The Editorial Department will doubtless occupy rooms on the second floor, which are in every way adapted to this purpose. To feebly accommodate our publishing business, the Society is now paying heavy annual rental, which ceases on completion of the publishing house proper; thus yielding larger means with which to do good in the dissemination of Truth and Love.

"If you have more faith in establishing Christ's church by material organization than upon the spiritual rock of Christ, then you . . . build upon sand."

In their zeal for success and progress some of the students adopted wordly ways and means, forgetting the Mother's advice penned in the fall of 1889 under the title "Material Church Activity":

If you have more faith in establishing Christ's church by material organization than upon the spiritual rock of Christ, then you build upon matter instead of Spirit— build upon sand. Personal combinations, human thought and effort, material ways and means whereby to establish and maintain the church of Christ are weak, vacillating, temporal, subject to divisions, factions, feuds, and all the *et cetera* of mortal and material phenomena.



Floor plan for proposed Church and Publishing Society

Divisions and factions did develop, and once more Mrs. Eddy had to step in to prevent designing students from casting her out (separating the Revelator from her revelation) as others had tried to do in the past. No doubt you noticed that the Mother's Room was not included in this plan and was only referred to indirectly in the words, "for the comfort and satisfaction of the 'little ones' so heartily and zealously at work, we will say that special thought is directed toward making judicious and acceptable outlay of whatever funds shall have been received from them."

Another paragraph from the Leader's "Material Church Activity" provided guidance for the students in building the church, and it is just as valid for us today:

The church created, founded and erected on the rock against which the winds and waves prevail not, is the church triumphant, the indwelling temple of God; it is the mind that has consecrated its affections, its aims, ambitions, hopes, joys and fruition in Spirit, whose methods and means, plans and successes are secure; they cannot be separated from success. God is their Principle and is supreme. He doeth His own Will; none can stay His hand; and His methods manifest will all be sound, square, legal, honest, decent and in order.



PARTING MAKES TENDER

Mary Baker Eddy *began* the dissolution of organization after the Boston rebellion of 1888 by withdrawing her membership, in September of that year, from her college association, the Christian Scientist Association. By the end of 1889 she had retired from Boston, closed the Massachusetts Metaphysical College, and dissolved her church organization. The leader in the January, 1890 *Journal* was from Mrs. Eddy's pen and was entitled:

PARTING MAKES TENDER
Rev. Mary B.G. Eddy

No letters containing inquiries as to the management of other people's affairs will be read or answered by me or my secretary from this date, and no interviews for the purpose above named will be granted. The individual privilege sacrificed for twenty years I now claim. Having relinquished hitherto my own personal peace, time, and opportunity to help others—to cast my mite for all who needed it into the scale of justice, wisdom, and love, proportionately to my

understanding, and leave it for them to maintain the true poise,—experience has shown that thus the balance was often lost, and the blame always attached to me.

A moral necessity has sometimes impelled me to tell one student of another one's error, not to injure anyone, but solely to save the student from falling into similar temptation and the contamination of a mental atmosphere to which he was exposed; and that student has betrayed his Lord, forfeited the help of Truth by telling and exaggerating what had been said, thus traducing the mother motive and losing the end in view.

**"Some students are saying and doing things
in my name, while thinking and acting con-
trary to my judgment and counsel."**

Some students are saying and doing things in my name, while thinking and acting contrary to my judgment and counsel. This conduct deceives the world, and stultifies the growth of students. I have felt and acted, and still feel and act, toward all students of Christian Science with the motherly intuition and impulse of love. But headstrong, arrogant, and envious natures compel this love to continually rebuke them; as children they cannot understand rebuke, and will never know its value until they become men and women in Christian Science.

Last but not least, my advanced students will be benefitted now more by their own experience than by mine, although it shall cost them more, and in proportion to its worth. These are some of the many reasons which cause this public notice.

My enemies mistake when saying that I, having ruled arbitrarily, now withdraw from the effects of this. The fact is, I withdraw from an overwhelming prosperity, and was never better satisfied with my own demonstration of *Christian Science*. My dear students never expressed such a grateful sense of my labors with them as now, and were never so capable of relieving my tasks as at present.

God bless my enemies, as well as the better part of mankind, and make all my students in the bonds of love and perfectness, one grand family of Christ's followers.

Loyal Christian Scientists should go on in their present line of labor for a good and holy cause. Their Institutes have not yet accomplished all the good they are capable of accomplishing; therefore they should continue at present to send out students from these sources of education and instruction, to promote the growing interest in Christian Science Mind-healing.

JUST PUBLISHED

MARY BAKER EDDY'S CHURCH MANUAL

and

"Church Universal and Triumphant" — Man. p. 19
by Helen M. Wright

A BOOK for all who love and revere Mary Baker Eddy, God's recording angel; who have wondered why she rated her *Church Manual* second only to *Science and Health*; why she said: "Eternity awaits our *Church Manual*."

No genuine Christian Scientist can read this book without a deepening admiration, love, and reverence for this lone, brave woman who single-handedly laid the foundation for the new order of the ages — a world government based on divine Principle, Love, manifesting itself in brotherly love.

NOW FOR THE FIRST TIME WE ARE given in one book:

- *Mrs. Eddy's Will and two codicils
- *Mrs. Eddy's three Deeds of Trust
- *The two Bills in Equity (concerning the Great Literature Litigation)

*Decision of the Full Bench of the Supreme Judicial Court of Massachusetts

*Full report concerning 1971 Copyright Act on Science and Health — Senate Report, and Committee on the Judiciary Report

Together with:

190 pages of commentary by Helen Wright that will convince any impartial reader that Mrs. Eddy planned brilliantly for the future of her church. (Comprehensive index).

**MARY BAKER EDDY'S CHURCH MANUAL and
"Church Universal and Triumphant" (Hard cover) . . . \$9.95**

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Order from: Books and Things, Box 128
Ahwahnee, Ca. 93601

EVANGELIZATION

By Hendrik J. de Lange

"The human self must be evangelized," as Mrs. Eddy plainly states in *Science and Health* (p.254). On the same page she continues, "This task God demands us to accept lovingly to-day, and to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual."

These words do not leave any doubt for the Christian Scientist concerning the present necessity to partake in this evangelization fully and unreservedly. How can it be done? There is only one method, the way of our great Way-shower, based upon the Christ understanding and free from creeds.

"As our Leader repeatedly brings out, it is Mind that heals, not a human mind."

When Christ Jesus declared that he could do nothing of his own or human self, he knew that it was the Christ power, his immaculate understanding, or Son, of God, that enabled him to perform these mighty works. As our Leader repeatedly brings out, it is Mind that heals, not a human mind. (See *Science and Health* p. 236:8; 87:17)

This healing is done and experienced not by trying to improve that which one has been considering one's human mind, although the human evidence should be, and is, improvement in every way. By permitting a human, imperfect sense of mind to yield to the divine, the Christ begins to operate in one's experience. Then one knows that God, divine Mind, being All, is necessarily the Mind of man, in recognition of man's real nature as Mind's full manifestation.

"Those who are still accepting the mortal seeming, may have many a struggle in their sincere attempts to evangelize their human selves."

The so-called human mind suggests that it is capable of taking cognizance of both good and evil; the good that is of God, and the evil that is of the devil. Those who are still accepting the mortal seeming, may have many a struggle in their sincere attempts to evangelize their human selves. They are following the thorny meandering path of

scholasticism, instead of the joyous straight highway of the Christ. Mrs. Eddy points to the difference in her Communion Address of January, 1898. At the end of this Address (*Miscellaneous Writings* p.125) she differentiates, accordingly, between our Master's cup and Christ's cup.

In assuming a human, imperfect sense of mind to be one's own, the devil, or carnal mind, can assert itself as one's own evil tendencies and impulses. As a result of this, one believes that his own good tendencies wrestle with his own evil tendencies until one side is victorious. If the evil tendencies remain in the ascendancy, the struggle has to go on, because one cannot permit evil to hold the ground. But, even when the good tendencies have gained a victory, the fight has to continue, because, at any time the devil may come back reinforced. Such are the exhausting, frustrating vagaries of scholastic theology!

"An imperfect human sense of mind being permitted to remain, the basic error had not been removed."

The Nazarene must have thought of this in the parable of the man who had swept his house clean of all devils, but they returned sevenfold. (See Luke 11:24-26) Apparently, the vain attempt had been made to divest a human mind of everything objectionable instead of identifying himself with the one and only Mind. Thus an imperfect human sense of mind being permitted to remain, the basic error had not been removed. In assuming that his human mind was clean and good, the man had ceased to watch his thoughts carefully, and evil had easily reasserted itself sevenfold!

Another pitfall should be also avoided! In the parable of the wheat and the tares (Matthew 13:29, 30) Jesus admonished to let the tares and wheat grow together until the harvest. To assume that one should interpret this as a proof that both good and evil meet and mingle in a human mind is contrary to the Master's clear-cut discrimination between good and evil. Mrs. Eddy points to this when she writes "the tares and the wheat, which never really mingle, though (to mortal sight) they grow side by side until the harvest." (See Science and Health p.300)

The Christian Scientist lives and works from the standpoint of the harvest. He discerns that the good which seems to be part of a human mind is, in reality, the divine good appearing because of its irresistible ever-presence, and in spite of the suggestion that it is personal and material. On the other hand, he is well aware that evil deceptively appearing as part of a human mind, is no mind, no consciousness at all. It is merely suggestion which, under the pretense of being mind,

is trying to perpetuate itself as such. (See Science and Health p.398:32)

This spiritual discernment is the Christ which makes it obvious that today, being the day of Christian Science, is the day to abandon a material human sense of mind. In doing this, one need not be afraid

"Today, being the day of Christian Science, is the day to abandon a material human sense of mind."

that the good appearing in a so-called human mind will be destroyed together with the evil. On the contrary, the recognition that this good is really divine, when seen from the standpoint of Truth, will make it appear more tangibly, lastingly, and potently. When evil claiming to be in a human mind, is recognized as spurious mindless nothingness, it will disappear more readily without a struggle and the possibility of returning.

Evil cannot painfully resist in its fading out, when God is acknowledged as Love constituting all power, all presence, and all consciousness. In the realization of Love's mighty tenderness and undimmed brightness, evil's total unreality is most clearly understood and most vividly felt. Thus Love is the greatest power in evangelization, as it is in everything else. Indeed, the Christian Science evangel proclaims that Love must be lived and practised in reverent, intelligent obedience to Christ Jesus' words "with signs following."

OBEDIENCE, PEACE, POWER

J.W.

O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea. (Isa. 48, 18)

The many promises and threatenings of the Bible had one end in view, viz: obedience. Prophet and poet wept over the fate of a people, because of its disobedience. David declares "Rivers of water run down mine eyes, because they keep not thy law." (Psa. 119,136) Isaiah, surrounded by a night of moral gloom, laments the want of fidelity; for obedience, to the prophet, meant moral science — adherence to the ten commandments. This is the "early rain" or first lesson in the ascension from mortality to immortality.

Obedience, in the mortal sense of it, is forced compliance with unloved duty; is grim, compulsory, slavish; in Science, it is acting upon the "higher staging built for diviner claims," and is cheerful, spontaneous, free. Obedience means emancipation, and institutes the beginning of it. It is the "salt" perpetuating good works which "prove

"Obedience means emancipation, and institutes the beginning of it."

what is that good and acceptable and perfect will of God." (Rom. xii:2) It leads to the Mount of clear vision; for "Where there is no vision, the people perish." (Prov. xxix:18; Science and Health 5:6) All the angel messages in remote, Scriptural days came only to the faithful toilers. Who are the faithful? Those possessing that which renders faithful, obedient —true expressions of Principle. Zacharias, walking in all the commandments blameless, sees the glory preceding the birth of Christ; Paul, obedient to the heavenly vision, does not "frustrate the grace of God;" and Jesus, "the Way-shower and pattern," "became obedient unto death, even the death of the cross." (Phil ii:8) They all "hearkened to the commandments" were conscious of Truth's presence.

"Christian Scientists cannot forget that the obedience of one has given to many the Key to the Scriptures."

Christian Scientists cannot forget that the obedience of one has given to many the Key to the Scriptures (Science and Health) requisite to understand their teachings. "If any man will do his will, he shall know of the doctrine." (John vii:17) In these times of mortal strife we need peace and power. We are praying for it; and while we wait in Jerusalem for this wine of an exalted understanding, Mary

"The future will bear witness that the Church established foursquare rests on foundations of Love which cannot be taken away. Christian Scientists will one day know the wisdom of their Leader and Mother in Israel."

Mary Baker Eddy
November 3, 1902

again says: "Whatsoever he saith unto you, do it." (John ii:5) This is the One Message from the One Mind. It is the opening thought in Science and Health —"Leaning on the sustaining Infinite," —and the wakeful shepherd with us all the way through to the last inspiring word, —"Zion, spiritual strength." This is the line of travel indicated in our verse; simple, important. Would we find peace, and demonstrate power —irresistible power like the waves of the sea? Fidelity, and nothing less, will bring us to it. (See Science and Health 100:32)

"O, what a tangled web we weave,
When first we practise to deceive."

Material sense deceives, not we ourselves; but, we are responsible for the ravages of this rebel of "self-will, self-love, and self-justification." "The beast that was, and is not, and yet is," (Rev. xvii:8) is now uncovered, and we are without excuse.

"Material sense deceives . . . but we are responsible for the ravages of this rebel of 'self-will, self-love, and self-justification.'"

True elevation in Christian Science can mean nothing less than a larger manifestation of the fruit of the Spirit, through the destruction of the works of the flesh, named sin. (Science and Health 381:17) The fires of Truth are already kindled, and the stupendous pile of "wood, hay and stubble" (I Cor. iii:12-15) (traditions of men) will be burned up. (Mal. iv:1) The end of the old, is the beginning of the new. "Unto you that fear" (know) "my name," (my presence and power) "shall the Sun of righteousness arise with healing in his wings." (Mal. iv:2)

Obedience is the saving faith; and, by the destruction of all that opposes good, we are "saved as by fire." Right is might; even the might of Mind. Right thoughts present man "faultless before the presence of his glory." (Jude 24) The brook winding through the meadow, the lake hid away in the forest, the morning dew, the snowflake, all are eventually united in the majestic sea. Beginnings in morality are finally swallowed up in Spirituality —the ocean of infinite Love. Obedience is the river of constancy and perpetuity, of peace and plenty, ever flowing through "the course of Truth" to the omnipotence of Principle. Let us learn from Isaiah's thought, then, that Principle is the "All in all," Eternal Life; that to know *this* is to find the realm of peace and power —the liberty of the sons of God.

From *Christian Science Journal*
February, 1891

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Drummond says: "The immediate need of the world at this moment, is not more of us, if I may use the expression, but a better brand of us." Christian Science, as a cause, does not need more of us but it does need a "better brand." One who "keeps His word" is of more value to the world of humanity today than a thousand who hear and either do not obey, or only half obey. We do not need a multitude of professing Scientists, but we do need a few more unselfish, impersonal, humble, quiet workers.

Julia Field-King
Christian Science Journal
December, 1891

LETTERS TO THE EDITOR

From Pasadena, California:

I was thrilled to get your new issue of T.I.C.S., and to see in it all about weather! I have long felt that this has been so much needed. I must say that you really do a marvelous job of getting out such timely things.

From Edgewood, Texas:

Enclosed my check. Please renew for one year. "T.I.C.S." is meeting the great need. Oh! so grateful.

From Canoga Park, California:

I appreciate so much your T.I.C.S., the work that goes into it and the gems you give us,— especially the H. de Lange article of October '81.

From Livingston, Montana:

Enclosed please find check for which please send me a year's subscription to *The Individual Christian Scientist*. Thank you so much, and I do look forward to every copy. It is such inspiration to be able to study and practise C.S. from an individual point of view.

From Salem, Oregon:

Thank you for all you are doing to call us ever higher in our understanding.

From Cuyahoga Falls, Ohio:

I enjoyed Dr. de Lange's article on weather and crops. It was a help in all healing.

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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 (1910) edition of *Science and Health*."

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Our complete catalog of Christian Science books is included in *The Individual Christian Scientist* once each year, in the January issue. Selected titles, new listings, price changes, out of print notices, etc. are included in the intervening issues.

“Christian Science is not copyrighted; nor would copyright be requisite, if mortals obeyed God’s law of *manright*. A student can write voluminous works on Science without trespassing, if he writes honestly, and he cannot dishonestly compose *Christian Science*. The Bible is not stolen, though it is cited, and quoted deferentially.”

Mary Baker Eddy
Retrospection and Introspection

The books listed below have been found to be helpful and of interest to serious students of Christian Science. We feel that all of our authors write honestly, and cite, and quote deferentially from the writings of Mary Baker Eddy.

Title	Price
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An American Dictionary of the English

Language	\$30.00
(Noah Webster) Green cloth.	Shipping 1.75

An exact reproduction, unabridged, of Noah Webster’s famous 1828 edition and handsomely bound in one volume. This was the dictionary in use when Mrs. Eddy wrote *Science and Health*.

CATALOG OF BOOKS

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(Ann Beals) Pamphlet, 42 pages.

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(Alice Orgain) Blue cloth, 980 pages

As It Is10.00
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Bible, The—King James Version18.00
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Companion to Science and Health listed on
page 35

Building of The Mother Church10.50
(Joseph Armstrong/Margaret Williamson)
Cloth, 170 pages.

This volume combines two separate books, *The Mother Church* by Joseph Armstrong, and *The Mother Church Extension* by Margaret Williamson. Many interesting photographs including colored pictures of some of the windows in the original building.

**Chicago Addresses of Mary Baker
Eddy, The**3.00
(Richard F. Oakes) 59 pages, paper

The Story of the Chicago Addresses of Mary Baker Eddy is an appreciation of the wonderful example by which Mrs. Eddy covered all church organizational and dis-organizational problems that might arise.

Christ and Christmas10.00
(Mary Baker Eddy) brown cloth, 8¼”x10¼”
Mary Baker Eddy and James F. Gilman, artists.

**Christian Science and Organized
Religion**4.50
(Hugh A. Studdert-Kennedy) Hard cover, 170
pages.

This is the story of The Great Litigation. The author wrote: “After as careful a study as I could make of all the material available, involving literally thousands of columns of court pro-

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ceedings, letters, memoranda, and newspaper clippings, I am satisfied that the great controversy in the Christian Science organization... a lawsuit lasting 3 years... is a matter of first importance in the religious history of the world. Nothing comparable to it has taken place since the Reformation."

Christian Science in Germany Hard cover 7.50
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Mrs. Seal pioneered Christian Science in Germany in 1897, and her story is no less than thrilling.

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Mrs. Eddy published the letter she wrote to Mr. Eustace's church in the December 23, 1905 *Sentinel*. In this letter she compared her "far Western students, the Christian Scientists," "with those whose words are but the substitute for works," stating that "the translucent atmosphere of the former must illumine the midnight of the latter, else Christian Science will disappear from among mortals."

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(Ann Beals) Paper, 145 pages.

This is the story of the Kerry letters and their impact on the Movement.

Discovery, The, of the Science of Man 12.50
(Doris Grekel) Blue cloth, 390 pages.

A biography of the early years of Mary Baker

(continued on page 31)

Eddy from 1821 through the rebellion of 1888.

Mrs. Eddy once said, "The papers are writing up my history; writing lies. My history is a holy one." The author has endeavored to eliminate the lies, and to find and record this holy history.

Distinguishing Characteristics of Progressive Revisions of Science and Health and Other Writings 2.00
(Alice Orgain) Hard cover, 80 pages.

Divinity Course and General Collectanea ... 12.00
(Richard F. Oakes, Compiler) Blue cloth, 286 pages.

A compilation from the memorabilia by and about Mary Baker Eddy collected by Gilbert C. Carpenter, Jr. and originally published under the titles *Collectanea; Watches, Prayers, Arguments; Divinity Course; and The Baker Notes*.

Essays and Other Footprints 12.00
(Richard F. Oakes, Compiler) Red cloth, 280 pages.

This collection is largely lesser known writings of Mary Baker Eddy including her short autobiography *Footprints Fadeless*. Most of these essays and other footprints were originally collected and published by the Carpenters.

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A biographical sketch. Pamphlet, 14 pages.
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- Manual of The Mother Church,**
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 (First Edition) 1875 12.00
 (Mary Baker Glover) Cloth, 456 pages. Reprint of original.

Mrs. Eddy's original presentation of the Science of Man to the world in 1875. By 1910 this monumental work had seen several major revisions and 432 editions. Mrs. Eddy refers to this first edition as "containing the complete statement of Christian Science."

- Science and Health**
 (Third Edition) 1881 12.00
 (Mary Baker Eddy) Cloth, 2 volumes. Reprint of original

Mrs. Eddy healed all manner of disease among the people for seven years after her great

(continued on page 35)

discovery before she knew anything about animal magnetism. The 46-page chapter titled "Demonology" in this third edition of her immortal textbook chronicles some of her experiences in uncovering evil.

- Science and Health with Key to the Scriptures** 15.00
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When Mrs. Eddy reopened the Massachusetts Metaphysical College in 1899, she selected Mr. Kimball to teach the Normal classes under her direction and supervision.

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Rev. Tomlinson was closely associated with Mrs. Eddy from 1898 through 1910, especially from 1908-1910 when he served as her secretary. There is a wealth of information about Mrs. Eddy and her cause in this book.

What Mrs. Eddy Said to Arthur Brisbane1.00
(Arthur Brisbane) Pamphlet, 31 pages.
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