

# THE INDIVIDUAL CHRISTIAN SCIENTIST

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

Vol. VI

No. 4

APRIL, 1982

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LAMP SHALL STAND  
IN THE GREAT HIS-  
TORY OF THE LAND

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OF GOOD  
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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

*The Individual Christian Scientist* is published quarterly. Subscription rates: \$1.00 per copy plus postage. Advertising rates: minimum classified - \$3; display - \$10. Box 128, Ahwahnee, California, 93601

Vol. VI

APRIL, 1982

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# THE INDIVIDUAL CHRISTIAN SCIENTIST

“WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH” JESUS

## THE SUMMIT OF BLISS

By Dr. Hendrik J. de Lange, C.S.B.

In the progressive unfoldment of our understanding of Christian Science, we experience more clearly, vividly, and lovingly the matchless perfection, enduring beauty, everlasting grandeur, logical lucidity, glowing loveliness of spiritual reality. Perfection, beauty, grandeur, lucidity, and loveliness become more tangible and substantial, more natural and innate, more lasting and sublime, when understood in the light of divine subjectivity.

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**“The experience of divine subjectivity is based upon the acknowledgment that we can recognize God as the cause and All of existence; and that this faculty is divine, not human.”**

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The experience of divine subjectivity is based upon the acknowledgment that we can recognize God as the cause and All of existence; and that this faculty is divine, not human. At first, we may doubt this, misled by believing that we are persons having glimpses of spiritual reality.

However, Christian Science shows unmistakably that the only knowledge of God, Truth, is Truth’s self-cognition, called by the Nazarene the Christ. Essence and function being one, the Christ

constitutes simultaneously the way to divine Life and divine Life itself. In other words, the Christ way to know the truth constitutes the Truth that is knowing itself. Hence our Master's authoritative statement

“I am the way, the truth, and the life: no man cometh unto the Father, but by me.” (*John* 14:6)

The experience of the Father,—Truth, Life, and Love in one,—from the standpoint of the primal cause, in all its beauty, fulness, and perfection, just referred to,—is sadly and shockingly contrasted by the picture of a material world increasingly incoherent, destructive, inane, and desperate.

In Christian Science we cannot permit ourselves to become overwhelmed by this contrast. We cannot allow ourselves to be involved in the calamity of believing that the material picture is actual and real. In that manner we would dismally fail in our Christ-understanding, our Christ-function, our Christ-mission of healing and salvation.

The spiritual understanding and clarity that are evermore ours, make their opposites so glaringly inane, so distastefully ugly, so

**“We must constantly remind ourselves that we are dealing with a mesmeric dream, a colossal misinterpretation.”**

pitifully perverse. However, we must constantly remind ourselves that we are dealing with a mesmeric dream, a colossal misinterpretation. We cannot permit ourselves one moment to be hypnotized into believing that we are actors partaking in that merciless fatal tragedy of material sense existence.

One of the many reasons for lasting gratitude to Mary Baker Eddy is found in the fact that she broke—once and for all—the depressing, deadening mesmerism of matter's reality and substantiality. As she well understood, it is only “from the summit of bliss” that the nothingness of mortal sense can be understood and experienced.

The expression, “the summit of bliss” occurs in “An Allegory,” found in a paragraph which might be paraphrased as follows, “Christ. . . from the summit of bliss” bursts “the bubbles of earth with a breath of heaven.” (*Mis.* 328) Only “from the summit of bliss” can humanity's pains and problems and perplexities be seen as “bubbles of earth.” And only the “breath of heaven,” in its irresistible lightness and might, can burst and dissolve them.

While the allegory relates how to climb up to the “summit of bliss,” Christian Science shows us how to live from and as the “sum-

mit of bliss." We exemplify it by recognizing the present fact that in God "...we live, and move, and have our being." (*Acts 17:28*) In living the radical, radiant rightness, the effulgent fulness, and the blissful beauty of spiritual existence,—our very own substance and experience,—we are the "summit of bliss" itself.

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**"Christian Science shows us how to live  
from and as the 'summit of bliss.'"**

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Let us remind ourselves that the dream constitutes the dreamer, the belief the believer; not the other way around. Thus we discern that we are dealing with impersonal evil, not with persons suffering from evil. Hence, as Mrs. Eddy states on page 63 of *Retrospection and Introspection*, we are aware that:

"God is good, hence goodness is something, for it represents God, the Life of man. Its opposite, nothing, named *evil*, is nothing but conspiracy against man's Life and goodness."

Note the capital L of Life.

The dream has no substance, cannot be personalized, nor materialized in its attempt to appear real, threatening, pitiful, fearful beyond measure.

Acknowledging and understanding that God, Spirit, is man's Life, and therefore man has no human life, is the way to experience as ourself the Life divine that constitutes us. On page 316 of *Science and Health with Key to the Scriptures*, Mrs. Eddy stresses that,

"Christ presents the indestructible man, whom Spirit creates, constitutes, and governs."

The recognition of this divine fact makes it possible to behold existence from the "summit of bliss," in its divine perfection, oneness, lawfulness, beauty, rhythm, loveliness, grandeur, infinitude, eternality. . . .

To be innately aware that this effulgence and beauty, this loveliness and spontaneity are not glimpses of an outside heaven, but the very fibre and consciousness of our own Being;—to know this, to feel it not merely as the goal of existence, but as existence itself,—this is, indeed the "summit of bliss."

When experiencing this blessed sense and feeling of Love's indivisibility and all-inclusiveness, it is no longer so important what we humanly seem to be doing and what we appear to be seeing around us. The essence of significance is never in human occupation nor in material environment. The significance is always and forever in our

Christ self that is Love in supreme beauty, lucidity, bliss. Of Christ Jesus Mrs. Eddy said with intimate comprehension:

“To carry out his holy purpose, he must be oblivious of human self.” (*Mis.* 162)

In this manner, the corrosive sense of material routine and weary repetition lessens; that is, the misconceiving of existence which makes it look so dreary, bleak, and hopeless. Equally, the attrition of personal contacts and relationships, attached to the suggestion that we are materially existing as persons, fades out.

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**“Thus, the most simple occurrence receives higher significance and causes deeper delight.”**

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Thus, the most simple occurrence receives higher significance and causes deeper delight. The flight of a little bird from one branch to another may have more meaning to us than the movements of the stars in their majestic course to the materialistic astronomer. The rhythm and gracefulness of the bird's flight may surpass the soaring melody of a great symphony. The loving gesture of a happy child may give more satisfaction than a mass of material wealth.

The “summit of bliss” is the sublimity of the Christ recognized as our own true, joyous self. Reverencing our Christ self is all-important; the reverence on our part, as well as that on the part of others. When others love and admire us, we give this love and admiration the right interpretation by seeing it as a tribute to the impersonal Christ. Thus there will never be any personal aggrandizement. On the other hand, when others revile us without cause, our Christly reverence for ourself will enable us to keep our composure and peace, to be fearless and free.

On the part of ourself, this reverence requires that we never attribute to ourself anything short of the perfect, infinite, divine nature. We never permit material activities to crowd out or minimize our Christly ministrations. We never let day-dreaming infringe upon the crystal clarity of our living spirituality.

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**“The ‘breath of heaven’ itself bursts ‘the bubbles of earth.’”**

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Only in this exalted state of spiritual wholeness can the tragedies of material sense be rightly understood and interpreted as “the

bubbles of earth,”—without substance, entity, actuality, mentality, cause or effect. Thus our joy is full, our vigor everlasting. It is the joy of Love’s enduring delight in raptured self-renewal, ceaselessly experiencing the exuberant effulgence and might of the Christ. The “breath of heaven” itself bursts “the bubbles of earth,” without effort, without process, totally unaware of anything unlike its own glory, when feelingly being the “summit of bliss.”

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## SCIENCE A REVELATION

By Joshua P. Bailey

Neither from the Scriptures of the Old nor the New Testament can be deduced [modus operandi] by which the men and women of today can heal sickness and sin by clearly defined scientific methods, and with the certainty of process and result that characterize the operation of Divine Law, by which individuals can determine, day by day, their exact position in the Christian life with as much definiteness as the navigator determines that of his ship by the aid of instruments and charts. . . .

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***“Science and Health is just this chart.”***

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*Science and Health* is just this chart. Tens of thousands of our fellow mortals have been healed by its instructions; by them tens of thousands more are threading their way out of the beliefs of sin and disease, into the glorious light of Truth. . . .

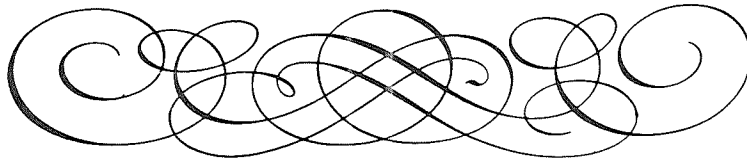
They who have experienced the divine power of healing—whether spiritual or physical—that goes out from *Science and Health*, say, with one voice, “The Bible and *Science and Health* are the sole textbooks of the Christian life. *Science and Health*, no more than the Bible, is not a book among books. To look upon it as such is to dishonor God, to lower our vocation in the eyes of men, and our healing power in Truth. It is distinctly a Revelation from God, the divinely inspired Key to the Scriptures of the Old and New Testaments, and makes with them the Word of God, Truth,—the whole vesture of Life. . . .

Scientists have long been growing towards this sense of Science, and have recognized how they were weighted down by the lower conception of it, held in the public mind and reflected on their own consciousness. The demonstrations of the Truth of being have constantly gone higher, as the concept of the individual Scientist has approached the position here laid down. . . .

The Master said, "When the Son of man cometh, shall he find faith on the earth," and, "The kingdom of heaven comes not with observation." Have not our "eyes been holden that they (we) should not know him," and has not "our heart burned within us while he spoke to us in the way, and while he opened to us the Scriptures?" But the many thousands who have found in the understanding of *Science and Health*, and of the living word of Science, this promised appearing of Christ, Truth, and have verified the "lo, the kingdom of God is within you," are proof of how much further man has now progressed towards spiritualization than in the time of Jesus.

From *The Christian Science Journal*  
March, 1889

[The foregoing article was an editorial by Joshua P. Bailey shortly after he became editor of *The Christian Science Journal* in January of 1889. The March, 1889 issue containing this editorial also included two articles from the pen of Mary Baker Eddy; viz. "Thy Will Be Done," and "Put Up Thy Sword," both of which appear in *Miscellaneous Writings*, on pages 208 and 214 respectively.]



## OUR FOREVER LEADER, MARY BAKER EDDY

Alice Morgan Harrison, C.S.

Can our Leader cease to lead us, whom God charged to make  
Him known?

Shall His wisdom be unjustified forever of His own?

Do ye doubt her destination, witnessing the path she trod,  
And deny her living presence, knowing that she lives in God?

Oh, awake, ye faithless-hearted, over whom the angels weep!

'Tis the hour for prayer and watching. Break your sodden, sense-  
lulled sleep!

If ye shrink from Jordan's rising, when the tide is running slow,  
Can ye face the furious fear-floods, when the waters overflow?

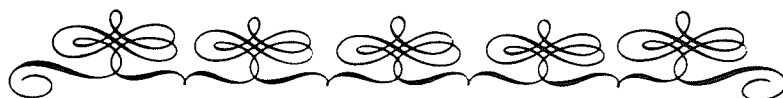


Up! What recks the ancient folk-theme, treating man as thing of  
 dust,  
 And his wondrous thoughts as brain-throbs, quivering through a  
 matter crust!  
 Let it not benumb, but spur you to more fervor in the fight  
 'Tween the myths of death and darkness, and the truths of Life  
 and light.

There was never life in matter. Ye have said it! It is truth!  
 Age and death are sense-illusions, false as sin-deluded youth.  
 Ye acknowledged this, her teaching, who discerned the Master's  
 word;  
 Shall the test, then, find you wanting? Having ears, have ye not  
 heard?

She who traced the Master's footsteps from the sense-vale up to  
 Soul  
 Has not lost her sore-won mastery, has not failed to win the goal,  
 And to count her gone and silent would Life's very law disown.  
 Having been so long time with you, is she still so dimly known?

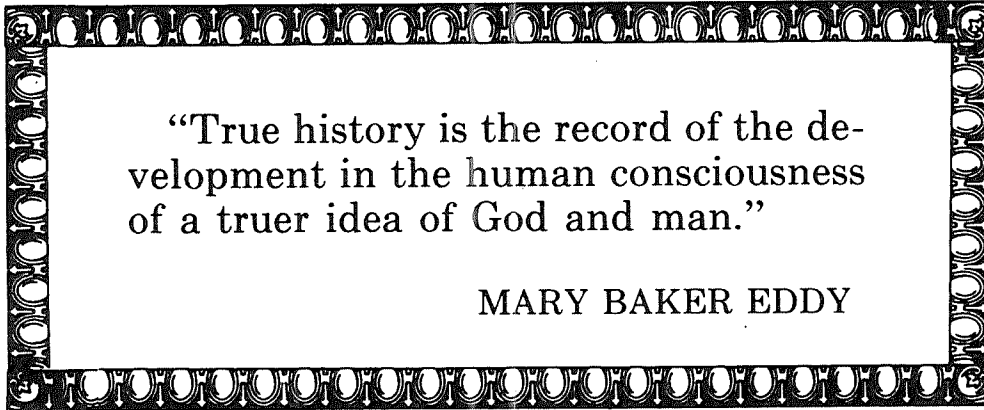
If ye loved her voice, which called you from the valley of your  
 pain  
 To the hills of hope and healing,—if your loving was not vain,  
 Ye will never cease to listen for her God-inspired call,  
 Still and small, yet, oh, so potent, "God and man is one and all."



"O Christian Scientist, thou of the church of the new-born;  
 awake to a higher and holier love for God and man; put on the  
 whole armor of Truth; rejoice in hope; be patient in tribula-  
 tion,—that ye may go to the bed of anguish, and look upon this  
 dream of life in matter, girt with a higher sense of omnipotence;  
 and behold once again the power of divine Life and Love to heal  
 and reinstate man in God's own image and likeness, having 'one  
 Lord, one faith, one baptism.'"

Mary Baker Eddy  
*The People's Idea of God*

# H I S T O R Y



## PUBLICATION COMMITTEE AND LITERATURE DISPENSARY

The annual meeting of the National Christian Scientist Association was held in Cleveland, Ohio on the thirteenth of June in 1889. At this meeting the Association was presented with Mrs. Eddy's munificent gift of the *Christian Science Journal*. Control of the magazine was vested in a Publication Committee consisting of five of Mrs. Eddy's students,—Joseph Armstrong, Edward P. Bates, William G. Nixon, Carolyn D. Noyes, and Augusta E. Stetson.

Joshua P. Bailey, another of Mrs. Eddy's students, became editor of the *Journal*. He may have needed Mrs. Eddy's guiding hand, for the next year his editorial indiscretions caused him difficulties. In the 1890 July *Journal* he announced that “All quotations from the *New Testament* printed in the *Journal* hereafter will be made in accordance with Rotherham's version,” which did not meet with general approval. Mrs. Eddy made no public statement, but she wrote in a letter to Mr. Nixon:

July 14, 1890

My dear Student:

Many thanks for your copy of Rotherham's translation of the

New Testament. But I cannot see the merit in it that Mr. Bailey attaches to it in his long notice in the *Journal*. . . . I prefer the common version for all Scriptural quotations. . . .

In the 1890 October issue Bailey recommended that new students put aside their Bibles, writing, "A patient. . . who says to a Scientist,

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**"I prefer the common version for all Scriptural quotations."**

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'I take so much comfort reading my Bible,' if guided wisely will be answered, 'Let your Bible alone for three months or more. Don't open it even, nor think of it. But dig day and night at *Science and Health*.'"

Pulpit and press pounced upon that tidbit, but poor Mr. Bailey was out of the frying pan into the fire. To separate true Christian Science from all the spurious literature being circulated by disaffected students he advised Christian Scientists in the November *Journal* to:

Burn every scrap of Christian Science Literature so-called, except *Science and Health*, and the publications bearing the imprint of the Christian Science Publishing Society of Boston; return to the diligent study of *Science and Health* and the Bible; preach Christ as there unfolded; direct all inquiries to the same, as the only sources of truth, and warn the public, at every opportunity, against the refuge of lies.

Bailey's zeal exceeded his wisdom, and the Publication Committee was swamped with protests against his use of the words "refuge of lies," which, as stated, would include the teachings and writings of *all* practitioners, teachers, and Christian Science pastors. The Publica-

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**"Bailey was not alone in his concern about protecting the lambkins from all of the pseudo-Christian Science literature flooding the marketplace."**

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tion Committee printed a retraction and asked for Bailey's resignation as editor.

Bailey was not alone in his concern about protecting the lambkins from all of the pseudo-Christian Science literature flooding the marketplace, and shortly thereafter the Publication Committee formed

an association for this purpose. Instead of *leading* the “lambkins to the fold,” they would provide them with blinders and herd them. The May *Journal* of 1891 announced the formation of a “General Association for Dispensing Christian Science Literature,” and requested all Christian Scientists to join in the work.

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**“Instead of *leading* the ‘lambkins to the fold,’ they would provide them with blinders and herd them.”**

---

By the time this came to Mrs. Eddy’s attention the June *Journal* was printed and distributed. The July issue was press-ready, and changes cannot be made nor copy added easily at that stage of production. However, the import of her words on the subject could not wait another month, so a special notice was included on a separate piece of paper which was inserted in the July 1891 *Journal* just before page 135. It read as follows:

#### Card

Since my attention has been called to the article in the May *Journal*, I think it would have been wiser not to have organized the General Association for Dispensing Christian Science Literature.

1. Because I disbelieve in the utility of so wide spread an organization. It tends to promote monopolies, class legislation and unchristian motives for Christian work.

2. I consider my students as capable, individually, of selecting their own reading matter and circulating it, as a committee would be which is chosen for this purpose.

I shall have nothing further to say on this subject, but hope my students’ conclusion will be wisely drawn, and tend to promote the welfare of those outside, as well as inside this organization.

MARY BAKER EDDY

The students, including the Publication Committee, were endeavoring to follow their Leader’s advice, so the following notice was published just below Mrs. Eddy’s “Card.”

#### Notice

Having awakened to the fact that material means and methods cannot be incorporated in the practical demonstration and

work of Divine Science and especially in the circulation of Christian Science literature, I hereby recall the request made in the *May Journal*, namely, "that Scientists organize in the systematic distribution of Christian Science literature," and hereby declare the General Association for Dispensing Christian Science Literature dissolved from date.

CAROL NORTON  
General Secretary

New York, June 26, 1891

Are students today endeavoring to follow their Leader's advice? Are not students of Science and Health as much her students today as they were in 1891? She could not have been speaking only of those personally taught in her classroom, for she had discontinued her personal teaching in 1889. Our Leader is with her students now as much as she ever was if these students are endeavoring to *follow* their leader. True followers will also endeavor to fulfill their Leader's hope that her "Students' conclusion will be wisely drawn, and tend to promote the welfare of those outside, as well as inside this organization."



## MATERIAL MEANS AND METHODS

Mrs. Eddy's card objecting to the organization of the General Association for Dispensing Christian Science Literature has been widely reprinted and circulated in recent years. As stated in the previous article, it appeared in the *Journal* for July, 1891 and was in response to an article in the *May, 1891 Journal*. It may be to our benefit to take a look at the "material means" that she considered unwise. For that reason we are reprinting below the article which appeared on pages 63 and 64 in Volume IX of the *Christian Science Journal* (May, 1891):

### GENERAL ASSOCIATION FOR THE DISPENSING OF CHRISTIAN SCIENCE LITERATURE

The present hour marks a significant stage of growth among Christian Scientists. The Revised Science and Health, so recently given us by our Teacher, urges all to higher realization and demonstration of Divine Science.

Everywhere the demand for a systematic distribution of true Christian Science Literature is seen. Individually, we should strive to

increase the circulation of the Revised Science and Health, and all the other works of our Teacher. We should encourage and contribute strength to our charge, the *Journal*, and give *systematic* support to the Christian Science Publishing Society, by freely distributing the smaller works of our Teacher, the *Journals*, Series, Tracts, and Bible Lessons. Can we, who are daily receiving the benefits of the blessed Truth, as it is given through the inspired pages of Science and Health, fail to leave one stone unturned, in our endeavors to give this "Pearl of great price" to those to whom this Light of Truth has not yet been presented?

To meet the demand for systematized work in giving this Truth to the world, the Association For The Dispensing of Christian Science Literature has been organized. Briefly stated, its organization and work is as follows: The nature of its organization is impersonal, that is, as a whole it is composed of local Associations, which are being formed in the Churches, Associations and gatherings of Christian Scientists throughout the world. The work in general is under the supervision of a General Secretary, from twenty to forty Assistant Secretaries, and an indefinite number of Local Secretaries, who have direct charge of the distribution each month. By the work of the Secretaries the organization is simple, yet very strong.

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**"By the work of the Secretaries the organization is simple, yet very strong."**

---

In joining the Association, Scientists can meet, choose a Secretary, and agree how Literature is to be secured, whether by individuals, Church, or by establishing a fund. The duty of the local Secretary is to secure the names of members, to distribute Literature monthly, and to collect and file slips, which members are expected to fill out each month, and to report to the Assistant Secretary of his or her district. The Asst. Secretaries are to report to the General Secretary every three months the progress and condition of the work. This report will appear in the *Journal* every third month. Each member is expected to send out six packages each month to as many *different* persons, making seventy-two persons reached during the year by each member of the Association. The packages consist of one of the *smaller articles of our Teacher*, one Series, one Advertising Sheet, one Double Leaf Tract and two Single Leaf Tracts, to be put in a *sealed* envelope, and *not* sent as circulars as these are often never opened by receiver.

Members will be supplied with slips every month; and on these, name of place from which the package is sent, name of sender, and place to which it goes, are to be written, then given to local Secretary

for filing. The Literature best adapted to the demand will be named by a Committee. The packages can be sent with sender's name on or not, as occasion requires.

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**“The Literature best adapted to the demand will be named by a committee.”**

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The establishment of this great work is a higher step in Science; and, like all upward steps, means more self-abnegation, greater purity, a higher realization of Love, and greater willingness to obey the command “Freely ye have received, freely give.” If we experience apathy, or indifference when we are called upon for hearty support, we must recognize and destroy the claims of Animal Magnetism, else this condition will retard growth, and make us blind to our duty in dispensing the truths of Christian Science. Therefore, *individually*, we should become “a law unto ourselves,” which can only be done through Love, Purity and radicalism in the right.

In the bonds of Divine Love, in the Spirit of the Master's work, with the deep desire to give to the world the eternal truth of Christian Science, and with the purpose of fulfilling our Teacher's command “feed my sheep,” let us unite in this one grand effort to make this Association the means of a thorough and systematic support of our text book, Science and Health, the *Journal*, and the literature issued by the Christian Science Publishing Society. Let it be made a worthy transmitter of this glorious Truth to humanity. —THE GENERAL SECRETARY, 98 FIFTH AVE., NEW YORK CITY.

---

Surely the students' aims were commendable. Did our Leader object to their aim? No, but to the *utility* of so *wide spread* an organization. And why? Because “it tends to promote monopolies, class legislation and unchristian motives for Christian work.”

Christian Scientists are the light of the world, and yet unchristian motives and unchristian behaviour are not uncommon in the movement today. Do Scientists think the trials of today are more difficult than those of 1891?

In December of 1890 the *Boston Christian Scientist*, a magazine opposing Mrs. Eddy and her work, ceased publication; but there were thirteen other so-called Christian Science periodicals in 1891. Many, if not most, of our Leader's *early* students deserted her and her leadership to practise “Christian Science” in their own way. In 1891 one dissident student alone had 104 ordained Christian Science ministers in the field from her Christian Science Theological Seminary in Chicago.

When our Leader wrote about promoting the “welfare of those outside” the organization, she was embracing in Love those who were daily ignoring, if not hostilely denying and denouncing her. Are we as charitable in our motives and behaviour?

As head of her church Mrs. Eddy considered her “students as capable, individually, of selecting their own reading matter and circulating it, as a committee would be which is chosen for this purpose.” If all her students had followed her example, we would not have a government today that thinks it is more capable of spending and investing its citizens’ money than the citizens, individually, are of handling their own.

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**“Mrs. Eddy considered her ‘students as capable, individually, of selecting their own reading matter . . . as a committee would be.’”**

---

Our Leader’s words and example are always a lamp unto our feet. She never forced compliance, but always left the individual free as is obvious in her conclusion: “I shall have nothing further to say on this subject, but hope my students’ conclusion will be wisely drawn”.

---

### MORTAL MAN

Alexander Pope was right in his account of Man:—

Placed on this isthmus of a middle state,—  
 A being darkly wise and rudely great,  
 With too much knowledge for the sceptic’s side,  
 With too much weakness for the stoic’s pride,—  
 He hangs between: in doubt to act or rest;  
 In doubt to deem himself a god or beast;  
 In doubt his mind or body to prefer;  
 Born but to die, and reasoning but to err,  
 Alike in ignorance, his reason such,  
 Whether he thinks too little or too much;  
 Chaos of thought and passion, all confused;  
 Still by himself abused or disabused;  
 Created half to rise and half to fall;  
 Great lord of all things, yet a prey to all;  
 Sole judge of truth, in endless error hurled,—  
 The glory, jest, and riddle of the world!

From *Science and Health*  
 Forty-second Edition, 1889



# JUST PUBLISHED

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and

**"Church Universal and Triumphant" — Man. p. 19**  
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## AUGUSTA E. STETSON

The first time Mrs. Eddy met Augusta Stetson, in the spring of 1884, she looked deep into her eyes with a penetrating gaze and said, "I want you to come and see me. You are going to do a great work in Christian Science." Augusta did not respond to this invitation and needed further nudging before she undertook the study of Christian Science, but once started, she became an earnest worker and the most successful in the field, second only to the Leader.

Mrs. Stetson was one of the five member Publication Committee responsible for the *Christian Science Journal* in the 1890's; and the General Association for Dispensing Christian Science Literature, with headquarters at Mrs. Stetson's New York City Christian Science Institute, was essentially her idea. Mrs. Eddy's disapproval of this plan published in the July, 1891 *Journal* was worded much more forcefully in a letter to her publisher, William G. Nixon, on the twenty-fourth of June:

Dear Mr. Nixon:

Did you consent to sell *Science and Health* and my works to those only who would buy and sell my writings by a vote on this question of the General Asso. for Dispensing C.S. Literature?

Can it be that one who has written to me as you have on offensive measures used in our Cause could have done this?

I will rip up all my business relations and take into my hands before this most wicked, prescriptive, uncharitable measure shall be carried. I never read the *May Journal* and never knew till now the curse in this platform of Stetson's. I never dreamed of such a platform as Stetson's being brought forward by a Christian Scientist! No man or woman has told me of this obnoxious feature, but my Father has, and it shall be stopped by His servant who has given His word to the world— not to a privileged *monopoly* to tyrannize over other writers.

Yours,

M.B.G. Eddy

Two days later she wrote Nixon again on this issue:

---

**"Neither of you see what God shows me  
would grow out of this movement."**

---



Augusta E. Stilson.

June 26, 1891

My dear Mr. Nixon:

I *did not* believe you would consent knowingly to anything that works against *justice* and *love*. Neither would my precious student, Mrs. Stetson. But neither of you see what God shows me would *grow* out of this movement. I cannot make you see it. God alone can, and even He cannot until you grow up to it. Then what can I do—only to speak His word of warning and wait for all the doubts to grow up to understanding His ways and mine whom God directed?

Lovingly,

M. B. G. Eddy

N.B. Nothing should be published now relative to this organization—that Mrs. S. has stopped the movement, if *indeed* she has. She will see me today. Then I shall know, for this *work is ours* to do.

Mrs. Stetson was indeed Mrs. Eddy's "precious student." She was constantly forging ahead with new ideas for the practice and promotion of Christian Science, but when corrected by her Leader, as was not infrequently the case, she was willing and prompt in obedience. Mrs. Eddy's letter to Mrs. Stetson written three days later is reproduced in facsimile on page 21 and reads:

[Concord, N.H.]  
[1891, June] 29th inst.

My Darling:

*Laus Deo.* You are ten degrees raised above the temptation that is hurled by human agency. The wrath of man *has* praised Him. Oh! I am happy—blest, uplifted, by it—and a Mother remembers no longer her sorrow for joy that her dearest one is safe. . . .

Lovingly,

M. B. G. E.

Later in 1891 the Leader wrote in a letter to Augusta: "Your prompt obedience to me shows a wisdom that will crown your life with success." And at a still later date, in another letter, she said:

I am fixed and more and more in my confidence in your strength to stand, and "having done all to stand." If you will pardon me, I will tell you *one* of my pet names for you when speaking of you to my household, "*my war horse.*"

Oh dearest, precious child, how much you have done and will yet do for our cause, none knows but me.

29<sup>th</sup> inst.

My darling  
Lakes Dear. You are  
 ten degrees raised  
 above the temptation  
 that is hurled by  
 human agency. The  
 wrath of man has blinded him  
 Oh! I am happy—  
 flesh, uplifted, by  
 it and a Mother  
 remembers no longer  
 her sorrow for joy  
 that her dearest one  
 is safe

Sincerely Mrs. E.

Reverend Dear Concord.  
N. H.

My darling Student,  
I have a few moments to myself, and my heart turns to you, with such gratitude for your strength in carrying out measures so important to the cause, that I must tell you how much I love <sup>you</sup> and that all of earth and hieled cannot never believe me to this fact.

No student no being on earth can change my true sense of an individual. It's matter what is said to me it cannot move me

Our Leader's "war horse!" That is what Mrs. Stetson was,—charging into the battles with strength and courage. None but Mrs. Eddy

---

**“None but Mrs. Eddy knew what Augusta had done *and would do* for the cause of Christian Science.”**

---

knew what Augusta had done *and would do* for the cause of Christian Science; and few know even today. The facsimile of the letter from Mrs. Eddy to Mrs. Stetson which appears on page 22 was written on the eleventh of December in 1898 and reads as follows:

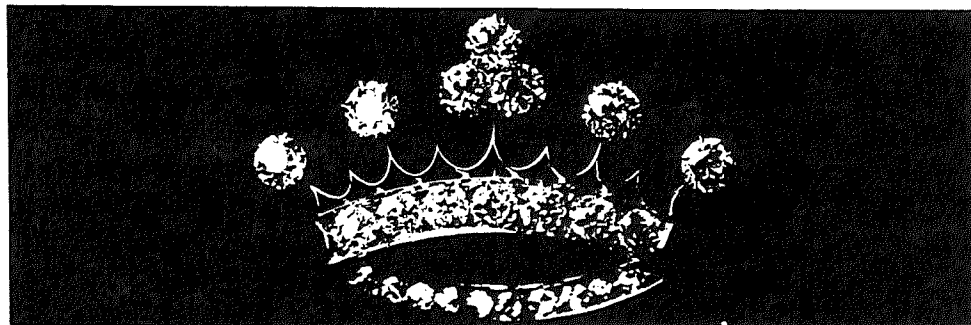
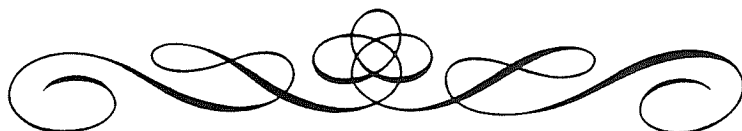
Pleasant View  
Concord, N.H.

My darling Student:

I have a few moments to myself and my heart turns to you, with such gratitude for your *strength* in carrying out measures so important to the cause, that I must tell you how much I *love you* and that all of earth and hades could never blind me to this fact.

No student, no being on earth, can change my true sense of an individual. No matter what is said to me it cannot move me.

There is a Stetson saga that is yet to be told, and when students of Christian Science learn and *understand* that story, they will have a deeper, clearer understanding of Christian Science.



The "crown of diamonds" was left to Mrs. Stetson in Mrs. Eddy's will in the following words: "I give and bequeath . . . to Mrs. Augusta E. Stetson, of New York City, my 'crown of diamonds' breast-pin."

# MARY BAKER EDDY



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## T H E L E S S O N

In 1898 Mary Baker Eddy gave her followers a wonderful gift,—twenty-six topics for study and for the subjects of their lesson-sermons. Two or three years later a spirit of dissatisfaction arose among her dull disciples, so they compiled twenty-six additional topics which Irving C. Tomlinson, a member of the Bible Lesson Committee, presented to the Leader for her approval.

Sometime later, on the thirteenth of September in 1901, Mr. Tomlinson was called to Pleasant View to witness a legal document. In his words:

When the business was finished, Mrs. Eddy called me to a seat beside her and, turning to me, she said, so energetically

---

**“She said, so energetically that I almost jumped from the sofa, “That will never do!”**

---

that I almost jumped from the sofa, “That will never do—that will never do! . . . The additional list of topics sent me for the Lessons are needless. They can all be used under the present list of subjects, which include every one of those you gave me. Tell the committee the original subjects were given of God—they are sufficient, and they will remain forever.”

These sufficient subjects are also infinitely expansive. The time will come in the experience of every serious student when he will realize that the prepared lessons are only the first step. He will stop leaning upon a Bible Lesson Committee to prepare his lessons for him and begin preparing his own. This is the point where unfoldment truly begins.

---

**“The subjects are a gift from God which will remain forever.”**

---

The prepared lessons are the swaddling clothes for our primary years in Christian Science, but the subjects are a gift from God which will remain forever. It is expanding to contemplate each subject with the thought of explaining it scientifically to a sincere, inquiring stranger. Considering the order is a lesson in itself. The twenty-six topics in order are as follows:

twenty-six topics in order are as follows:

- |                 |  |
|-----------------|--|
| 1. God          | 14. Unreality  |
| 2. Sacrament    | 15. Are Sin, Disease, and Death Real?  |
| 3. Life         | 16. Doctrine of Atonement  |
| 4. Truth        | 17. Probation After Death  |
| 5. Love         | 18. Everlasting Punishment   |
| 6. Spirit       | 19. Adam and Fallen Man  |
| 7. Soul         | 20. Mortals and Immortals  |
| 8. Mind         | 21. Soul and Body  |
| 9. Christ Jesus | 22. Ancient and Modern Necromancy <i>alias</i> Mesmerism and Hypnotism Denounced |
| 10. Man         | 23. God the Only Cause and Creator   |
| 11. Substance   | 24. God the Preserver of Man   |
| 12. Matter      | 25. Is the Universe, Including Man, Evolved by Atomic Force?                     |
| 13. Reality     | 26. Christian Science  |



The Lesson Topics for the spring quarter of 1982 are as follows:

- |       |    |   |  |
|-------|----|---|--|
| April | 4  | - | Unreality  |
| April | 11 | - | Are Sin, Disease and Death Real?   |
| April | 18 | - | Doctrine of Atonement  |
| April | 25 | - | Probation After Death  |
| May   | 2  | - | Everlasting Punishment   |
| May   | 9  | - | Adam and Fallen Man  |
| May   | 16 | - | Mortals and Immortals  |
| May   | 23 | - | Soul and Body  |
| May   | 30 | - | Ancient and Modern Necromancy <i>alias</i> Mesmerism and Hypnotism Denounced |
| June  | 6  | - | God the Only Cause and Creator   |
| June  | 13 | - | God the Preserver of Man   |
| June  | 20 | - | Is the Universe, Including Man, Evolved by Atomic Force?                     |
| June  | 27 | - | Christian Science  |



## LETTERS TO THE EDITOR

**From Las Vegas, Nevada:**

I was pleased to receive the Vol. VI, No. 2 copy of *The Individual Christian Scientist*. It is so rich and informative. I am grateful to you people. I don't just read it, I deeply ponder with red pen in hand and I *mark it up pretty well!*

**From Streetsboro, Ohio:**

Please accept \$10 for this year's subscription. You'll never get rich on this, but we are *all* rich and enriched in C.S.

**"HELP ONE ANOTHER"**

(C.S. Journal, Vol. 5, 1887-88)

"Help one another," the snowflake said,  
As they cuddled down in their fleecy bed.

"One of us here would not be felt,  
One of us here would quickly melt,  
But I'll help you and you'll help me,  
And then what a big white drift we'll see."

"Help one another," the maple spray said

To its fellow-leaves one day.  
"The sun would wither me here alone,  
Long enough ere the day is gone;  
But I'll help you and you'll help me,  
And then what a splendid shade there'll be!"

"Help one another," the dewdrop cried,  
Seeing another drop close to its side.

"This warm south breeze would drive me away  
And I should be gone ere noon today;  
But I'll help you and you'll help me  
And we'll make a brook and run to the sea."

"Help one another," a grain of sand  
Said to another grain just at hand  
"The wind may carry me over the sea,  
And then what will become of me?  
But come, my brother, give me your hand;  
We'll build a mountain and there we'll stand."

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**From Huntersville, North Carolina:**

Thank you for the January, 1982, issue of *The Individual Christian Scientist*. It is wonderful, especially Dr. Shawk's article "Whither Now?" We had heard this on one of the U.C.S. tapes but it was good to read it in print.

**From Hastings, Minnesota:**

Dear Friends: Your work is rewarding. What Mrs. Eddy,—Mary Baker Eddy states on your page 24 on November 3, 1902 covers it all. ["The future will bear witness that the Church established four-square 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."] "Love alone is Life."

## CLASSIFIED ADVERTISING

*The Individual Christian Scientist* accepts advertising for its columns if such advertising is in consonance with our policy and purpose of acknowledging, appreciating, and following our Leader, Mary Baker Eddy.

RATES: first 3 lines \$3. 50¢ per line for each additional line.

**"THE 1910 COUP"**—the moment at Mary Baker Eddy's passing when the directors of her Mother Church overthrew the basics of her Founding of Christian Science and opened the gates of today's worldwide out-of-control crime.

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### The Little Physician

About a year since, when not quite ten years of age, my little son went through the Metaphysical College with me, gaining the most beautiful conception of our teacher, of any one I ever have spoken with. He often says: "Mamma, people will understand who Mrs. Eddy is some day; and then they will believe the Science." ...

In healing, he has always been singularly successful. ... [ One ] demonstration ... was the healing of a little playfellow of rheumatism. The child was quite lame and it hurt him very much to run. My sympathetic little healer thought this a great pity, and

### The Little Physician (continued)

came to me about it. "Won't you treat Harry, mamma, and make him so he can run and have as much fun as I do?" he asked. I replied that he could do it as well as I. He was somewhat surprised at this; it seeming a greater undertaking than merely to demonstrate over "headaches," "falls," "cuts," etc. to which in belief, boys are so accustomed. However, after I explained why it was no more difficult than other demonstrations, he began faithfully to treat his little friend. In a short time, Harry could run as well as he or any of the boys; and for over three years has continued so to do.

One day at play, my little lad fell down a steep embankment and struck his head on a rock. He was carried to the house; the blood streaming down his face, and a crowd of people following. I was absent at the time, but he insisted upon sending for me, telling them: "Send for mamma; she will make me all right." After I arrived, gave a treatment, and he appeared himself again, I asked: "Is not God everywhere?" "Yes," he responded quickly. "When you think you are falling, can you get away from God?" "No." "Then how can it hurt you any more to fall down a steep place than to walk up a steep place?" He regarded me a few moments, his eyes growing larger and larger, then drawing a long breath, "Why!" he exclaimed, "that is a great big lesson in Christian Science!" He has many times since, put this lesson into practice ...

From *Christian Science Journal*  
May, 1890

## CHRISTIAN SCIENCE PROFESSIONAL CARDS

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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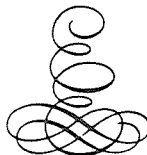
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If you are practising Christian Science and are in agreement with the statement at the top of this page, *The Individual Christian Scientist* would be pleased to include your advertisement with our professional cards.

## KISSING A SUNBEAM

Mattie McCaslin

The sun shone in glory o'er valley and hill,  
When up through the meadow and over the sill  
There dances a bright little sunbeam astray,  
Till it reaches a fair, blue-eyed baby at play.

"How pretty," says baby, and, laughing with joy,  
She casts from her hand her most cherished toy;  
And over the carpet she creeps with delight  
To grasp this new toy that now dazzles her sight.

There! her plump little hand has come down with a will,  
And she sits back in triumph; but now her eyes fill  
With a strange, baby awe, as her fingers unclose  
And there, to her wonder, they nothing disclose.

Again and again does she strive to secure  
This prize of all prizes; but who can allure  
With charms, howe'er potent, or will of what might,  
A sunbeam to stray from the straight path of light?

She soberly watches it play on the floor  
Till with tears her bright eyes are now running o'er;  
But her quivering lips break soon into smile  
That outrivals the sunbeam—as free from all guile.

And she bends her bright head in a transport of bliss,  
And imprints on the sunbeam a sweet, baby kiss.  
Ah! little one, thou hast a secret revealed;  
The best way to conquer at last, is to yield.

Though sunbeams can never be brought by our will  
To stray from the path of reflection, yet still  
We can enter their warmth, we can live in their light  
And see them dispel the dark shadows of night.

The sunlight of Truth shall forever unfold,  
Nor swerve from the centre, nought else can uphold,  
To weakly conform to what we hold in view;  
For Truth never can to itself prove untrue.

From *The Christian Science Journal*  
June, 1890

“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

## CATALOG OF BOOKS

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.

### SELECTED TITLES

**Reminiscences** .....2.00

(Augusta E. Stetson) Pamphlet, 40 pages.

This is Augusta Stetson's reminiscences of Mary Baker Eddy from the time she first met our Leader in 1884.

**Twelve Years with Mary**

**Baker Eddy** .....7.00

(Irving C. Tomlinson) Cloth, 219 pages.

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.

**Science and Health with Key to**

**the Scriptures** .....6"x9" brown cloth .....15.00

(Mary Baker Eddy)

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**Prose Works Other Than Science and Health** 25.00

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