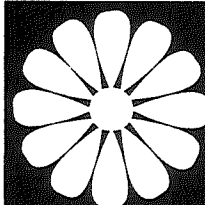
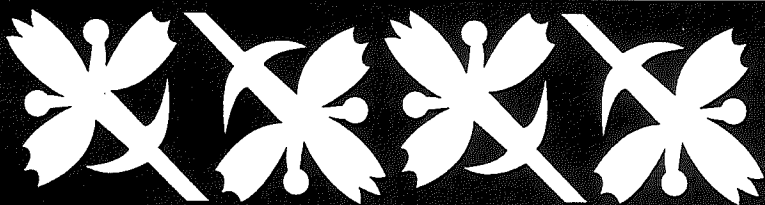
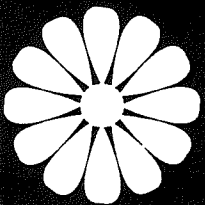
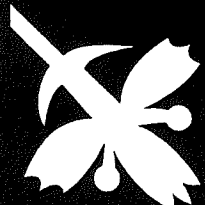
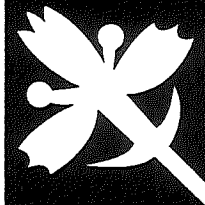
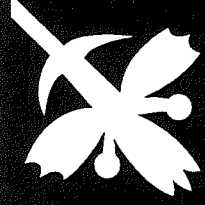
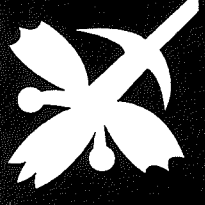
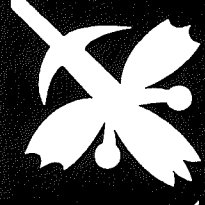
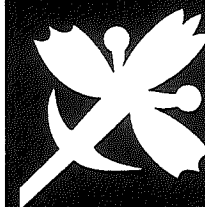
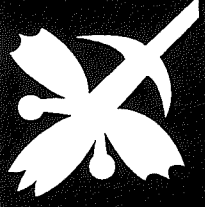


*Excellent  
articles*



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

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1910.

"For the weapons of our warfare are not carnal, but  
mighty through God to the pulling down of  
strongholds" — *Paul*

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# THE INDIVIDUAL CHRISTIAN SCIENTIST

“IN SCIENCE ALL BEING IS INDIVIDUAL”— Mary Baker Eddy

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## CONTENTS OF THIS NUMBER

Christian Science . . . . .	3
Jacob . . . . .	7
History	
Julia Ward Howe's Vision . . . . .	15
The Study of Christian Science . . . . .	19
Progress in Healing . . . . .	21
Professional Cards . . . . .	27

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

The individual Christian Scientist *is* the Christian Science sentinel.



*Mary Baker Eddy*

The frontispiece in *Science and Health* as Mrs. Eddy left it in 1910. This is from a 1909 edition. By 1910 she had deleted the initial G. from her signature.

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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

"IN SCIENCE ALL BEING IS INDIVIDUAL"— Mary Baker Eddy

## CHRISTIAN SCIENCE

By Mary Baker Eddy

[This article appeared in the June, 1885 issue of *Mind in Nature* and was Mrs. Eddy's reply to the attack on her and her work by Rev. Samuel Fallows, D.D. of Chicago whose articles began in the March, 1885 issue of the same magazine.]

I HAVE waited for Bishop Fallows to resign his task of misstating my views, in each of your issues. If his design was to call out my fire, I can assure him I hold no masked battery to open upon my enemies, and shall offer no plea or apology for doing good.

Is the above gentleman quite sure that my statement of "God, man, soul, mortal mind, materia medica, science, metaphysics, the Holy Scriptures, etc., has not the slightest connection with the recovery of the sick?" Also, that "hitting upon a novel plan to cause a concentration of one mind upon another, for the well-being of the body, is *all* of metaphysics?" Then he has gained this knowledge through his ignorance of Christian Science. He tried to support his lame logic by this— that "numbers have read my books and gone into the healing business," and some who are healing by mind-cure repudiate the Science. Here we ask, Does simply "going into the business" prove or

disprove one's fitness to heal? And if one becomes a successful healer merely from reading my books, does it not prove that my statement of Christian Science *has* "connection with the recovery of the sick?" And "out of the mouths of babes thou hast perfected

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EXORCISTS HEALED  
IN CHRIST'S NAME.

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praise." The exorcists of old healed in the name of Christ, and their method might have accorded with Bishop Fallows' views, but not mine. The chief priests of that period said of Jesus' method of healing that Christian Science would represent, "He casteth out devils by Beelzebub." If my religious system (as he is pleased to term it) exemplifies the teachings and demonstration of our Lord, it should be known by its fruits; and that system or its adherent, that designates this system unchristian, is at fault. Neither by his

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CORRECT KNOWLEDGE  
OF THE TEXTBOOK  
CAN BE PROVED.

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writings nor by healing, has the aforesaid gentleman furnished the first evidence, on the basis of my scientific statement, that he understands my works, principle or practice. It is a widely acknowledged fact that if he had a correct knowledge of my text-book, he could *prove* my statements true.

I challenge Bishop Fallows to this fair play and Christian consistency, namely: to demonstrate his knowledge of my system by healing the sick, or, failing to do this, and exposing his ignorance of the system that he condemns before understanding, he shall relinquish his vanity as a critic. As the founder, at this period, of Christian Science, I attest that he utterly fails to comprehend my statement of it. His explanation of one mind transferring its thoughts to another mind, thereby affecting the body, the human giving aid to the divine in its method of healing, is no more correct than to say a man assists the fall of an apple under the law of gravitation. It is virtually a denial of divine power to attribute all healing to mortals, implying it is

done, either by mortal mind, or by a drug clad with more power than Deity.

His mental muddle confounding Christian Science with hypnotism, would make it the transference of mortal thought, or the grander secret of concentration! When to comprehend this Science in the slightest sense, one must see beyond the rubbish of mortal thought, and be there to demonstrate the Science.

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SEE BEYOND  
THE RUBBISH OF  
MORTAL THOUGHT.

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To understand my use of the term "God," one must exchange the evidence gained from the material senses, for spiritual evidence, namely, a true sense of divine power, the *omnis potens* of Spirit, the scientific sense in which I employ the term, and should find no fault with it begirt with additional power.

To learn my meaning of the term "*man*," one must exchange the sense of man as sinning, sick and dying—that mortal sense "conceived in sin and brought forth in iniquity"—for the spiritual sense of man, born not of the flesh, but of Spirit, made after the image and likeness of God.

Then would he improve more rapidly the race, by transferring God's mind-pictures to mortals, which correct their poor models, learn in part my definition of man, and choose according to

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IMPROVE THE RACE  
BY TRANSFERRING  
GOD'S MIND-PICTURES  
TO MORTALS.

---

Christian Science, reason and revelation, the divine model in thought, which helps to bring out the true likeness.

To understand my use of the term "*Soul*," he is to discern the meaning of this scripture,— "the soul that sinneth shall die," and see that Soul must be sinless to be immortal, the synonym of Spirit, God. Man but reflects God, and it no more follows that God, Soul, is in him, than that our earth contains the sun because it reflects his light.

To perceive the spiritual side and meaning of nature, one should understand "*metaphysics*," as Paul

expressed metaphysics— "absent from the body and present with the Lord"— wherein we learn the nothingness of matter, sensualisms, sickness, sin and death, and the great somethingness of Spirit, through the discipline, purification and sanctification whereby the facts of Spirit are discerned, and the pure in heart see God. Proportionately as the realities of Spirit appear, do the so-called pleasures and pains of the body disappear; to admit the unreality of matter tends to support the great facts of Spirit, eternal Life, Truth and Love.

PAUL EXPRESSED  
METAPHYSICS.

To interpret to human thought the divine order of healing and salvation is to discard the paganism of drugs, all idolatries and false gods, since drugging originated in the loss of spiritual power and mythology of pagan priests. We should adopt the *Materia Medica* and theology of the son of the Blessed, for they are one and the same. When the devil was cast out the dumb spake. To master the errors of the flesh with divine truths of Spirit, is the grand verity of Christian healing.

DIVINE HEALING  
DISCARDS THE  
PAGANISM OF DRUGS.

My definition of "*mortal mind*," is a will opposed to the Divine Mind; all that is sin, sickness and death; the transference of mortal erring thought from one mind to another. Because of the proof that Jesus gave healing the sick, we should not question in that it is the will of the Father to save man from sickness as well as sin. Christian Science is not scanned at a glance, summed up a lucky hit at concentration!

"MORTAL MIND IS  
A WILL OPPOSED TO  
THE DIVINE MIND."

One human mind bringing its own supposed forces to concentrate upon another for the accomplishment of any object, is a mistaken kindness, the antipode of Science or Christianity; it is a species of animal



magnetism capable of all diabolism. The true method of Mind is so to concentrate with the lens of divine Science the rays of immortal truth upon mortal error as to destroy it.

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"CHRISTIAN SCIENCE  
IS NOT SCANNED  
AT A GLANCE."

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On March 15, during my sermon, a sick man was healed. This man had been assisted into the church by two men, a crutch and a cane, but he walked out of it erect and strong, with cane and crutch under his arm. I was not acquainted with the gentleman, was not even aware of his presence, he having been helped to a seat before I entered. Other chronic cases of disease of which I was ignorant, were healed while I was preaching. Was that the effect of concentrating my mind upon the sick? Let us obey the divine command, "Render unto Caesar the things which are Caesar's, and to God the things that are God's."

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ONE HUMAN MIND  
CONCENTRATING UPON  
ANOTHER IS CAPABLE  
OF ALL DIABOLISM.

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## J A C O B

IN the Hebrew dictionary the definition of Israel reads "he will rule as God." From a literal reading it is at times difficult to see how Jacob was ever called Israel, but with spiritual interpretations Bible stories become illumined. Consider the Bible as your own biography and the experiences therein as situations that present themselves to your consciousness. By *becoming* Jacob we can understand him.

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CONSIDER THE BIBLE  
AS YOUR OWN  
BIOGRAPHY.

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The story begins: "Isaac intreated the Lord for his wife, because she was barren; and the Lord was in-

treated of him, and Rebekah his wife conceived....And when her days to be delivered were fulfilled, behold, there were twins in her womb."

Each individual seems to be a twin. We debate issues with ourselves, we carry on mental conversations within consciousness, and often we vacillate on is-

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WE MUST UNWIND  
THESE TANGLED  
THOUGHTS.

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sues. As we become scientific Christians we begin unwinding these tangled thoughts and analyzing our mental conversations. By mental anatomy we separate the material from the spir-

itual and learn to divide properly between truth and error, between good and evil.

Jacob, as defined in the Glossary, is "A corporeal mortal embracing duplicity." Duplicity means *double-ness*. Jacob was a twin and Esau was the elder. We read in Genesis that Esau's name was called Edom. Edom means *red* and comes from the same root as Adam. Jacob's elder twin brother was the Adam man, the same

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WE ALL CONTEND  
WITH ADAM.

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that we all contend with. We find much about Adam in Science and Health and none of it is good. Adam is the false belief about man,

the material contradicting the spiritual on every point. Adam, or Edom, seems to come first. We are first aware of the demands of the senses, but we cannot meet these beliefs in the Adam dream. We must be born again of the Spirit and not of matter.

Rebekah struggled with the same belief of duality that we must meet. "The Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people, and the elder shall serve the younger." "The spiritual is stronger; but we struggle with error in our efforts to learn this. Spirit is not mocked. The elder,— all the Adamic beliefs about man, that which seems to be first,— is subject unto Spirit and will be so seen and understood, is seen and understood now.

The story tells us that Isaac loved Esau, but Rebe-

kah loved Jacob. The mother thought is more concerned with the spiritual idea where the masculine thought tends to accept the material appearance as first and foremost until balanced by the feminine.

Esau despised his birthright, and we hear Esaus every day saying, Life is short; You can't live forever; Nothing is certain except death and taxes, and so forth.

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ESAU DESPISED  
HIS BIRTHRIGHT.

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The further definition of Jacob is, "Inspiration; the revelation of Science." Jacob said, "Sell me this day thy birthright." Present day Esaus would be just as hasty to do so, because the material nature does not believe that life is eternal. The awakened consciousness begins to perceive Life as Spirit and grasps for the birthright that materiality despises.

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MATERIAL SENSE  
DOES NOT BELIEVE  
LIFE IS ETERNAL.

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When Isaac was old he called Esau that he might give him his blessing, but Rebekah sent Jacob to receive the blessing instead. Is not a sincere wife and mother always endeavoring to influence her family toward a higher, more spiritual concept, and like Rebekah, willing to accept the responsibility when her motives are questioned?

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SPIRITUAL NATURE  
MUST SUPPLANT  
THE ADAM CONCEPT.

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When we consider Esau as sensualism within consciousness, it becomes obvious that Jacob had to receive his father's blessing even though Isaac thought

him to be Esau. Jacob means *supplanter*, and the spiritual nature which seems to be second to appear must supplant the Adam concept and become first.

But the material sense which is so quick to sell its birthright does not yield easily. Esau "cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father... Hast thou not reserved a blessing for me?"

Isaac said to him, "by thy sword shalt thou live, and shalt serve thy brother; and it shall come to

pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."

Is this not a description of mortal mind? It is subservient to immortal Mind, but when it has dominion in consciousness it would break the yoke (or laws) of infinite Mind by claiming power for itself and claiming that Mind does not exist. In Mrs. Eddy's words, "The name Adam represents the false supposition that Life is not eternal, ...that the one God

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MATERIALITY ARGUES  
LOUDLY, FEARFULLY,  
THREATENINGLY.

---

and creator entered what He created, and then disappeared in the atheism of matter."

There was no unity between Jacob and Esau. Esau threatened to slay Jacob because of the father's blessing. Our spiritual tendencies and material tendencies are ever antagonistic, and when we supplant material beliefs with spiritual ideas, although the latter are destined to rule, materiality argues loudly, fearfully, and threateningly. Our progress as revealed in Science lies in completely separating ourselves from the false, material beliefs.

Jacob, as the revelation of Science, follows this course. He completely separates himself from Esau and goes to Laban. A definition of Laban in the Hebrew dictionary is: a place in the desert.

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WE SEEM TO SPEND  
40 DAYS OR YEARS  
IN THE WILDERNESS.

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Forty days or forty years in the wilderness—a desert place—seems to be the pattern of progress from sense to Soul. We find the metaphysical meaning of this wilderness experience in the Glossary. "Wilderness. Loneliness; doubt; darkness. Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence."

Another meaning of Laban is *white*; and it is derived from a root meaning *to be (or become) white*. Spiritually white means: freedom from spot or blemish; purity; innocence; truth. In American slang to be

white means to be honest, square-dealing, honorable.

In physics color is a property inherent in light, the appearance to the eye being dependent upon the deflection of the rays according to the laws of refraction. White is not properly a color because a white body does not deflect the rays of light, but *reflects* all the rays of light with out separating them. Does this not indicate that white is not a color, it is *all* color?

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WHITE IS NOT  
A COLOR; IT  
IS ALL COLOR.

---

An understanding of white will enlarge our comprehension of reflection.

Mrs. Eddy has written in Science and Health, "Few persons comprehend what Christian Science means by the word *reflection*."

To be or become white is a purifying experience—the blessing of the great facts of existence unfolded in the wilderness. "God is light and in him is no darkness at all." As we adhere to this principle we stop *deflecting* the rays of light and begin *reflecting* them in their pristine purity.

Mortal mind is not causative even though it claims to be so. It is merely deflecting (and at times perverting) the light from God, the light which is God. This erroneous process makes man appear to be where he is not. A physicist should be able to understand this readily, for he knows that refraction can cause the appearance of an object at a point far distant from the location of the actual object.

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STOP DEFLECTING  
RAYS OF LIGHT,  
AND REFLECT.

---

When mortal mind, alias personal sense, is completely silenced there will be no deflection of light and we shall see man where and as he is. In the words of our textbook, "Then shall man be found, in His likeness, perfect as the Father, indestructible in Life, 'hid with Christ in God,' with Truth in divine Love, where human sense hath not seen man."

When mortal mind, alias personal sense, is completely silenced there will be no deflection of light and we shall see man where and as he is. In the words of our textbook, "Then shall man be found, in His likeness, perfect as the Father, indestructible in Life, 'hid with Christ in God,' with Truth in divine Love, where human sense hath not seen man."

To return to Jacob; he has fled from Esau and gone to Laban. He has separated himself from the Adam man

and gone to a desert place to become white, or to purify his consciousness. His first experience after making this separation and setting out in the right direction was uplifting. He had started his journey and the sun set, so he tarried in a certain place all night. "He dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven;

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ANGELS ASCENDED  
AND DESCENDED  
ON JACOB'S LADDER.

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and behold the angels of God ascending and descending on it....And Jacob awoke out of his sleep, and he said, Surely the Lord is in this place; and I knew it not....*This* is

none other but the house of God, and *this* is the gate of heaven."

Did Jacob see what Mrs. Eddy has interpreted so clearly for us, "as in heaven, so on earth, God is omnipotent, supreme"? Once we see that earth is not separate from the heavens and that there is not a here and a hereafter, but only a here and a now, we must prove it, and as Jacob we vow to do so. "Jacob vowed a vow, saying, if God will be with me, and will keep me in the way that I go,...So that I come again to my father's house in peace; then shall the Lord be my God."

Jacob continued his journey and was received by Laban with great joy; but his twenty year sojourn in

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SEPARATING OURSELVES  
FROM MATERIAL BELIEFS  
IS NOT SUFFICIENT.

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that country was not without tribulation. Then Jacob dreamed again and the angel of God said unto him, "I am the God of Bethel... where thou vowedst a vow unto me: now arise, get

thee out from this land, and return unto the land of thy kindred."

Mind speaks to the awakened thought. We learn to divide between the spiritual idea and material beliefs; then we see that separating ourselves from the material beliefs is not sufficient. As long as we believe that materiality exists to influence others we still have it in consciousness and are em-

bracing duplicity— one standard for ourselves and another for the world.

If there is one God, and there is, then all is Spirit, nothing is matter. We must return to what we thought was material and redeem it. For this reason Jacob must return to the land of Canaan, to the testimony of what is termed material sense. He was afraid to leave Laban, so he stole away with all the good he had acquired. But Laban pursued and overtook him and sent him on with a blessing.

Then Jacob sent messengers to Esau. The messengers returned saying, "We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was

ESAU CAME WITH 400  
MEN: JACOB WAS  
GREATLY AFRAID.

greatly afraid and distressed." Sometimes when we return to the testimony of the material senses it appears strong and fearsome, and we become distressed or greatly afraid. The definition of Jacob says, "the revelation of Science, in which the so-called material senses yield to the spiritual sense of Life and Love."

What were Jacob's steps in the yielding of material sense to the spiritual? First, he turned to God in humility for guidance and deliverance. Then he sent gifts to Esau— all the good that he had acquired (or learned) he sent to Esau. Was he not elevating his own concept and seeing that there is only one man, created in the image and likeness of God?

JACOB STRUGGLED WITH  
A MORTAL SENSE  
OF EXISTENCE.

He sent all that he had; "And Jacob was left alone; and there wrestled a man with him until the breaking of the day." He had given all his uplifted thoughts to Esau and still he struggled with a mortal sense of existence. But he did not give up; he wrestled with the false belief until the light of Truth dawned upon him, until the break of day. Even then, he did not let this light go until it blessed him and his name was changed to Israel. Our textbook says,

"The result of Jacob's struggle thus appeared. He had conquered material error with the understanding of Spirit and of spiritual power."

His victory is manifested. The Bible story continues; "Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men....And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept....And Esau

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SO-CALLED  
MATERIAL SENSES  
YIELD.

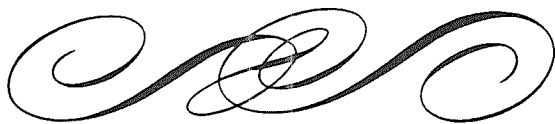
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said, I have enough, my brother; keep that thou hast unto thyself. And Jacob said Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. and he urged him, and he took it."

"the so-called material senses yield to the spiritual sense of Life and Love."

"Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed."

From *Principle and Practice*  
By Doris Grekel



Oh, Sentinels, whose tread we heard  
Through long hours when we could not see,  
Pause now! exchange with cheer the word!  
The unchanging watchword, Liberty!

Look backward; how much has been won!  
Look round; how much is yet to win!  
The watches of the night are done;  
The watches of the day begin.

Samuel Longfellow



# H I S T O R Y

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

MARY BAKER EDDY

## JULIA WARD HOWE'S VISION

TWO years before baby Mary came to the Baker family in Bow, New Hampshire, a baby girl was born into a prominent New York City family by the name of Ward. The new arrival was named Julia. Julia Ward's father was a banker and her mother a poet of some ability. Both Mary Baker and Julia Ward were poets from childhood.

In 1843 Julia married Dr. Samuel Gridley Howe and moved to Boston where she became prominent as an author, speaker, and leader of reform movements.

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AUTHOR OF  
"BATTLE HYMN OF  
THE REPUBLIC"

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Perhaps Julia Ward Howe is best known for her famous poem "Battle Hymn of the Republic" which she was inspired to write in 1861 and which became the major Civil War song for the Union.

Mrs. Howe passed away at her summer home, Oak Glen in Portsmouth, Rhode Island October 17, 1910. About two and one-half years earlier she had been granted a most inspiring vision of future events which she re-



JULIA WARD HOWE

lated to a reporter from the *Boston American* and which appeared in their issue of Sunday, June 28, 1908. The following account appeared in the *Christian Science Sentinel* of July 18, 1908:

We take the following clipping from the *Boston Sunday American* of June 28:—

Julia Ward Howe has had a remarkable vision of a new era for mankind. In a manner believed by Mrs. Howe and her intimate friends to be supernatural, the veil of the unseen has been lifted before her eyes. The first intimation of her vision outside of her own immediate family was given in a talk with a leading delegate to the convention of women's clubs at a re-

ception given in her honor by Mrs. Sims-Nowell in Newport. The story amazed the woman delegate and she repeated it. The place and time of the revelation Mrs. Howe refuses to give even to her most intimate friends, although she is willing to make public what was revealed to her.

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THE STORY OF MRS.  
HOWE'S VISION  
AMAZED THE WOMAN.

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Her own statement, made through the *Boston Sunday American* today, reveals what she believes to be a lifting of the veil which obscures the long promised millenium. In her vision she clearly saw an age of human battle with forces of evil and suffering, followed by triumph and an era of universal peace and purity, when men and women united by bonds of perfect sympathy all worked together for the uplifting of the race, a new sympathy in which all joined forces to relieve human misery.

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SHE SAW AN AGE  
OF BATTLE WITH  
FORCES OF EVIL.

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Mrs. Howe's own statement as to what was revealed to her in her vision, impressively told by the venerable woman to a *Boston American* reporter at Oak Glen, Portsmouth, R.I., yesterday, is here given:—

"One night recently I experienced a sudden awakening. I had a vision of a new era which is to dawn for mankind and in which men and women are battling, equally, unitedly, for the uplifting and emancipating of the race from evil. I saw men and women of every clime, working like bees to unwrap the evils of society, and to discover the whole web of vice and misery, and to apply the remedies and also to find the influences that should best counteract evil and its attending suffering.

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MEN AND WOMEN  
WORKING TO UNWRAP  
THE EVILS OF SOCIETY

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"There seemed to be a new, a wondrous, ever permeating light, the glory of which I cannot attempt to

put in human words— the light of the new-born hope and sympathy blazing. The source of the light was born of human endeavor, immortal purpose of countless thousands of men and women who were equally doing their part in the world-wide battle with evil, and

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ALL BENDED ENERGY  
TO TEAR THE MASK  
FROM ERROR.

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whose energy was bended to tear the mask from error, crime, superstition, greed, and to discover and apply the remedy.

"I saw the men and the women, standing side by side, shoulder to shoulder, a common, lofty, and indomitable purpose lighting every face with a glory not of this earth. All, all were advancing with one end in view, one foe to trample, one everlasting good to gain. I saw them advancing like a mighty army, laden with the fruits of their research, their

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ADVANCING LADEN  
WITH THE FRUITS  
OF THEIR STUDY

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study, their endeavor, in this battle with the powers of darkness and ready to tear vice from the earth, to strip away all of selfishness, of greed, of rapine. Then I seemed to see

them stoop down to their fellows and to lift them higher, higher, and yet higher. Men and women, a vast host whom none could number, working unitedly, equally, with superhuman energy, all for the extirpation of the blackness of vice and for the weal of the

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THEN I SAW  
THE VICTORY!

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race.  
"And then I saw the victory!

"All, all of evil was gone from the earth. Misery was blotted out. Mankind was emancipated and ready to march forward in a new era of human understanding, all-encompassing sympathy, and ever-present help. The era of perfect love, of peace passing understanding."

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## THE STUDY OF CHRISTIAN SCIENCE

Rev. G. A. Kratzer 

IN acquiring an understanding of Christian Science, it may be first approached as a purely intellectual proposition,— much like knowledge respecting other things. The Copernican system of astronomy, for instance, is worked out quite largely as an intellectual proposition, as its teachings do not correspond directly to the evidences of the physical senses.

Christian Science is pure metaphysics,— that is, it is above, beyond, and over physics, or that which is visible and material,— and in the experience of the student it does not at the

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CHRISTIAN SCIENCE  
IS ABOVE, BEYOND,  
AND OVER PHYSICS.

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start correspond at all to the so-called physical or sensible world; but if he will study and accept Christian Science as a purely metaphysical science, when he has become firmly established on this metaphysical basis he can use his knowledge to produce visible changes in the so-called physical realm.

Archimedes, when he discovered the basic law of leverage, said, "Give me where I may stand [outside the world], and I will move the world." Christian Science gives us a firm

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CHRISTIAN SCIENCE  
GIVES US A FIRM  
STANDING-GROUND.

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metaphysical standing-ground outside the so-called physical and visible; and having learned to stand upon this foundation,

we can, according to the measure and absoluteness of our understanding, move off the physical appearances named diseases, whether organic or inorganic. With a very complete and absolute understanding of the metaphysical, we could produce even more marvelous changes in the physical. Jesus was the master metaphysician, and he, from the metaphysical standpoint, not only healed all manner of disease, but changed the water into wine, multi-

plied the loaves and fishes, restored the withered hand, gave sight to the blind, hearing to the deaf, and caused the lame to walk. He also said, "He that

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"HE THAT BELIEVETH  
...GREATER WORKS  
...SHALL HE DO"

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believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father;" that is, he that understands the truth, and will work

from the same metaphysical basis that I do, shall do the same works; and greater works than these shall he do, because I have overcome the world, evil, and have made my way to the Father, Spirit. Thus did the Master clear away the obstacles, and render it easier for those who came after him to do his works.

Let it be repeated, that the study of Christian Science must proceed upon a logical basis. In reading any Christian Science literature which attempts

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BE SURE YOUR  
STATEMENTS ARE  
CORRECT AND LOGICAL.

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to state its philosophy, the first thing the student should do is to satisfy himself that the fundamental statements about God are correctly made, as in our textbook; then that

the remaining statements are correctly and logically drawn from these fundamental statements about God; and, if the student is a believer in God, in His all-power and in His sole creatorship, he must accept the statements which are in logical accord with the nature of God, even though these statements are directly contrary to the evidences of his physical senses. Doing this, he will have no difficulty in acquiring an intellectual understanding of Christian Science. At the same time he will learn to love and evermore seek after the pure and perfect ideals which have been presented to the understanding. Sooner or later, if the student follows this order faithfully, he will find himself becoming master over disease and discord, even to their complete overthrow both in himself and in others.

Thus, standing on the metaphysical, a beginning is

made toward demonstrating our power over the false appearances named physical, so that these appearances are forced to give up their discord in favor of divine harmony. Pursuing the same plan, the individual and the entire race— as they shall come into this metaphysical understanding— will demonstrate, more and more, the power to control every appearance of physical discord, until at the last they will cause all these appearances to vanish. Then will be realized the eternal spiritual heaven and earth; for the material sense of heaven and earth will have passed away.

\*                    — From An EARly Sentinel                    \*

## P R O G R E S S   I N   H E A L I N G

Address by Kate Buck

THE very word "healing" calls to mind the loving and enequalled ministry of Jesus of Nazareth, as he went about doing good and nothing but good. We love to dwell upon the healing mission of the Christ, not only healing all manner of diseases among the people, but also taking away the sins of the world. This blessed ministry is still going on through the teachings of Christian Science, as given to the world by Mary Baker Eddy and through faithful application of consecrated practitioners throughout the world. Jesus cast out evil beliefs because of the Truth within himself; so if we expect to bring out the Christ in others, we must look for it and have faith in it, even as we must be conscious of the Christ, Truth within ourselves.

Since I was told that I might speak informally, I believe I will just take you all into my confidence this afternoon and tell some of the things I have

I'LL TELL YOU THINGS  
I HAVE LEARNED  
FROM EXPERIENCE.

learned out of my own experience in the work, because this will be practical and show the actual working of the Truth, better perhaps, than merely talking

metaphysics. My chief desire in all that I may relate is to prove the imperative need for putting God first, all the time, everywhere, under all conditions. We

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WE CANNOT SUCCEED  
IN HEALING  
WITHOUT THE SPIRIT.

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cannot succeed in healing without the Spirit. Naturally, I am deeply interested in the healing work and I have learned positively that it is not personal, human reasoning nor the let-

ter alone that heals. When a man is seeking help in Christian Science, if one can so voice the Truth that it enters his consciousness and he accepts it, his acceptance of Truth heals his own body. My own healing in Christian Science was what is called slow, for I took treatment for nine years before I received the freedom I sought from a very severe attack of suffering. The only thing held over me by physicians was surgery, to which I have never submitted in any form. I believe that the logic and theory of Christian Science teaching was fairly clear to me within a month or

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I WANTED  
TO BE HEALED  
ABOVE ALL ELSE.

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two, but to trust it and make it practical took years. Looking back, I can see some reason for delayed healing. In the first place I believed absolutely in the reality and power of that

from which I suffered. Then, too, I wanted to be healed above all else, and this is sometimes disastrous. Invariably I read the textbook with the thought of being healed in my mind. I would read a powerful statement and then think, "Maybe that would heal me or maybe this will heal me;" and would earnestly warn others against such practice. I thought practitioners were wasting their time when they talked so much about God, because I was not seeking a religion. I wished to be free from suffering. Another hindrance was that I became desperately sorry for myself, and self-pity is like poison.

It seems that some people are quickly healed and gain a sense of God afterwards. Others are driven or led (perhaps divinely) to find a sense of God first,



and I was one of these. I am deeply grateful for it all and for every step of the way, however rough the seeming, that has brought me a clearer understanding of the Master's words, "I and my Father are one." This is the heritage of every man—to know that God is the Life and Soul of each one of us, and that as we express good we are embodying and expressing God. So, I and *my* Father are one, and this brings joy. "I in thee and Thou in me" that we may be made perfect in "one" not two. In the Glossary of Science and Health is a marvelous definition of the word Mind. The first sentence is "The only I or Us." If Mrs. Eddy had merely said, "The only I," it might have brought a sense of aloofness, but with understanding tenderness she added the little word "Us"—God, including his creation—God and man, Soul and its body, Principle and idea. Not unnaturally I always feel the deepest compassion towards those who seem slow in receiving their freedom, because I know the difficulties of hope deferred, but I must add that I also know much, very much, of its triumphs.

A few years ago a certain healing came to pass that showed plainly how the work 

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 should be done. A man came INDIVIDUAL BEING simply asking to know more IS THE ONLY BEING. of God. The physical was not mentioned, and that, as 

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 every practitioner knows, is extremely rare. Yet on his face was an angry, ugly-looking growth which had been there for years and about which he was very sensitive. Still, he did not refer to it. I wish I could say that I did not see the thing. I cannot honestly say that, but I can say that we spent two hours talking about God and man, trying to realize that individual being is the only Being, individualized. We both felt the inspiration and uplift of that time of earnest communion with God, as best we knew how. In the morning his wife telephoned, saying that quite early she heard him cry out, and when she ran to see what the trouble was, he simply said, "Look at me," and there was nothing on his face. That minute I saw the way of true healing. The physical was forgotten, and I certainly did not do anything. We cannot admit the existence of something and then try to destroy it, but when we realize, even

in a degree, the allness of God and man's oneness with Him, there is nothing to heal. I know in my own experience, it was not until one day I laid the textbook down and said, "Well, whether I am ever healed or not, I am certainly finding God as I never knew Him before," that better conditions began to be manifested. I turned to Christian Science with the thought of finding God rather than seeking to be healed, and the suffering lessened and finally vanished. I thought less about the body, and naturally it troubled me less. So here are two instances showing the value of seeking God first.

Certainly we all desire as practitioners to merit the faith of the centurion who said to Jesus, "Speak the word only and my servant shall be healed." That word must be the absolute Truth about God and man, inseparable and indivisible. Man is always the same because God is always the same, and in our work we are taught to see just one man, the perfect spiritual idea now living in the Mind of his Maker. Man is all right when he appears to be coming to a practitioner, and man is all right when he goes away again. Our work is to see and refute every belief that does not measure up to the standard of Truth to which we are clinging. Mrs. Eddy writes, "Jesus beheld...the perfect man... and this correct view of man healed the sick." (S&H) This then is our authority for an individual recognition of the perfect man regardless of appearances. It demands, to quote our Leader, "Absolute consecration of thought, energy and desire."

I want to say a word also on the subject of effective prayer. I have made it a practice for many years to read every day pages 14 and 15 in Science and Health, trying to follow its instructions. We read, "Entirely separate from the belief and dream of material living is the Life divine." Then Mrs. Eddy goes on to say that we must enter into the closet and shut the door, silence the material senses. We can work it out simply in some such way as this. After quieting the clamor of mortal mind, we can just speak

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WE MUST ENTER  
INTO THE CLOSET  
AND SHUT THE DOOR.

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our work

the word "God" and rest in it for a bit. Then perhaps the thought that God is here and God is All-in-all; then nothing else is here, no disease, no fear, loneliness, age, limitations, etc. Regarding prayer, in my early teens I knew Phillips Brooks and he was a powerful influence for good in my life. Last fall in looking over an old portfolio, I ran across a letter from him in which he said this: "Little girl, some day we shall leave the symbols for the realities." Probably this

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"WE SHALL LEAVE  
THE SYMBOLS  
FOR THE REALITIES."

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meant nothing to me at the time, but when I read it about a year ago, it seemed like a flash of light. Shortly after, I opened the Bible to these words of Jesus, "When ye pray, believe that ye receive and ye shall have." Uniting this with the message from Phillips Brooks it seemed to bring a new interpretation, namely this: When ye pray, believe that ye receive in the world of realities and ye shall have in the world of symbols. I have seen some intricate problems worked out during the year on this basis because when we gratefully realize something of what we really have in the kingdom of God, where every actual need of man is met, meanwhile looking away from the material seeming, our consciousness of the abundance of good will naturally objectify itself in the world of symbols.

Sight and hearing are two things that have been brought very strongly to my attention recently be-

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HEALING OF  
SIGHT AND HEARING

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cause of healings along these lines, especially deafness. The thought that has come so clearly is this: We know that there is plenty of air to breathe, an abundance for everybody and we all use the same. The air knows nothing of what we call lungs, and lungs know nothing of air; they are among the instrumentalities through which the air is utilized. It is the same with sight and hearing. They too fill the universe like light and air. They were in the world before ever we were born in the flesh, as we say, simply

things that we naturally use. There is abundance of sight and hearing for everybody and we all use the same. Sight and hearing know nothing of eyes and ears, and eyes and ears know nothing of sight and hearing. They again are instrumentalities through which sight and hearing are utilized. Now the trouble is that we reach out to this universal sense (of sight and hearing) and try to take some of it to ourselves and make it our own. In saying *my* sight and *my* hearing, we separate it from the universal,—at least we do so in belief, for of course we cannot do that actually,—and seek to make it personal. Thus it becomes limited and temporary. Some years ago I knew of a child in Pasadena, California, who was thought to be blind. Expensive toys had been bought for her to which she paid no attention, and seemed indifferent and un-seeing to everything. Her eyes were examined by oculists on the Pacific Coast but they could find nothing wrong. Finally they sent for a celebrated oculist in Chicago, and he came to Pasadena. After a very painstaking examination of the child's eyes he said to the mother,

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WITHOUT MIND  
THERE IS NO VISION.

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"Madam, I have never seen more perfect eyes." The mother replied, "Yes, but doctor, she does not see." And his answer was, "No, because there is nothing to register." The child was mentally lacking, deficient in some way. This seems a strong proof that however perfect the eyes may be, without mind and intelligence there is no vision.

Now, if some are here who know little or nothing of the teachings of Christian Science and desire to know more, I would like to ask them to simply dwell upon the thought of Life. Life is everywhere present, universal, expressed through all of us. We certainly know that we live; then we are expressing life, and it must be part of the universal Life, because there is no other. All Life is God. Then we are expressing God in spite of ourselves, so to speak, as mortals. It is all so simple. Just God, and that which expresses God; for wherever man is, God is, and wherever God is, man is, because man is the full reflection of God, His highest idea. Then that is all there actually is; this

## PROFESSIONAL CARDS

Each Christian Science practitioner 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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establishes a sense of universal brotherhood, impartial love, the constant activity of good only. Have faith!

One other story of healing and it has to do with one who had been long on the road. When one has been a long time under treatment, one is apt to make a great reality of the physical difficulty. This woman had been to many practitioners with her eager question, "Can you heal *this*?" And the practitioners had answered according to their highest faith, wisdom and understanding. Finally, after much seeking, she came to one of our Boston workers and again presented her question, "Can you heal this?" This practitioner saw that while the

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"NO, I DO NOT  
THINK YOU CAN  
BE HEALED."

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woman still held to Christian Science and had no thought of anything else, she was apathetic in her belief that it would heal her after all the time of waiting. She saw that she needed rousing and so prayed God that she might say the word that would waken her from the mesmerism of it all. So when she was asked, a bit anxiously, "You think I can be healed, don't you?" the practitioner knew what she was to say and answered, "No, I do not think you can be healed." The woman seemed startled for a minute and then said, "You don't think I can be healed? No one ever said that to me before." And the other replied, "No, and I never said it to anyone before either, but I prayed that I might rouse you and this is what came to me." Then it was lovingly pointed out that the reason that she could not be healed had also come to her and so she spoke again. "You can't be healed because there is nothing to heal." The dear lady said, "How wonderful! Nothing to be healed." And letting go she rested for a bit and presently fell asleep. Fear and suffering vanished that minute. She afterwards told the practitioner that it was a tremendous relief to feel that she could drop the thought of carrying something that must be healed and waiting for it to be healed. Her healing came, not immediately, but in a reasonably short time. It took a little while for the physical to clear up. This too was in the nature of a

growth. This again shows the need of putting God first.

We need often to recall the words of a familiar hymn, "God made all His creatures free; Life itself is liberty;" and when we subordinate a sense of a human self as apart from God, and stop trying to run everything from a material basis, when we let the one Intelligence, the God-Mind rule and guide, we really begin to know the universal God-power as outside, external, yet constantly expressing itself through its idea, individually and collectively. Whether Jesus was confronted by one person or a multitude, he was steadily conscious of God and His manifestation as the only reality. One of the most wonderful sentences ever written is found in Science and Health: "All is infinite Mind and its infinite manifestation, for God is All-in-all."

I wish I could impress upon the whole world the value of stillness, listening for the voice of God. "Be still, [very still] and know that I am God" and there is none else. Only so can we feel the very presence of God and know that right where we seem to be as mortals, there is only one God and His idea. Jesus said, "Ye shall know the truth and the truth shall make you free," and when we know the Truth about anything, seeming un-truth vanishes automatically.

The Master did not say, *talk* about the Truth, *reason* about it, or even think about it. He said Know it, and to know the Truth is to know God as All-in-all, and to know man as like Him always, and in this blessed consciousness is eternal peace. Finally, the Truth that makes free is the Truth that we are free.

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