

ABSTRACT

A STUDY OF POSSIBLE SUBJECT MATTER CONTENT FOR A SHORT COURSE OF CLASS INSTRUCTION IN CHRISTIAN SCIENCE

By

Cecil E. Purifoy, Jr.

Statement of the Problem

The purpose of this study is to compile information which would provide the possible subject matter content for a short course of class instruction for educating future teachers of Christian Science.

As a basis for improving the educational program of the Christian Science Church, the study brings together in topical arrangement examples of some important statements of authorized teachers of Christian Science during the period, 1910-1970.

Brief Outline of the Study

This study is based on an analysis of selected periodical articles by teachers in the Christian Science movement, 1910-1970, as compared with an interpretation of the specific instruction of Mary Baker Eddy, discoverer and founder of Christian Science, given in her writings.

Publications used in the study are the writings of Mary Baker Eddy published by the Christian Science Publishing Society and selected lectures and articles published in The Christian Science Monitor, The Christian Science Journal, and the Christian Science Sentinel.

Some Findings

The most important information essential for a short course of class instruction in Christian Science should deal with the following topics: God, synonyms for God, Christ Jesus, man, divine law, spiritual qualities, evil, Christian Science mental practice, and Church.

A clear distinction should be made in class instruction between the Christ and Jesus. Christ may be defined as the ideal Truth; the true idea of God, man, and the universe. Jesus may be identified as the highest human concept of the divine idea. Jesus may be recognized as the human who most effectively presented the eternal, incorporeal Christ to mankind.

A clear distinction should also be made between man, the spiritual idea, the image and likeness of God, and material man, the temporary mortal concept. In Christian Science usage, real man is considered to be spiritual, perfect, and eternal.

Class instruction should make a clear distinction between divine law, the eternal supporting force or influence of God, and so-called material law, the beliefs held by mortals. The result of obedience to divine law is to be found in human experience.

Spiritual qualities to be discussed during class instruction may include wisdom, purity, spiritual understanding, courage, spiritual power, love, health, and holiness. These spiritual qualities characterize the real man, the image and likeness of God.

Evil is to be defined as a false belief, a delusive deception, an illusion without intelligence, power, or identity. Since the terminology of Christian Science requires the word "real" to be used only to

Cecil E. Purifoy, Jr.

designate the spiritual; the word "unreal" must be applied to the term "evil."

In Christian Science mental practice, only the active exercise of moral and spiritual qualifications such as unselfishness, purity, love, honesty, truthfulness, and faith in God prepare the pupil to master error through the good dominant in his thought.

Although no formula is permitted in Christian Science practice, a general procedure may involve acknowledging the power and presence of God, arguing facts of harmonious being, considering sickness as merely a temporal dream, denying the existence of matter, eliminating fear, and utilizing Truth over error until healing is realized.

During class instruction, Church is to be considered in its educating and healing mission. A distinction is to be made between the spiritual idea Church and the human manifestation, the redeeming institution church.

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OF CLASS INSTRUCTION IN CHRISTIAN SCIENCE

By

Cecil E. Purifoy, Jr.

A THESIS

Submitted to

Michigan State University

in partial fulfillment of the requirements

for the degree of

DOCTOR OF PHILOSOPHY

Department of Secondary Education and Curriculum

1970

G-65468
1-18-71

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ACKNOWLEDGMENTS

The writer particularly wishes to thank Dr. Troy L. Stearns, Chairman of the Doctoral Guidance Committee, for his continuous encouragement, support, and guidance throughout all phases of his doctoral program.

Appreciation is also extended to Dr. William V. Hicks, Dr. George R. Myers, and Dr. Robert Anderson for their helpful suggestions and support.

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CHAPTER I

INTRODUCTION

From the time of the establishment of the Christian Science Church organization with headquarters in Boston, Massachusetts, in 1879, to the present, a systematic research study dealing with the published writings of teachers of Christian Science in the history of the religious movement's periodicals has not previously been done. Yet during the period 1911 through 1969 alone, 569 students have completed Normal Class instruction under the auspices of the Board of Education of The First Church of Christ, Scientist, in Boston; and these students have subsequently been authorized to teach Christian Science to one class yearly of not more than 30 pupils. Many of these teachers have contributed articles to the denominational periodicals: The Christian Science Journal, a monthly periodical; and the Christian Science Sentinel, a weekly periodical.

Arthur B. Corey of Los Gatos, California, who worked closely for five years with Dr. Charles S. Braden of Southern Methodist University, author of Christian Science Today: Power, Policy, Practice (Dallas, Texas: Southern Methodist University Press, 1958), has written:

It is generally conceded by knowledgeable scholars that there is need for serious and responsible studies of Christian Science, particularly of its evolving and diverse doctrinal arguments to be seen within the framework of the Christian Science Church organization as well as outside the converted ranks.¹

¹ Arthur B. Corey, Personal correspondence with the investigator, January 21, 1970.

This study will contribute information toward a serious study of Christian Science.

I. THE PROBLEM

Statement of the Problem

The purpose of this study is to compile information which would provide the possible subject matter content for a short course of class instruction for educating future teachers of Christian Science.

Purpose and Need of the Study

At the present time, only one other research study deals with fundamental ideas in the developing educational thought of teachers in the history of the Christian Science movement: Stephen Gottschalk's "The Emergence of Christian Science in American Religious Life, 1885-1910" (unpublished dissertation, The University of California, Berkeley, 1969).

This study brings together and organizes examples of the significant thought of authorized teachers of Christian Science during the last 60 years as a basis for improving the educational program of the Christian Science Church.

This study could prove valuable as a reference tool for both teachers of Christian Science and Christian Science Sunday School teachers. It could also be useful to individual Christian Scientists and others who desire to expand their understanding of some of the fundamental teachings of the denomination.

Limitations of the Study

The study is concerned primarily with the appropriate subject-matter content of a basic short course for educating teachers of Christian Science. It is not concerned with teaching styles, techniques, and procedures.

II. PROCEDURES

This study is based on an analysis of selected periodical articles by teachers in the Christian Science movement, 1910-1970, as compared with an interpretation of the specific instruction of Mary Baker Eddy, discoverer and founder of Christian Science, given in her writings.

Articles for analysis were selected on the basis of those topics most frequently mentioned by teachers during the period, 1910-1970 (synonyms for God, Christ Jesus, man, divine law, spiritual qualities, Christian Science mental practice, evil, and Church), with a random sampling of articles by teachers for each year. Over five thousand articles were read, and from these appropriate quotations were selected to indicate the basic teaching of selected teachers on these most frequently mentioned topics.

III. IMPORTANCE OF THE STUDY

This study is deemed to have value by contributing information about the theological concepts of greatest concern and interest to teachers of Christian Science. It is designed to provide information about a subject in the field of religious education which has not been previously reported.

IV. ORGANIZATION OF THE STUDY

Chapter I serves as an introduction, includes a statement of the problem, the purpose and need of the study, the limitations of the study, the procedures used in the study, the importance of the study, and an outline for the organization of the study.

Chapter II includes a review of the related literature, presents selected references from the writings of Mary Baker Eddy, and includes correlative references from selected teachers of Christian Science.

Chapter III deals with information about the outline of the study, the sources of information, and procedures for collecting information and the treatment of the information collected.

Chapter IV provides topically arranged information obtained from the study under the following headings: God, Christ Jesus, man, divine law, spiritual qualities, evil, Christian Science mental practice, and Church.

Chapter V includes the summary, findings, and conclusions from the information.

CHAPTER II

REVIEW OF LITERATURE

Since Christian Science class instruction traditionally has been given orally, there are relatively few references to class instruction in the literature. However, Mrs. Eddy devotes some attention to this topic in her writings, and a few teachers of Christian Science have written articles about class teaching. This chapter will be divided into two parts, selected references from Mrs. Eddy's writings and selected references from other writers.

I. SELECTED REFERENCES IN MRS. EDDY'S WRITINGS

After founding the Christian Science Movement, Mary Baker Eddy recognized the continuing need for organized systematic instruction in Christian Science. Accordingly, she provided for this church-sponsored activity in her Church Manual. Several articles in the Manual deal with teachers and pupils of Christian Science and the organization and action of the Christian Science Board of Education.

Teachers

Authority for Class Instruction. Authority for class instruction is found in Article XXVI of the Church Manual, entitled "Teaching Christian Science."

Section 2 reads in part:

Christian Scientists who are teachers shall carefully select for pupils such only as have good past records and promising proclivities toward Christian Science. A teacher shall not assume personal control of, or attempt to dominate his pupils, but he shall hold himself morally obligated to promote their progress in the understanding of divine Principle, not only during the class term but after it, and to watch well that they prove sound in sentiment and practical in Christian Science.¹

Elsewhere in her writings, Mrs. Eddy emphasizes the importance of class instruction where she writes:

Class teaching will not be abolished until it has accomplished that for which it was established; viz., the elucidation of the Principle and rule of Christian Science through the higher meaning of the Scriptures. Students who are ready for this step should beware the net that is craftily laid and cunningly concealed to prevent their advancement in this direction.²

Teachers Must Have Certificates. Only teachers who have valid certificates are qualified to teach Christian Science within the Christian Science Church organization structure.

A member of this Church shall not teach pupils Christian Science unless he has a certificate to show that he has been taught by Mrs. Eddy or has taken a Normal Course at the Massachusetts Metaphysical College or in the Board of Education.

Such members who have not been continuously active and loyal Christian Scientists since receiving instruction as above, shall not teach Christian Science without the approval of The Christian Science Board of Directors.³

Loyal Christian Scientists' pupils who so desire may apply to the Board of Education for instruction; and if they have

¹ Mary Baker Eddy, Manual of The Mother Church: The First Church of Christ, Scientist, in Boston, Massachusetts (Boston: Trustees under the will of Mary Baker G. Eddy, 1936), p. 83.

² Mary Baker Eddy, The First Church of Christ, Scientist, and Miscellany (Boston: Trustees under the will of Mary Baker G. Eddy, 1941), p. 241.

³ Eddy, Manual of The Mother Church, p. 85.

practised Christian Science healing successfully three years and will furnish evidence of their eligibility therefor, they are eligible to enter the Normal Class. All members of this class must be thorough English scholars.

Students are examined and given certificates by this Board if found qualified to receive them.⁴

No person shall receive instructions in Christian Science in any class in the Massachusetts Metaphysical College, nor receive the degree of C.S.B. or C.S.D., who is not a member of The First Church of Christ, Scientist, in Boston, Massachusetts.

Only those persons who are members of this Church and possessed of the qualifications named in Section 9 of Article XXVI of these By-Laws shall be deemed loyal teachers of Christian Science.⁵

Teaching Christian Science: Qualifications of Teachers. In her textbook, Mrs. Eddy devotes one short chapter to the topic "Teaching Christian Science." She discusses the moral qualifications of teachers of Christian Science and suggests some things which should be avoided.

Man's moral mercury, rising or falling, registers his healing ability and fitness to teach.⁶

The teacher must know the truth himself. He must live it and love it, or he cannot impart it to others.⁷

Christian Science can be taught only by those who are morally advanced and spiritually endowed, for it is not superficial, nor is it discerned from the standpoint of the human senses.⁸

In this chapter, Mrs. Eddy mentions that the teacher should be charitable, kind, faithful, good, and honest. Through proper self-government, he should maintain spiritual understanding and demonstrate righteousness. She also lists fidelity, right motives, patience, readiness,

⁴Ibid., p. 89.

⁵Ibid., p. 92.

⁶Mary Baker Eddy, Science and Health with Key to the Scriptures (Boston: Trustees under the will of Mary Baker G. Eddy, 1934), p. 449.

⁷Ibid., p. 452.

⁸Ibid., p. 461.

self-denial, sincerity, Christianity, and persistence as essential characteristics of the effective teacher.

Students are advised . . . to be charitable and kind, not only towards differing forms of religion and medicine, but to those who hold these differing opinions.⁹

Let us be faithful in pointing the way through Christ, as we understand it, but let us also be careful always to "judge righteous judgment," and never to condemn rashly.¹⁰

Good must dominate in the thoughts of the healer, or his demonstration is protracted, dangerous, and impossible in Science. A wrong motive involves defeat.¹¹

In the Science of Mind-healing, it is imperative to be honest, for victory rests on the side of immutable right.¹²

You should practise well what you know, and you will then advance in proportion to your honesty and fidelity,--qualities which insure success in this Science; . . .¹³

If our hopes and affections are spiritual, they come from above, not from beneath, and they bear as of old the fruits of the Spirit.¹⁴

Honesty is spiritual power. Dishonesty is human weakness, which forfeits divine help.¹⁵

You uncover sin, not in order to injure, but in order to bless the corporeal man; and a right motive has its reward.¹⁶

Wait patiently for divine love to move upon the waters of mortal mind, and form the perfect concept.¹⁷

Divinity is always ready. Semper paratus is Truth's motto.¹⁸

The Christianly scientific man reflects the divine law, thus becoming a law unto himself.¹⁹

⁹ Ibid., p. 444.

¹¹ Ibid., p. 446.

¹³ Ibid., p. 449.

¹⁵ Ibid., p. 453.

¹⁷ Ibid., p. 454.

¹⁹ Ibid.

¹⁰ Ibid.

¹² Ibid.

¹⁴ Ibid., p. 451.

¹⁶ Ibid.

¹⁸ Ibid., p. 458.

. . . self-denial, sincerity, Christianity, and persistence alone win the prize, as they usually do in every department of life.²⁰

As well as indicating the previously quoted essential characteristics of the effective teacher, Mrs. Eddy also points out some of the things the teacher of Christian Science should avoid. She lists the following: resort to faith in corporeal means, condemnation, limiting the power of God, human will, fear, self-seeking, envy, passion, pride, hatred, and revenge. She also lists sinister, sinful, or malicious motives; covering iniquity; ignorance; erring human opinions; discouragement; self-righteousness; dishonesty; aggression; oppression; pride of power; malice; immorality; and egotism.

. . . under ordinary circumstances a resort to faith in corporeal means tends to deter those, who make such a compromise, from entire confidence in omnipotent Mind as really possessing all power.²¹

You render the divine law of healing obscure and void, when you weigh the human in the scale with the divine, or limit in any direction of thought the omnipresence and omnipotence of God.²²

Christian Science silences human will, quiets fear with Truth and Love, and illustrates the unlabored motion of the divine energy in healing the sick.²³

Self-seeking, envy, passion, pride, hatred, and revenge are cast out by the divine Mind which heals disease.²⁴

Whoever practises the Science the author teaches, through which Mind pours light and healing upon this generation, can practise on no one from sinister or malicious motives without destroying his own power to heal and his own health.²⁵

²⁰Ibid., p. 462.

²²Ibid., p. 445.

²⁴Ibid.

²¹Ibid., p. 443.

²³Ibid.

²⁵Ibid., p. 446.

The exercise of will brings on a hypnotic state, detrimental to health and integrity of thought. This must be watched and guarded against.²⁶

Covering iniquity will prevent prosperity and the ultimate triumph of any cause.²⁷

Ignorance of the error to be eradicated oftentimes subjects you to its abuse.²⁸

In mental practice you must not forget that erring human opinions, conflicting selfish motives, and ignorant attempts to do good may render you incapable of knowing or judging accurately the need of your fellowmen.²⁹

When sin or sickness--the reverse of harmony--seems true to material sense, impart without frightening or discouraging the patient the truth and spiritual understanding, which destroys disease.³⁰

Blindness and self-righteousness cling fast to iniquity.³¹

A dishonest position is far from Christianly scientific.³²

(Christian Scientists) must renounce aggression, oppression and pride of power.³³

Every Christian Scientist knows that human will is not Christian Science, and he must recognize this in order to defend himself from the influence of human will.³⁴

Never breathe an immoral atmosphere, unless in the attempt to purify it.³⁵

Better is the frugal intellectual repast with contentment and virtue than the luxury of learning with egotism and vice.³⁶

In her chapter "Teaching Christian Science," Mrs. Eddy also indicates that the effective teacher should avoid self-condemnation, guilt, faltering and doubting trust, worldliness, and bigotry.

²⁶ Ibid.

²⁹ Ibid., p. 447.

³² Ibid.

³⁵ Ibid., p. 452.

²⁷ Ibid.

³⁰ Ibid.

³³ Ibid., p. 451.

³⁶ Ibid.

²⁸ Ibid.

³¹ Ibid., p. 448.

³⁴ Ibid.

A mental state of self-condemnation and guilt or a faltering and doubting trust in Truth are unsuitable conditions for healing the sick. Such mental states indicate weakness instead of strength.³⁷

Paul and John had a clear apprehension that, as mortal man achieves no worldly honors except by sacrifice, so he must gain heavenly riches by forsaking all worldliness.³⁸

The weapons of bigotry, ignorance, envy, fall before an honest heart.³⁹

Much of Mrs. Eddy's chapter on "Teaching Christian Science" is devoted to the moral and spiritual characteristics of effective teachers.

Elsewhere in her writings, Mrs. Eddy writes about other qualifications of teachers.

Limiting Number of Teachers. Since only 30 pupils may be accepted for the Normal Class held in Boston every third year, Mrs. Eddy has placed permanent limits on the number of Christian Scientists who may become teachers.

After 1907, the Board of Education shall have one class triennially, a Normal Class not exceeding 30 pupils.⁴⁰

This Manual directive is apparently a change from Mrs. Eddy's position stated in the following passage:

Any student, having received instructions in a Primary class from me, or from a loyal student of Christian Science, and afterwards studied thoroughly Science and Health with Key to the Scriptures, can enter upon the gospel work of teaching Christian Science, and so fulfil the command of Christ. Before entering this sacred field of labor, the student must have studied the latest editions of my works, and be a good Bible scholar and a devout, consecrated Christian.

³⁷Ibid., p. 455.

³⁸Ibid., p. 459.

³⁹Ibid., p. 464.

⁴⁰Eddy, Manual of the Mother Church, p. 84.

These are the indispensable demands on all those who become teachers.⁴¹

Pupils

Selection of Pupils. In addition to specific basic instructions for Christian Science teaching, Mrs. Eddy also provides direction on the selection of pupils to receive class instruction. In her Church Manual, Mrs. Eddy writes:

Christian Scientists who are teachers shall carefully select for pupils such only as have good past records and promising proclivities toward Christian Science.⁴²

Further, Mrs. Eddy indicates maximum class size where she writes:

The teachers of Christian Science shall teach but one class yearly, which class shall consist of not more than thirty pupils. After 1907, the Board of Education shall have one class triennially, a Normal class not exceeding thirty pupils.⁴³

Care of Pupils. Additional yearly instruction after initial class teaching is provided by Article XXVI, Section 6.

The associations of the pupils of loyal teachers shall convene annually. The pupils shall be guided by the Bible, and Science and Health, not by their teachers' personal views. Teachers shall not call their pupils together, or assemble a selected number of them, for more frequent meetings.⁴⁴

These yearly association meetings are designed to provide pupils with additional reinforcement of class instruction.

Following class instruction in Christian Science, the pupil is expected to continue his study through self-instruction.

⁴¹Mary Baker Eddy, Miscellaneous Writings, 1883-1896 (Boston: Trustees under the will of Mary Baker G. Eddy, 1924), p. 318.

⁴²Eddy, Manual of The Mother Church, p. 83.

⁴³Ibid., p. 84.

⁴⁴Ibid.

Self-Instruction in Christian Science. Not only must the teacher of Christian Science continue his study of the textbooks, but pupils must also persist in this study.

The Bible, together with Science and Health and other works by Mrs. Eddy, shall be his only textbooks for self-instruction in Christian Science, and for teaching and practising metaphysical healing.⁴⁵

No member shall use written formulas, nor permit his patients or pupils to use them, as auxiliaries to teaching Christian Science or for healing the sick. Whatever is requisite for either is contained in the books of the Discoverer and Founder of Christian Science.⁴⁶

After class teaching, he does best in the investigation of Christian Science who is most reliant on himself and God. My students are taught the divine Principle and rules of the Science of Mind-healing. What they need thereafter is to study thoroughly the Scriptures and Science and Health with Key to the Scriptures. To watch and pray, to be honest, earnest, loving, and truthful, is indispensable to the demonstration of the truth they have been taught.⁴⁷

In healing and teaching the student has not yet achieved the entire wisdom of Mind-practice. The textual explanation of this practice is complete in Science and Health; and scientific practice makes perfect, for it is governed by its Principle, and not by human opinions; but carnal and sinister motives, entering into this practice, will prevent the demonstration of Christian Science.

I recommend students not to read so-called scientific works, antagonistic to Christian Science, which advocate materialistic systems; because such works and words becloud the right sense of metaphysical Science.⁴⁸

The result of our teachings is their sufficient confirmation. When, on the strength of these instructions, you are able to

⁴⁵ Eddy, Manual of The Mother Church, p. 34.

⁴⁶ Ibid., p. 43.

⁴⁷ Eddy, Miscellaneous Writings, 1883-1886, p. 87.

⁴⁸ Mary Baker Eddy, Retrospection and Introspection (Boston: Trustees under the will of Mary Baker G. Eddy, 1920), p. 78.

banish a severe malady, the cure shows that you understand this teaching, and therefore you receive the blessing of Truth.⁴⁹

I endeavor to accommodate my instructions to the present capability of the learner, and to support the liberated thought until its altitude reaches beyond the mere alphabet of Mind-healing.⁵⁰

Whosoever learns the letter of Christian Science but possesses not its spirit, is unable to demonstrate this Science; or whosoever hath the spirit without the letter, is held back by reason of the lack of understanding. Both the spirit and the letter are requisite; . . .⁵¹

Although this volume contains the complete Science of Mind-healing, never believe that you can absorb the whole meaning of the Science by a simple perusal of this book. The book needs to be studied, . . .⁵²

Steps in Learning. Mrs. Eddy places great stress upon listening and hearing followed by doing as steps in learning.

Listening.

When is is learned that the spiritual sense, and not the material, conveys the impressions of Mind to man, then being will be understood and found to be harmonious.⁵³

Before human knowledge dipped to its depths into a false sense of things,--into belief in material origins which discard the one Mind and true source of being,--it is possible that the impressions from Truth were as distinct as sound, and that they came as sound to the primitive prophets.⁵⁴

Detach sense from the body, or matter, which is only a form of human belief, and you may learn the meaning of God, or good, and the nature of the immutable and immortal. Breaking away

⁴⁹Eddy, Science and Health with Key to the Scriptures, p. 488.

⁵⁰Eddy, Miscellaneous Writings, 1883-1896, p. 66.

⁵¹Ibid., p. 195.

⁵²Eddy, Science and Health with Key to the Scriptures, p. 147.

⁵³Ibid., p. 214.

⁵⁴Ibid., p. 213.

from the mutations of time and sense, you will neither lose the solid objects and ends of life nor your own identity. Fixing your gaze on the realities supernal, you will rise to the spiritual consciousness of being, even as the bird which has burst from the egg and preens its wings for a skyward flight.⁵⁵

Ear hath not heard, nor hath lip spoken, the pure language of Spirit. Our Master taught spirituality by similitudes and parables. As a divine student he unfolded God to man, illustrating and demonstrating Life and Truth in himself and by his power over the sick and sinning. Human theories are inadequate to interpret the divine Principle involved in the miracles (Marvels) wrought by Jesus and especially in his mighty, crowning, unparalleled, and triumphant exit from the flesh.⁵⁶

Spirit, God, is heard when the senses are silent.⁵⁷

It is apparent from the previous references that Mrs. Eddy places much importance on the ability to listen carefully to spiritual instruction.

Doing. In addition to listening and hearing, Mrs. Eddy points out that doing should be the next step in the learning process.

Are you willing to leave all for Christ, for Truth, and so be counted among sinners? No! Do you really desire to attain this point? No! Then why make long prayers about it and ask to be Christians, since you do not care to tread in the footsteps of our dear Master? If unwilling to follow his example, why pray with the lips that you may be partakers of his nature? Consistent prayer is the desire to do right. Prayer means that we desire to walk and will walk in the light so far as we receive it, even though with bleeding footsteps, and that waiting patiently on the Lord, we will leave our real desires to be rewarded by Him.⁵⁸

Though demonstrating his control over sin and disease, the great Teacher by no means relieved others from giving the requisite proofs of their own piety. He worked for their guidance, that they might demonstrate this power as he did and understand its divine Principle. Implicit faith in the Teacher and all the emotional love we can bestow on him, will never alone make us

⁵⁵ Ibid., p. 261.

⁵⁶ Ibid., p. 117.

⁵⁷ Ibid., p. 89.

⁵⁸ Ibid., p. 9.

imitators of him. We must go and do likewise, else we are not improving the great blessings which our Master worked and suffered to bestow upon us.⁵⁹

Love is the Principle of divine Science; and Love is not learned of the material senses, not gained by a culpable attempt to seem what we have not lifted ourselves to be, namely, a Christian. In love for man, we gain a true sense of Love as God; and in no other way can we reach this spiritual sense, and rise—and still rise—to things most essential and divine. What hinders man's progress is his vain conceit, the Phariseism of the times, also his effort to steal from others and avoid hard work; errors which can never find a place in Science. Empirical knowledge is worse than useless: it never has advanced man a single step in the scale of being.⁶⁰

In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses. In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness. We must resolve to take up the cross, and go forth with honest hearts to work and watch for wisdom, Truth, and Love. We must "pray without ceasing." Such prayer is answered, in so far as we put our desires into practice. The Master's injunction is, that we pray in secret and let our lives attest our sincerity.⁶¹

If the student adheres strictly to the teachings of Christian Science and ventures not to break its rules, he cannot fail of success in healing. It is Christian Science to do right, and nothing short of right-doing has any claim to the name. To talk the right and live the wrong is foolish deceit, doing one's self the most harm.⁶²

The highest spiritual Christianity in individual lives is indispensable to the acquiring of greater power in the perfected Science of healing all manner of diseases.⁶³

⁵⁹ Ibid., p. 25.

⁶⁰ Eddy, Miscellaneous Writings, 1883-1896, p. 234.

⁶¹ Eddy, Science and Health with Key to the Scriptures, p. 15.

⁶² Ibid., p. 448.

⁶³ Mary Baker Eddy, Message to The Mother Church, June, 1901 (Boston: Trustees under the will of Mary Baker G. Eddy, 1929), p. 2.

It is doing, then, which brings spiritual progress. Consciousness and action are inseparable.

The task of the teacher of Christian Science is to teach what to learn and how to learn.

Need to be Teachable. In order to gain from class instruction, the pupil needs to be inquisitive, plastic, and tractable.

Only a very limited number of students can advantageously enter a class, grapple with this subject, and well assimilate what has been taught them. It is impossible to teach thorough Christian Science to promiscuous and large assemblies, or to persons who cannot be addressed individually, so that the mind of the pupil may be dissected more critically than the body of a subject laid bare for anatomical examination. Public lectures cannot be such lessons in Christian Science as are required to empty and to fill anew the individual mind.⁶⁴

Class Instruction

Purposes and Motives of Class Instruction. The basic purpose of class instruction is to help the student improve his human experience through fostering a desirable change in his thinking.

The task of healing the sick is far lighter than that of so teaching the divine Principle and rules of Christian Science as to lift the affections and motives of men to adopt them and bring them out in human lives. He who has named the name of Christ, who has virtually accepted the divine claims of Truth and Love in divine Science, is daily departing from evil; and all the wicked endeavors of suppositional demons can never change the current of that life from steadfastly flowing on to God, its divine source.⁶⁵

⁶⁴Mary Baker Eddy, Rudimental Divine Science (Boston: Trustees under the will of Mary Baker G. Eddy, 1936), p. 15.

⁶⁵Eddy, Miscellaneous Writings, 1883-1896, p. 19.

The entire purpose of true education is to make one not only know the truth but live it--to make one enjoy doing right, make one not work in the sunshine and run away in the storm, but work midst clouds of wrong, injustice, envy, hate; and wait on God, the strong deliverer, who will reward righteousness and punish iniquity.⁶⁶

The motive in teaching Christian Science is to improve the student's morals, to clarify the ethics of Christian Science practice, and to enable the student to protect himself from sin.

Teaching Christian Science shall not be a question of money, but of morals and religion, healing and uplifting the race.⁶⁷

The teacher must make clear to students the Science of healing, especially its ethics,--that all is Mind, and that the Scientist must conform to God's requirements. Also the teacher must thoroughly fit his students to defend themselves against sin, and to guard against the attacks of the would-be mental assassin, who attempts to kill morally and physically.⁶⁸

Some Objectives in Teaching Christian Science. Some of the fundamental objectives in teaching Christian Science are to provide a thorough preparation for the individual and public practice of Christian Science, to provide fresh impetus to study, to stimulate a love and living of Christian Science, and to elucidate Christian Science through careful Bible study.

This Christian educational system is established on a broad and liberal basis. Law and order characterize its work and secure a thorough preparation of the student for practice.⁶⁹

⁶⁶ Eddy, The First Church of Christ, Scientist, and Miscellany, p. 252.

⁶⁷ Eddy, Manual of The Mother Church, p. 83.

⁶⁸ Eddy, Science and Health with Key to the Scriptures, p. 444.

⁶⁹ Eddy, The First Church of Christ, Scientist, and Miscellany, p. 245.

May God enable my students to take up the cross as I have done, and meet the pressing need of a proper preparation of heart to practise, teach, and live Christian Science!⁷⁰

Divine Science derives its sanction from the Bible, and the divine origin of Science is demonstrated through the holy influence of Truth in healing sickness and sin.⁷¹

The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood.⁷²

Class instruction in Christian Science should be realized best in practical results.

Through Christian Science, religion and medicine are inspired with a diviner nature and essence; fresh pinions are given to faith and understanding, and thoughts acquaint themselves intelligently with God.⁷³

The condemnation of mortals to till the ground means this,-- that mortals should so improve material belief by thought tending spiritually upward as to destroy materiality.⁷⁴

Basis for Christian Science Teaching. Mrs. Eddy gives specific instruction as to the proper basis for teaching Christian Science. Such instruction appears in Article XXVII, Section 3, of her Church Manual.

The teachers of the Normal class shall teach from the chapter "Recapitulation" in Science and Health with Key to the Scriptures, and from the Christian Science Platform, beginning on page 330 of the revised editions since 1902, and they shall teach nothing contrary thereto. The teachers of the Primary class shall instruct their pupils from the said chapter on "Recapitulation" only.⁷⁵

⁷⁰Eddy, Miscellaneous Writings, 1883-1896, p. 115.

⁷¹Eddy, Science and Health with Key to the Scriptures, p. 146.

⁷²Ibid., p. 319.

⁷³Ibid., p. 107.

⁷⁴Ibid., p. 545.

⁷⁵Eddy, Manual of The Mother Church, p. 86.

The Bible stresses the importance of desire for spiritual instruction. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby:" (I Peter 2:2). Several other Bible passages contain this same theme.

Receive my instruction, and not silver; and knowledge rather than choice gold.

For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. (Proverbs 8:10, 11)

Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning. (Proverbs 9:9)

For his God doth instruct him to discretion, and doth teach him. (Isaiah 28:26)

Mrs. Eddy indicates that honesty and fidelity are essential for effective learning.

You should practise well what you know, and you will then advance in proportion to your honesty and fidelity,--qualities which insure success in this Science; but it requires a higher understanding to teach this subject properly and correctly than it does to heal the most difficult case.⁷⁶

Additional specific basic instruction is indicated by the following passages from Mrs. Eddy's writings:

Unfold the latent energies and capacities for good in your pupil. Teach the great possibilities of man endued with divine Science. Teach the dangerous possibility of dwarfing the spiritual understanding and demonstration of Truth by sin, or by recourse to material means for healing. Teach the meekness and might of life "hid with Christ in God," and there will be no desire for other healing methods. You render the divine law of healing obscure and void, when you weigh the human in the scale with the divine, or limit in any direction of thought the omnipresence and omnipotence of God.⁷⁷

⁷⁶Eddy, Science and Health with Key to the Scriptures, p. 449.

⁷⁷Ibid., p. 445.

Teach your students the omnipotence of Truth, which illustrates the impotence of error. The understanding, even in a degree, of the divine All-power destroys fear, and plants the feet in the true path,—the path which leads to the house built without hands "eternal in the heavens."⁷⁸

A third class of thinkers build with solid masonry. They are sincere, generous, noble, and are therefore open to the approach and recognition of Truth. To teach Christian Science to such as these is no task.⁷⁹

Teach your student that he must know himself before he can know others and minister to human needs.⁸⁰

I have never supposed the world would immediately witness the full fruitage of Christian Science, or that sin, disease, and death would not be believed for an indefinite time; but this I do aver, that, as a result of teaching Christian Science, ethics and temperance have received an impulse, health has been restored, and longevity increased. If such are the present fruits, what will the harvest be, when this Science is more generally understood?⁸¹

The reception or pursuit of instructions opposite to absolute Christian Science must always hinder scientific demonstration.⁸²

In founding a pathological system of Christianity, the author has labored to expound divine Principle, and not to exalt personality. The weapons of bigotry, ignorance, envy, fall before an honest heart. Adulterating Christian Science, makes it void.⁸³

After a careful reading of these passages, it becomes clear that Mrs. Eddy considered the basic receptive, unlimited thought to include meekness, sincerity, generosity, nobility, open-mindedness, self-knowledge, and an understanding of God as All-power.

Unreceptive thought consequently would be based upon sin, fear, bigotry, ignorance, envy, or recourse to material means for healing.

⁷⁸Ibid., p. 454.

⁸⁰Ibid., p. 453.

⁸²Ibid., p. 448.

⁷⁹Ibid., p. 450.

⁸¹Ibid., p. 348.

⁸³Ibid., p. 464.

Need for Systematic Teaching. Mrs. Eddy clearly indicates the need for systematic teaching.

Systematic teaching and the student's spiritual growth and experience in practice are requisite for a thorough comprehension of Christian Science. Some individuals assimilate truth more readily than others, but any student, who adheres to the divine rules of Christian Science and imbibes the spirit of Christ, can demonstrate Christian Science, cast out error, heal the sick, and add continually to his store of spiritual understanding, potency, enlightenment, and success.

If the student goes away to practise Truth's teachings only in part, dividing his interests between God and mammon and substituting his own views for Truth, he will inevitably reap the error he sows. Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down. There is nothing difficult nor toilsome in this task, when the way is pointed out; but self-denial, sincerity, Christianity, and persistence alone win the prize, as they usually do in every department of life.⁸⁴

Systematic teaching of Christian Science suggests maintaining the purity of Mrs. Eddy's instruction.

Need to Keep Teaching Pure.

Posterity will have the right to demand that Christian Science be stated and demonstrated in its godliness and grandeur,--that however little be taught or learned, that little shall be right. Let there be milk for babes, but let not the milk be adulterated. Unless this method be pursued, the Science of Christian healing will again be lost, and human suffering will increase.⁸⁵

Method of Instruction. The question and answer method with reference to the Christian Science textbook is required in class instruction.

I never dreamed, until informed thereof, that a loyal student did not take his textbook with him into the classroom, ask questions from it, answer them according to it, and, as occasion

⁸⁴Ibid., p. 461.

⁸⁵Eddy, Retrospection and Introspection, p. 61.

required, read from the book as authority for what he taught. I supposed that students had followed my example, and that of other teachers, sufficiently to do this, and also to require their pupils to study the lessons before recitations.⁸⁶

The teacher himself should continue to study this textbook, and to spiritualize his own thoughts and human life from this open fount of Truth and Love.

He who sees clearly and enlightens other minds most readily, keeps his own lamp trimmed and burning. Throughout his entire explanations he strictly adheres to the teachings in the chapter on Recapitulation. When closing the class, each member should own a copy of Science and Health, and continue to study and assimilate this inexhaustible subject--Christian Science.⁸⁷

Every teacher must pore over (Science and Health) in secret, to keep himself well informed.⁸⁸

Mrs. Eddy also suggests that proper teaching should include appropriate examples of illustrations when she states: "Spiritual teaching must always be by symbols."⁸⁹

II. SELECTED REFERENCES IN THE WRITINGS OF VARIOUS TEACHERS OF CHRISTIAN SCIENCE

Not only has Mary Baker Eddy, the Discoverer and Founder of Christian Science, written on Christian Science class instruction; but various teachers of Christian Science have also mentioned class instruction in their published writings.

⁸⁶Eddy, Miscellaneous Writings, 1883-1896, p. 91.

⁸⁷Eddy, Retrospection and Introspection, p. 84.

⁸⁸Mary Baker Eddy, No and Yes (Boston: Trustees under the will of Mary Baker G. Eddy, 1936), p. 3.

⁸⁹Eddy, Science and Health with Key to the Scriptures, p. 575.

Teachers

Authority for Class Instruction. Other selected writers and groups have stated their positions on authority for class instruction.

In a directive to the field, the Board of Directors of The First Church of Christ, Scientist, in Boston:

Class instruction in Christian Science from an accredited teacher is a step which every alert student anticipates with eagerness. It is a step in the educational system of Christian Science . . . which should not be unduly delayed in the student's experience.⁹⁰

George Channing, C.S.B., of San Francisco, a pupil in the 1934 Boston Normal Class taught by George Shaw Cook, C.S.B.:

Teaching Christian Science is a defined activity of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. It must conform to certain requirements set forth by Mary Baker Eddy, the Discoverer and Founder of Christian Science in the Manual of The Mother Church, Articles XXVI through XXX. When conforming to these By-Laws, Christian Science teaching is genuine, valid, authorized, that is, clothed with the right to be,⁹¹

Albert Field Gilmore, C.S.B., of Brooklyn, New York, a pupil in the 1922 Normal Class taught by Frank W. Gale, C.S.B., and editor of the Christian Science periodicals from March, 1922, through February, 1930:

As a means of directing the student's footsteps in the right way, Mrs. Eddy provided for the education of Christian Scientists through classes instructed by authorized teachers.⁹²

⁹⁰Board of Directors, "Christian Science Class Teaching and Students' Associations," The Christian Science Journal, LXXII (March, 1954), 149.

⁹¹George Channing, "Authorized Teaching," Christian Science Sentinel, XLVII (December, 1945), 1921.

⁹²Albert F. Gilmore, "Class Instruction," The Christian Science Journal, XLIV (March, 1927), 737.

Robert Ellis Key, C.S.B., of London, England, a pupil in the 1937 Boston Normal Class taught by Bicknell Young, C.S.B., and editor of the Christian Science periodicals from September, 1948, through June, 1956:

. . . the student who wishes to progress more rapidly in his study and practice of Christian Science welcomes the further unfoldment afforded by class teaching.⁹³

In a directive to the field, the Board of Directors of The First Church of Christ, Scientist, in Boston:

Class instruction is an important event in the life of the Christian Scientist who desires to advance in his understanding of divine Love's law of harmony.⁹⁴

Teachers Must Have Certificates. Within the framework of the Christian Science Church organization structure, teaching is considered valid only when teachers have received certificates of authorization. Selected writers have stated their position on teachers having certificates.

Mrs. Katherine English, C.S.B., of Vancouver, British Columbia in Canada, a pupil in the 1922 Boston Normal Class taught by Frank W. Gale:

Teaching Christian Science is not a commercial enterprise; it is one of the activities of The Mother Church instituted to bless and strengthen the members.⁹⁵

⁹³Robert Ellis Key, "Spiritual Education," The Christian Science Journal, LXX (December, 1952), 659.

⁹⁴Board of Directors, "Class Teaching," The Christian Science Journal, XLVII (December, 1929), 507.

⁹⁵Katherine English, "The Christian Science Students' Associations," The Christian Science Journal, LIII (May, 1935), 74.

Maurice W. Hastie, C.S.B., of New York City, a pupil in the 1949 Boston Normal Class taught by Richard J. Davis, C.S.B.:

Our Leader (Mrs. Eddy) set forth in the Church Manual (Arts. XXVI, XXVII) the conditions under which authorized teachers of Christian Science may conduct their classes.⁹⁶

Teaching Christian Science: Qualifications of Teachers. Some of the qualifications for teachers of Christian Science have been mentioned in various articles in the periodical literature. Selected writers and groups have stated their positions on teacher qualifications.

Mrs. Ella W. Hoag, C.S.B., teacher of the 1919 Boston Normal Class:

. . . there are many, many teachers of Christian Science who are unselfishly, faithfully, humbly, undertaking to present the one correct teaching.⁹⁷

To reflect the teaching which comes from God, divine Mind, according to the method laid down in the textbooks of Christian Science, the teacher must . . . relinquish all belief in a power or ability other than that reflected directly from God.⁹⁸

Albert F. Gilmore:

The teacher of Christian Science . . . is also a wise and successful practitioner of Christian Science who has proved through years of practice in the field his ability to overcome the manifold claims of error.⁹⁹

The best teacher of spiritual truth is he who brings it most completely into daily experience.¹⁰⁰

⁹⁶ Maurice W. Hastie, "The Educational System of Christian Science," The Christian Science Journal, LXIII (March, 1945), 136.

⁹⁷ Ella W. Hoag, "Only One Teaching," The Christian Science Journal, XLIV (July, 1926), 241.

⁹⁸ Ibid., p. 240.

⁹⁹ Gilmore, op. cit., 738.

¹⁰⁰ Albert F. Gilmore, "Right Education," Christian Science Sentinel, XXVI (November, 1923), 190.

Mr. Gilmore also adds:

. . . teachers must be models of virtue and truth; to be wise guides, they must be spiritually-minded.¹⁰¹

Duncan Sinclair, C.S.B., of Glasgow, Scotland, a pupil in the 1916 Boston Normal Class taught by Judge Clifford P. Smith, C.S.B., and an editor of the Christian Science periodicals from March, 1922, through June, 1940:

The more the teacher knows of divine Principle and of spiritual law the better able will he be to interpret the subject to his pupils in the light of absolute Truth.¹⁰²

DeWitt John, C.S.B., of Boston, a pupil in the 1964 Boston Normal Class taught by Ralph E. Wagers, C.S.B.:

Only those imbued with the spirit of genuine Christianity can teach Christian Science effectively.¹⁰³

The Christian Science Board of Directors in a directive to the field:

The teacher's demonstration consists in wisdom in his choice of pupils, integrity in his teaching, and moral rectitude in his thinking and living.¹⁰⁴

Pupils

Selection of Pupils. It is the responsibility of teachers of Christian Science to select carefully those who are to receive class instruction.

¹⁰¹Ibid.

¹⁰²Duncan Sinclair, "Education," Christian Science Sentinel, XXIV (April, 1922), 580.

¹⁰³DeWitt John, "Mary Baker Eddy: Teacher and Educator," The Christian Science Journal, LXXXIV (August, 1960), 395.

¹⁰⁴Board of Directors, "Christian Science Class Teaching," The Christian Science Journal, LXXII (March, 1954), 149.

Selected writers and groups have stated their positions on the selection of pupils.

Paul Stark Seeley, C.S.B., teacher of the 1961 Boston Normal Class:

Teachers and class applicants should undertake to know that God alone can associate together, as teacher and pupils, those who are fitted to come together and work together.¹⁰⁵

David N. McKee, C.S.B., of Scranton, Pennsylvania, a pupil in Mrs. Eddy's last Normal Class of 1898:

The ideal class instruction includes the spiritual development of the student, and whatever qualities of character are requisite in teachers must be found, in some degree, in the applicants.¹⁰⁶

Mrs. Helen Wood Bauman, C.S.B., of Boston, a pupil in the 1946 Boston Normal Class taught by Miss Mary G. Ewing, C.S.B., and an editor of the Christian Science periodicals from September, 1948, to the present:

The teacher must . . . protect his sacred service and realize that no ignorant or intentional evil influence can prevent his fulfilling his function to its complete usefulness.¹⁰⁷

In a directive to the field, the Christian Science Board of Directors:

Quality, not numbers, should be the first consideration of the teacher in making up his class Eagerness on the part of the pupil should never be mistaken by the teacher for readiness¹⁰⁸

¹⁰⁵Paul Stark Seeley, "Spiritual Education Through Class Instruction," The Christian Science Journal, LXI (April, 1943), 231.

¹⁰⁶David N. McKee, "Teaching and Teachers," The Christian Science Journal, XXIX (September, 1911), 341.

¹⁰⁷Helen Wood Bauman, "Filling an Office," Christian Science Sentinel, LXIII (May, 1961), 854.

¹⁰⁸Board of Directors, "Class Teaching," Christian Science Sentinel, XXXII (October, 1929), 110.

John Randall Dunn, C.S.B., of New York City, a pupil in the 1919

Normal Class:

. . . the pupil should pray for wisdom in the selection of his preceptor in Science just as the teacher must know that divine intelligence is guiding him in his choice of pupils.¹⁰⁹

Mrs. Katherine English:

A Christian Scientist is normally ready for class instruction when he is convinced that Christian Science is the truth to which he is entrusting his life; when he has studied the Bible and Science and Health earnestly, and become acquainted with our Leader's other writings to some extent; when he has begun to work out problems successfully for himself and others, and feels the need of systematic enlightenment that he may do still better.¹¹⁰

Mrs. Helen Wood Bauman suggests that the teacher pray for wisdom in the choice of pupils:

The teacher . . . can . . . declare that no one whom the Father is drawing to him can be prevented from coming.¹¹¹

Paul Stark Seeley:

Basically (class instruction) is a God-appointed occasion when demonstration brings together in classes those ready to receive more fully the true ideas of Life which omnipresent Mind is ever ready to impart.¹¹²

Care of Pupils. Instruction after initial class teaching is provided at the annual association meetings of class taught students and their teacher.

¹⁰⁹John Randall Dunn, "Some Observations about Class Teaching," Christian Science Sentinel, XLIX (May, 1947), 811.

¹¹⁰English, op. cit., 74.

¹¹¹Bauman, "Filling an Office," 854.

¹¹²Seeley, "Spiritual Education Through Class Instruction," 231.

Becoming a member of an Association follows immediately on class instruction, and is therefore entirely voluntary.¹¹³

Mrs. Daisette D. Stocking McKenzie, a pupil in the last Normal Class taught by Mrs. Eddy in 1898:

. . . by accepting the instruction of a loyal teacher the pupils are placed under the government of the (Manual) By-laws for the continuing maintenance and conduct of their Association.¹¹⁴

Herschel P. Nunn, C.S.B., of Portland, Oregon, a pupil in the 1937 Boston Normal Class taught by Bicknell Young, C.S.B.:

The convening annually of the members of Students' Associations is surely a gathering together in Christ's name, according to God's plan¹¹⁵

Mrs. McKenzie:

The teacher goes to the Association meeting prepared to assist the students in the direction of divine Principle; and the students also contribute to this feast of Soul.¹¹⁶

Albert F. Gilmore:

. . . pupils are privileged to attend annually a meeting of the students and their teacher for spiritual refreshment, encouragement, instruction, and inspiration.¹¹⁷

Mrs. Katherine English:

Members meet together once each year for mutual encouragement, to ponder the deep things of God, and to gain a brighter and clearer light upon what they already possess.¹¹⁸

¹¹³Floyd C. Shank, "Membership in Pupils' Associations," The Christian Science Journal, XLIX (September, 1931), 330.

¹¹⁴Daisette D. S. McKenzie, "Christian Science Student's Associations," Christian Science Sentinel, XXIV (May, 1922), 611.

¹¹⁵Herschel P. Nunn, "Preparatory and Protective Work for Associations," Christian Science Sentinel, XXXII (October, 1929), 83.

¹¹⁶McKenzie, op. cit., 612.

¹¹⁷Gilmore, "Class Instruction," 738.

¹¹⁸English, op. cit., 75.

George Shaw Cook, C.S.B., of Chicago, a pupil in the 1910 Boston Normal Class taught by Bicknell Young, C.S.B.:

. . . the importance of annual meetings of . . . Associations . . . for spiritual refreshment and recurring reminder of the basic teachings of Christian Science in their application to the healing of sickness and sin.¹¹⁹

Mrs. Sylvia Prall Rhodey, C.S.B., of Detroit, a pupil in the 1949 Boston Normal Class taught by Richard J. Davis, C.S.B.:

Class instruction and the annual association meeting . . . are steps of vital importance in spiritual education. Here one gains an enlarged concept of God and of man as His image and likeness, together with an alerting to the subtlety of animal magnetism and how to reduce its false claims to nothingness.¹²⁰

Leslie C. Bell, C.S.B., of Sydney, Australia, a pupil in the 1940 Boston Normal Class taught by Mrs. Julia Michael Johnston, C.S.B.:

As members of an association meet together once a year, they should draw nearer to the character and life of Christ Jesus and perceive more clearly what Christian Science teaches of man's real selfhood as God's idea¹²¹

Hendrik Jan deLange, C.S.B., of The Hague, The Netherlands, a pupil in the 1934 Boston Normal Class taught by George Shaw Cook, C.S.B.:

It is through identifying himself . . . with . . . divine understanding that the student participates in the activities of the classroom and association meetings.¹²²

¹¹⁹George Shaw Cook, "Associations and Association Meetings," Christian Science Sentinel, XXXVII (July, 1935), 939.

¹²⁰Sylvia Prall Rhodey, "Spiritual Education and Its Results," The Christian Science Journal, LXXXIII (June, 1965), 288.

¹²¹Leslie C. Bell, "The Significance of Class and Association," The Christian Science Journal, LXIII (May, 1945), 221.

¹²²Hendrik Jan deLange, "The Metaphysical Basis of Christian Science Teaching," The Christian Science Journal, LIX (February, 1942), 611.

George Shaw Cook:

Those conducting Associations . . . are required or expected to prepare readings from the Bible and Science and Health, as well as something by way of admonition and instruction.¹²³

Floyd C. Shank:

Spiritual development of the individual members of an association is the most vital need.¹²⁴

It seems apparent from these selected references that pupils are to be cared for following class instruction.

Self-Instruction in Christian Science. Before and after class instruction, the pupil is expected to engage in his own individual study of the Bible and the writings of Mary Baker Eddy. Selected writers and groups have stated their positions on self-instruction.

John J. Selover, C.S.B., of Long Beach, California, a pupil in the 1949 Boston Normal Class taught by Richard J. Davis, C.S.B.:

Christian Science is an exact and an exacting Science. It demands study and deep research from a metaphysical, not a physical, basis.¹²⁵

Mrs. Ella W. Hoag:

Daily study of the Christian Science textbooks will so arm us with spiritual power that the deadly marauders of egotism and animality will have no opportunities to ply their nefarious arguments of mental apathy.¹²⁶

¹²³Cook, op. cit., 939.

¹²⁴Shank, op. cit., 331.

¹²⁵John J. Selover, "The Need for Spiritual Research," The Christian Science Journal, LXXVII (December, 1958), 657.

¹²⁶Ella W. Hoag, "'Line Upon Line,'" Christian Science Sentinel, XXVIII (January, 1926), 351.

In a directive to the field, The Christian Science Board of Directors:

The Scientist's daily study of the Bible, together with this textbook (Science and Health), and his daily testing of what he thus learns confirm to him beyond any questioning that this is the way of progress.¹²⁷

Mrs. Dorothy S. Rader, C.S.B., of East Orange, New Jersey, a pupil in the 1946 Boston Normal Class taught by Miss Mary Ewing, C.S.B.:

Both teachers and pupils need to study the experiences of Bible characters Such study gives the background needed for inspired spiritual interpretation.¹²⁸

Richard J. Davis, C.S.B., of San Jose, California, a pupil in the 1937 Boston Normal Class taught by Bicknell Young, C.S.B., and editor of the Christian Science periodicals from August, 1950, through November, 1953:

As we grow in our understanding of Christian Science in its infinite meanings, our appreciation and love of the Bible proportionately increases.¹²⁹

Albert Clinton Moon, C.S.B., of Chicago, a pupil in the 1943 Boston Normal Class taught by Dr. John M. Tutt, C.S.B.:

The Bible and the works of Mrs. Eddy, which bring to mankind spiritually illumined understanding of the scriptures, comprise the complete revelation of God to humanity.¹³⁰

¹²⁷ Board of Directors, "For Self-Instruction in Christian Science," The Christian Science Journal, LXXVII (July, 1959), 376.

¹²⁸ Dorothy S. Rader, "Teaching in the Christian Science Sunday School," The Christian Science Journal, LXXXIII (March, 1965), 124.

¹²⁹ Richard J. Davis, "The Holy Bible," The Christian Science Journal, LXXI (August, 1953), 437.

¹³⁰ Albert Clinton Moon, "Teaching Through God's Revelation," The Christian Science Journal, LXXI (May, 1953), 237.

Mrs. Helen Wood Bauman:

. . . the Bible . . . is a scientific textbook which contains the exact Science of life; it reveals the truth of being.¹³¹

Maurice W. Hastie:

Large portions of the Bible reveal how God is to be understood and demonstrated.¹³²

Carl J. Welz, C.S.B., of San Francisco, a pupil in the 1958 Boston Normal Class taught by Mrs. Helen Wood Bauman, C.S.B.:

Whether or not an incident described in the Bible can be proved historically, Christian Science enables one to understand its meaning and to find in it a vivid presentation of the truths we need to know in order to face life and live it as it actually is.¹³³

Mrs. Helen Wood Bauman:

Our reverence for the Bible grows as we recognize that it tells of the gradual development of the true idea of God, Christ, man, life, and law to human consciousness.¹³⁴

Mrs. Katheryn McCord, C.S.B., of Chicago, a pupil in the 1955 Boston Normal Class taught by Robert Ellis Key, C.S.B.:

We can do a great deal more for our own progress by more thorough study of the Bible and of Mrs. Eddy's writings with the aid of the concordances to them.¹³⁵

¹³¹Helen Wood Bauman, "Science in the Bible," The Christian Science Journal, LXXVI (October, 1958), 545.

¹³²Maurice W. Hastie, "Divinely Inspired Writings," The Christian Science Journal, LXXX (November, 1962), 564.

¹³³Carl J. Welz, "The Bible As Authority," Christian Science Sentinel, LXVIII (March, 1966), 503.

¹³⁴Helen Wood Bauman, "A Book of Law," Christian Science Sentinel, LXVIII (June, 1966), 1030.

¹³⁵Katheryn McCord, "Do It Yourself," The Christian Science Journal, LXXVI (September, 1958), 456.

Maurice W. Hastie:

The student should never cease to pore and pray over Science and Health, a book which becomes more precious and valuable as its spiritual instruction is understood and obeyed. It contains the complete explanation of Christian Science Mind-healing.¹³⁶

Albert Clinton Moon:

A thorough study of all Mrs. Eddy's published works makes the student of Christian Science mentally well-balanced in his application of Truth, bringing health and goodness to daily life.¹³⁷

Students of Christian Science are daily finding that Mrs. Eddy's works bring them an understanding of the mission and activity of Jesus; and in proportion to their adherence to the rules contained in her books they gain the ability to perform works of healing.¹³⁸

Martin Broones, C.S.B., of Beverly Hills, California, a pupil in the 1958 Boston Normal Class taught by Mrs. Helen Wood Bauman:

Science and Health is speaking to the whole of human consciousness, instructing and healing it. Insight, enlightenment, and spiritual understanding come to those who open its pages and ponder its ideas.¹³⁹

Steps in Learning. Teachers of Christian Science have placed great stress upon listening and doing as steps in the learning process. Selected writers have stated their positions on learning.

Willis F. Gross, C.S.B., of Boston:

. . . the wise student is ever willing to learn. There is no pride of opinion or achievement to retard the unfolding of Truth in consciousness or to prevent the demonstration thereof.¹⁴⁰

¹³⁶Hastie, "The Educational System of Christian Science," 36.

¹³⁷Moon, op. cit., 236.

¹³⁸Ibid., p. 235.

¹³⁹Martin Broones, "Messengers of God's Word," The Christian Science Journal, LXXXV (January, 1967), 17.

¹⁴⁰Willis F. Gross, "An Open Mind," Christian Science Sentinel, XXI (March, 1919), 583.

Miss Emma C. Shipman, C.S.B., the teacher of the 1952 Boston Normal Class:

A growing interest in further spiritual unfoldment, coupled with industry and mental integrity, is needed by the learner¹⁴¹

Miss Violet Ker Seymer, C.S.B., of London, England, a pupil in the 1937 Boston Normal Class taught by Bicknell Young, C.S.B., and an editor of the Christian Science periodicals from February, 1929, through March, 1939:

There is always more to learn of Truth and to unlearn of error; more to appropriate and more to discard; more to discover and express of spiritual man.¹⁴²

Miss Evelyn F. Heywood, C.S.B., of London, England, a pupil in the 1937 Boston Normal Class taught by Bicknell Young, C.S.B., and an editor of the Christian Science periodicals from April, 1939, through August, 1944:

The only way men rightly learn is by subordinating all mortal motives and designs to the divine.¹⁴³

Listening. Selected writers have stated their positions on listening.

Leonard T. Carney, C.S.B., of Beverly Hills, California, a pupil in the 1934 Boston Normal Class taught by George Shaw Cook, C.S.B.:

The ability to listen is important in taking class instruction in Christian Science . . . the main instruction comes

¹⁴¹Emma C. Shipman, "Fruitful Convictions," The Christian Science Journal, LIII (May, 1935), 63.

¹⁴²Violet Ker Seymer, "Assimilation," Christian Science Sentinel, XXXIII (November, 1930), 250.

¹⁴³Evelyn F. Heywood, "Volition," The Christian Science Journal, LX (May, 1942), 106.

through listening to what divine Mind imparts through the teacher.¹⁴⁴

Neil H. Bowles, C.S.B., of Atlanta, Georgia, a pupil in the 1949 Boston Normal Class taught by Richard J. Davis, C.S.B.:

Listening is a prerequisite to learning.¹⁴⁵

Miss Violet Ker Seymer:

. . . a deep and undivided love of good quickens our sense of spiritual hearing.¹⁴⁶

True hearing is cognizant of good alone. . . . our hearkening must have in it no element of reluctance, rebellion, or desire to cover error, for this would not be honest listening.¹⁴⁷

Miss Adah M. Jandt, C.S.B., of Sioux City, Iowa, a pupil in the 1913 Boston Normal Class taught by Mrs. Laura E. Sargent:

To be receptive to the messages of God, Spirit, one must hear spiritually.¹⁴⁸

Mrs. Annie M. Knott of Detroit, a pupil in the February, 1887, Normal Class taught by Mrs. Eddy:

. . . all may hear the divine voice if only they desire this above all else and are willing to obey.¹⁴⁹

¹⁴⁴ Leonard T. Carney, "Are You A Good Listener?" The Christian Science Journal, LXIV (June, 1946), 261.

¹⁴⁵ Neil H. Bowles, "Teachableness," Christian Science Sentinel, XLIX (November, 1947), 1985.

¹⁴⁶ Violet Ker Seymer, "Hearing and Obedience," The Christian Science Journal, L (May, 1932), 101.

¹⁴⁷ Violet Ker Seymer, "Hearken!" Christian Science Sentinel, XL (October, 1937), 110.

¹⁴⁸ Adah M. Jandt, "Hearing Angels," Christian Science Sentinel, XLVI (March, 1944), 481.

¹⁴⁹ Annie M. Knott, "Listening and Rejoicing," Christian Science Sentinel, XIX (March, 1917), 551.

Leonard T. Carney:

Listening . . . denotes not a passive but an active quality of thought. It involves the silencing of human will and the quelling of impatience.¹⁵⁰

Mrs. Jane W. McKee, C.S.B., of Los Angeles, a pupil in the 1940 Boston Normal Class taught by Mrs. Julia Michael Johnston, C.S.B.:

Listening is an art; it can be studied, practiced, and cultivated.¹⁵¹

Richard J. Davis:

Listening is mental attentiveness. Listening therefore is a state of mental receptivity characterizing every seeker for the things of Spirit, God.¹⁵²

Miss Ruth Fagundus, C.S.B., of Baltimore, a pupil in the 1946 Boston Normal Class taught by Miss Mary G. Ewing, C.S.B.:

To listen successfully requires a determination to hear, an outpouring of affection for good from within, a consecrated, quiet communion with divine Mind, a declaration of man's unity with the Father.¹⁵³

To listen spiritually is not a difficult task, but it requires earnestness, self-denial, and Christian living.¹⁵⁴

Miss Violet Ker Seymer:

One who would learn the art of true thinking must first acquire the art of true listening, spiritual listening.¹⁵⁵

¹⁵⁰ Carney, op. cit., 262.

¹⁵¹ Jane W. McKee, "Listening," Christian Science Sentinel, XLVI (February, 1944), 328.

¹⁵² Richard J. Davis, "Listening," Christian Science Sentinel, LIV (January, 1952), 19.

¹⁵³ Ruth Fagundus, "'Listen for the Mountain Horn,'" Christian Science Sentinel, LV (August, 1953), 1373.

¹⁵⁴ Ibid.

¹⁵⁵ Violet Ker Seymer, "The Listening Ear," Christian Science Sentinel, XXXI (February, 1929), 470.

Mrs. Arline Walker Evans, C.S.B., of New York City, a pupil in the 1964 Boston Normal Class taught by Ralph E. Wagers, C.S.B.:

Spiritual attentiveness is manifested by the silencing of the mortal so that the divine may be heard. Such listening demands an abandonment of self-will, self-love, self-justification, and the exercise of self-abnegation, humility, and steadfast loyalty to divine Mind.¹⁵⁶

Richard J. Davis:

Spiritual alertness, attention, and calmness are characteristic of the true listener, and these qualities are more properly in evidence than the impulse to talk.¹⁵⁷

Alan A. Aylwin, C.S.B., of Toronto, Canada, a pupil in the 1961 Boston Normal Class taught by Paul Stark Seeley, C.S.B.:

Listening to God means taking humble cognizance of the God-like mental impressions that well up in our thought from their source in the one Mind.¹⁵⁸

Mrs. Jeanne Roe Price, C.S.B., of Montclair, New Jersey, a pupil in the 1946 Boston Normal Class taught by Miss Mary G. Ewing, C.S.B.:

It is always to the listening, receptive thought that God's Word brings healing and joy.¹⁵⁹

Mrs. Jane W. McKee:

Listening for and hearing the voice of Truth results in spiritual understanding.¹⁶⁰

¹⁵⁶ Arline Walker Evans, "Listen and Hear!" Christian Science Sentinel, LIX (December, 1957), 2256.

¹⁵⁷ Davis, "Listening," 19.

¹⁵⁸ Alan A. Aylwin, "Which Road Shall We Take?" The Christian Science Journal, LXXXVII (February, 1969), 91.

¹⁵⁹ Jeanne Roe Price, "Receptivity to Truth," The Christian Science Journal, LXXXII (January, 1964), 12.

¹⁶⁰ McKee, "Listening," 328.

Elmer F. Backer, C.S.B., of Davenport, Iowa, a pupil in the 1931 Boston Normal Class taught by Duncan Sinclair, C.S.B.:

Listening forwards spiritual progress and aids immeasurably in conforming thought more fully to the divine standard--perfect God and perfect man¹⁶¹

Robert Dolling Wells, C.S.B., of Seattle, a pupil in the 1952 Boston Normal Class taught by Miss Emma C. Shipman, C.S.B.:

Good listening is opening one's heart to understand. Spiritual alertness and receptivity mark the successful listener.¹⁶²

Alan A. Aylwin:

The ability to listen spiritually is not gained in a moment. It requires much patient practice, much self-discipline.¹⁶³

Mrs. Jane W. McKee:

The listening thought is the childlike thought. It desires to be taught; it questions, and listens for the answer while suspending judgment. It is patient and expectant.¹⁶⁴

John J. Selover:

Christian Science shows one how to gain the ability to listen to and to follow God's directions.¹⁶⁵

¹⁶¹Elmer F. Backer, "The Listening Ear Hears," Christian Science Sentinel, L (June, 1948), 1105.

¹⁶²Robert Dolling Wells, "Good Listening," Christian Science Sentinel, LIV (May, 1952), 752.

¹⁶³Alan A. Aylwin, "Be a Good Listener!" Christian Science Sentinel, LXX (December, 1968), 2176.

¹⁶⁴McKee, "Listening," 328.

¹⁶⁵John J. Selover, "Our Noble Destiny," The Christian Science Journal, LXXVI (September, 1958), 488.

Mrs. Jerita V. Blair Head, C.S.B., of San Francisco, a pupil in the 1940 Boston Normal Class taught by Mrs. Julia Michael Johnston, C.S.B.:

. . . the Word of God can at all times be heard by those who wait and listen.¹⁶⁶

Mrs. Louise Knight Wheatley, C.S.B., of Kansas City, Missouri, a pupil in the 1916 Boston Normal Class taught by Judge Clifford P. Smith, C.S.B.:

God is continually speaking, and His wisdom is sufficient for every emergency. Our one responsibility is to listen, and to obey.¹⁶⁷

Doing. Not only have teachers of Christian Science placed great stress upon listening as a step in the learning process, but they have also emphasized the importance of doing. Selected writers have stated their positions on doing.

Lester B. McCoun, C.S.B., of Omaha, Nebraska, a pupil in the 1925 Boston Normal Class taught by Mrs. Emilie B. Hulin:

Christian Science requires that those espousing this religion shall do something constructive about whatever engages their attention.¹⁶⁸

¹⁶⁶Jerita V. Blair Head, "Hearers and Doers of God's Word," The Christian Science Journal, LXXIII (January, 1955), 18.

¹⁶⁷Louise Knight Wheatley, "Discouragement," Christian Science Sentinel, XVI (January, 1914), 384.

¹⁶⁸Lester B. McCoun, "Doing Something About It," The Christian Science Journal, LXII (July, 1944), 391.

¹⁶⁹Burnetta D. Carroll, "A Mighty Bulwark," The Christian Science Journal, LX (August, 1942), 259.

Mrs. Burnetta D. Carroll, C.S.B., of Cleveland, Ohio, a pupil in the 1937 Boston Normal Class taught by Bicknell Young, C.S.B.:

The most important thing the individual has to do is to live a Godlike life.¹⁶⁹

W. Stuart Booth, C.S.B., of Denver, a pupil in the 1919 Boston Normal Class taught by Mrs. Ella W. Hoag, C.S.D., and a member of the Christian Science Board of Directors from March, 1939, through February, 1947:

. . . whatever God gives us to do, He enables us to do, and protects us in the doing.¹⁷⁰

Charles V. Winn, C.S.B., of Pasadena, California, a pupil in the 1931 Boston Normal Class taught by Duncan Sinclair, C.S.B.:

Christian Science does not teach a merely negative abstention from wrong, but a positive doing of that which is right.¹⁷¹

Alfred Pittman, C.S.B., of Chicago, a pupil in the 1934 Boston Normal Class taught by George Shaw Cook, C.S.B.:

There is always something needing to be done, and something that can be done, about whatever is not right.¹⁷²

Mrs. Jeanne Roe Price:

There is no limit to what each one of us can do
Constructive doing, whether individual or collective, is based upon constructive thinking.¹⁷³

¹⁶⁹Burnetta D. Carroll, "A Mighty Bulwark," The Christian Science Journal, LX (August, 1942), 259.

¹⁷⁰W. Stuart Booth, "True Wisdom," The Christian Science Journal, LII (September, 1934), 317.

¹⁷¹Charles V. Winn, "'The Church Universal and Triumphant,'" Christian Science Sentinel, XXXII (August, 1930), 32.

¹⁷²Alfred Pittman, "Mesmerism Destroying Itself," Christian Science Sentinel, XLIII (November, 1941), 1238.

¹⁷³Jeanne Roe Price, "What Can I Do?" The Christian Science Journal, LX (October, 1942), 388.

Mrs. Ella W. Hoag:

When we become doers, we are too busy in attending to our own demonstration to spend time in watching and criticizing that of our neighbor.¹⁷⁴

James Irving Burgess, C.S.B., of Wellesley, Massachusetts, a pupil in the 1949 Boston Normal Class taught by Richard J. Davis, C.S.B.:

To be active, alert, to be up and doing with Truth, is not only a joyous privilege but a glorious adventure in right living.¹⁷⁵

Mrs. Edith Bailey, C.S.B., of Oklahoma City, a pupil in the 1943 Boston Normal Class taught by Dr. John M. Tutt, C.S.B.:

Vigorous action is required to rebuke and repudiate the false concept that life and mind are in matter, and to replace it with the spiritual fact that God is the one and only Mind, the infinite Principle of being.¹⁷⁶

Mrs. Blanche Hershey Hogue, C.S.B., of Portland, Oregon, a pupil in the January 9, 1899, Boston Normal Class:

If we picture what Jesus would be doing if he were here today, we see what we should be doing, if we are striving for true discipleship.¹⁷⁷

Need to be Teachable. Basic to reception of class teaching is teachableness. Selected writers have stated their position on teachableness.

¹⁷⁴Ella W. Hoag, "'Doers of the Word,'" The Christian Science Journal, XLII (August, 1924), 278.

¹⁷⁵James Irving Burgess, "Be Up and Doing with Truth," The Christian Science Journal, LXXIX (October, 1961), 513.

¹⁷⁶Edith Bailey, "Are We 'Doers of the Word'?" The Christian Science Journal, LXV (June, 1947), 274.

¹⁷⁷Blanche Hersey Hogue, "The Letter and the Spirit," The Christian Science Journal, XLVII (November, 1929), 423.

Israel Pickens, C.S.B., of Mobile, Alabama, a pupil in the 1922
Boston Normal Class taught by Frank W. Gale:

One quality essential to discipleship is teachableness.¹⁷⁸

Miss Violet Ker Seymer:

One should . . . be perpetually and discriminatingly teach-
able.¹⁷⁹

Duncan Sinclair:

We all need to become more teachable, more ready to listen
to revealed truth and to obey it.¹⁸⁰

Neil H. Bowles:

Greatly do we need to attain and retain childlike teachableness,
for by so doing we preserve childlike freshness and fairness
undiminished by passing years.¹⁸¹

Albert Clinton Moon:

The Christ speaks to human consciousness constantly, and
that individual who becomes truly humble or teachable finds
through Christian Science the teaching of God's appointing.¹⁸²

. . . the mission of class instruction in Christian Science is to
teach students how better to be taught daily by the revelation of
our Father-Mother God, given in the Scriptures and in Mrs. Eddy's
writings.¹⁸³

¹⁷⁸Israel Pickens, "On Preparing for Discipleship," The Chris-
tian Science Journal, LXVI (October, 1948), 446.

¹⁷⁹Violet Ker Seymer, "Perpetual Teachableness," The Christian
Science Journal, LVI (May, 1938), 103.

¹⁸⁰Duncan Sinclair, "Childlike Receptivity to Truth," Christian
Science Sentinel, XXXVIII (March, 1936), 570.

¹⁸¹Bowles, op. cit., 1985.

¹⁸²Moon, op. cit., 236.

¹⁸³Ibid., p. 237.

Class Instruction

Purposes and Motives of Class Instruction. The purpose and motive in teaching Christian Science is to stress spiritual values, lead thought away from exclusive attention to materiality, and prepare the pupil to heal sickness and overcome sin. Selected writers and groups have stated their positions on the purposes and motives of class instruction.

Albert Field Gilmore:

The student of a loyal teacher may rightfully expect to have his thoughts clarified as to the fundamentals of Christian Science; to have corrected any wrong interpretation which he may have put upon the teachings of our Leader; to have placed before him in terms he may understand the correct teachings of Christian Science as set forth by its Discoverer and Founder; to receive such instruction as to the method and practice of Christian Science as will enable him not only to protect himself from the claims of error . . . but also successfully to destroy these claims for others who may seek his aid;¹⁸⁴

George Channing, a Brown University graduate who studied law at Yale and Boston universities:

The purpose of a Primary class is to aid the pupil in acquiring a systematic method of practice, based on a correct understanding of God and a progressively awakening love for Him.¹⁸⁵

Richard J. Davis:

In Christian Science the function of teaching is . . . to show the student how to heal. The ability to cure disease and redeem the sinner is the only proof that one really understands Christian Science.¹⁸⁶

Miss Violet Ker Seymer:

The purpose of highest education is to furnish humanity with spiritual weapons, whereby it may strike off the fetters of sin

¹⁸⁴ Gilmore, "Class Instruction," 738.

¹⁸⁵ Channing, op. cit., 1922.

¹⁸⁶ Richard J. Davis, "An Important Step," The Christian Science Journal, LXXI (May, 1953), 261.

and disease, sorrow and woe, and achieve that which is best for the individual and for universal humanity.¹⁸⁷

Paul Stark Seeley, C.S.B., of Portland, Oregon, a pupil in the 1919 Boston Normal Class taught by Mrs. Ella W. Hoag, C.S.D., and an editor of the Christian Science periodicals from January, 1943, through August, 1948:

(Class teaching) should reveal more fully the nature of God and man, expose the machinations of evil and man's divine ability joyously to prove their impotence and nothingness.¹⁸⁸

Mrs. Helen Wood Bauman:

Class instruction not only organizes one's knowledge of Science, or the Comforter, but brings inspiration to those who grasp what it unfolds.¹⁸⁹

DeWitt John:

The purpose of class instruction today is to enable the learner to heal and uplift others.¹⁹⁰

In a directive to the field, the Board of Directors of The First Church of Christ, Scientist, in Boston:

Through class teaching the student gains a firmer grasp of the tools with which to work out the various problems of human experience scientifically and successfully.¹⁹¹

¹⁸⁷ Violet Ker Seymer, "Education," The Christian Science Journal, LIII (June, 1934), 151.

¹⁸⁸ Seeley, op. cit., 230.

¹⁸⁹ Helen Wood Bauman, "Advantages of Class Instruction," Christian Science Sentinel, LXXI (October, 1969), 1824.

¹⁹⁰ John, op. cit., 394.

¹⁹¹ Board of Directors, "Class Instruction and Spiritual Progress," The Christian Science Journal, LXXVI (February, 1958), 95.

Mrs. Elizabeth S. Kennelly, C.S.B., of Detroit, a pupil in the 1952 Boston Normal Class taught by Miss Emma C. Shipman, C.S.B.:

The purpose of class instruction is to enlarge . . . one's understanding of the allness of God, which shows the consequent nothingness of matter, and to enable one to demonstrate in greater degree his provable understanding of Truth.¹⁹²

Leslie C. Bell:

Class instruction in Christian Science gives the student a deeper and fuller understanding of God and man, and of man's relationship to God. Such instruction also includes an exposition of the illusion called evil.¹⁹³

Irving C. Tomlinson, C.S.B., of Boston, a pupil in the last Normal Class taught by Mark Baker Eddy in 1898:

This educational system is not only scientific but Christian. It includes the letter of Truth and also the spirit of divine Love. It develops the faculties of clear discernment, keen analysis, and close discrimination; but what is still more important, it engenders the habits of tender compassion, sweet humility, and loving sympathy for each and all.¹⁹⁴

In a directive to the field, the Board of Directors of The First Church of Christ, Scientist, in Boston:

The purpose of class instruction is to so open the student's thought to the glory of God that the effulgence of Truth may pour in upon him, enlarging his demonstrable understanding of the allness of Spirit and the nothingness of matter, thereby establishing him in Christian Science.¹⁹⁵

¹⁹²Elizabeth S. Kennelly, "True Education," The Christian Science Journal, LXXIV (March, 1956), 114.

¹⁹³Bell, op. cit., 220.

¹⁹⁴Irving C. Tomlinson, "The Educational System of Christian Science," The Christian Science Journal, XLII (February, 1925), 585.

¹⁹⁵Board of Directors, "Christian Science Class Teaching and Students' Associations," 149.

George Channing:

The purpose . . . for teaching . . . is to preserve the accuracy of the letter of instruction and the rightness of the spirit of the instructor.¹⁹⁶

Oscar Graham Peeke, C.S.B., of Kansas City, Missouri, a pupil in the 1928 Normal Class in Boston taught by Irving C. Tomlinson, C.S.B.:

Educational systems in general have not given sufficient heed to spiritual values; rather have they tended to materialize the student's thought.¹⁹⁷

Paul Stark Seeley, graduate of Princeton University and the Harvard University Law School:

We must be educated out of materiality through apprehension of the Christ-idea, the type idea of God and His work.¹⁹⁸

Miss Violet Ker Seymer, a member of the Christian Science Board of Lectureship during 1926-1928, 1939-1941, and 1945:

Academic education, while having its uses, does not constitute the equipment to spiritual growth.¹⁹⁹

Leslie C. Bell has defined true education as "the leading out of human thought from false material beliefs to an understanding of real spiritual facts, from material bondage to heavenly freedom."²⁰⁰

¹⁹⁶Channing, op. cit., 1921.

¹⁹⁷Oscar Graham Peeke, "True Education Lies in Spiritual Understanding," Christian Science Sentinel, XLVII (August, 1945), 1241.

¹⁹⁸Paul Stark Seeley, "Out of the Brier Patch," Christian Science Sentinel, XLIX (January, 1947), 109.

¹⁹⁹Violet Ker Seymer, "Children of God," The Christian Science Journal, LI (March, 1934), 686.

²⁰⁰Leslie C. Bell, "Education," Christian Science Sentinel, XXXV (March, 1933), 546.

Duncan Sinclair:

Education is . . . defined as instruction in moral and spiritual law and obedience thereto.²⁰¹

The motive in teaching Christian Science is to supplement the efforts of the pupil with the experience of the teacher according to Albert F. Gilmore:

. . . it is scarcely probably that a self-taught student will profit so greatly from his study of Christian Science as that one who has supplemented his own efforts with the experience of an authorized teacher.²⁰²

Irving C. Tomlinson, C.S.B., of Boston, teacher of the 1928 Boston Normal Class:

The class-instructed student . . . is fitted to heal sickness, to overcome sin, and to protect himself and others from the workings of so-called animal magnetism.²⁰³

Some Objectives in Teaching Christian Science. Some of the objectives in teaching Christian Science are to develop a practical understanding of God's law, help the student successfully reject aggressive mental suggestions, indicate the unreality of matter, and enhance the moral and spiritual faculties of the student. Selected writers and groups have stated their positions on some of the objectives in teaching Christian Science.

²⁰¹Sinclair, "Education," 580.

²⁰²Gilmore, "Class Instruction," 738.

²⁰³Tomlinson, op. cit., 585.

Mrs. Katherine English:

The object of the teaching is to send out into the world faithful, consecrated Christian Scientists, equipped with a practical understanding of God's healing law of Love, able to protect themselves from the attacks of suppositional evil, and intelligently to support the Church.²⁰⁴

In a directive to the field, the Board of Directors of The First Church of Christ, Scientist, in Boston:

In class the student learns to identify and reject more quickly than before aggressive mental suggestion in its various subtle forms.²⁰⁵

Leslie C. Bell:

After the class, the pupil should realize more clearly the unreality, the nothingness of matter or error, and have a clearer sense of the presence and allness of God, good, thus increasing his ability to heal.²⁰⁶

Hendrik Jan deLange:

As humanly evidenced, teaching results in enhancing the mental, moral, and spiritual faculties of the student. On the part of the teacher, it appears as a progressive ability to express himself clearly, lovingly, and wisely.²⁰⁷

Miss Evelyn F. Heywood:

The true objective in education is to learn to distinguish between what is trustworthy and what is not, for the benefit of all;²⁰⁸

²⁰⁴English, op. cit., 75.

²⁰⁵Board of Directors, "Class Instruction: An Unselfed and Complete Demonstration," The Christian Science Journal, LXXXV (May, 1967), 261.

²⁰⁶Bell, "The Significance of Class and Association," 220.

²⁰⁷deLange, op. cit., 611.

²⁰⁸Evelyn F. Heywood, "What We Are Learning," The Christian Science Journal, LXI (June, 1943), 359.

Mrs. Katherine English:

Our aim as Christian Scientists is to demonstrate divine Principle by healing the sick and the sinful. Our object is to gain a higher and fuller understanding of divine Love, governing man and the universe.²⁰⁹

Mrs. Helen Wood Bauman:

(Class Instruction) increases one's understanding of God and His attributes. It expands one's knowledge of Christ, man, law, life, and many other theological subjects.²¹⁰

Mrs. Freda Sperling Benson, C.S.B., of San Francisco, a pupil in the 1961 Boston Normal Class taught by Paul Stark Seeley, C.S.B.:

The Christian's goal is life in Spirit, and to reach it, we must follow the Master in the Christly way. Our destination is the recognition of true being, the acceptance and demonstration of God's reign of harmony going on everywhere.²¹¹

Archibald Carey, C.S.B., of Detroit, a pupil in the 1931 Boston Normal Class taught by Duncan Sinclair, C.S.B.:

The kingdom of God, heaven, is our supreme objective, which includes all lesser objectives.²¹²

Basis for Christian Science Teaching. Selected writers have stated their positions on the educational basis for Christian Science teaching.

²⁰⁹English, op. cit., 74.

²¹⁰Bauman, "Advantages of Class Instruction," 1824.

²¹¹Freda Sperling Benson, "Our Goal and the Way to It," The Christian Science Journal, LXXXIV (September, 1966), 455.

²¹²Archibald Carey, "Our Objective," The Christian Science Journal, LXX (May, 1952), 227.

Oscar Graham Peeke, C.S.B., a member of The Christian Science Board of Lectureship for 1941-1944, 1946, and 1948-1951:

Perfect God and perfect man should be the basis of thought in all teaching.²¹³

Duncan Sinclair:

Considered in its highest sense, education should instruct mankind as to how to demonstrate the real man--spiritual man in God's image and likeness.²¹⁴

Hendrik Jan deLange:

All true knowledge proceeding from divine Mind exclusively, this Mind constitutes both the selfhood of man and the source of knowledge. The metaphysical basis of Christian Science teaching rests in this understanding.²¹⁵

Robert Ellis Key:

In both the Normal and the Primary classes the fundamental truths of Christian Science are thoroughly taught, discussed and assimilated.²¹⁶

W. Stuart Booth:

. . . the basis of all Christian Science work is perfection--perfect God and perfect expression, man.²¹⁷

Mrs. Rose L. Kempthorne, C.S.B., of Detroit, a pupil in the 1934 Boston Normal Class taught by George Shaw Cook, C.S.B.:

The most valuable treasure that an individual can possibly possess is a knowledge of the omnipresence and infinitude of God, good, and of man's true self as His infinite expression.²¹⁸

²¹³Peeke, op. cit., 1241.

²¹⁴Duncan Sinclair, "Education," Christian Science Sentinel, XXXVII (February, 1935), 490.

²¹⁵deLange, op. cit., 609.

²¹⁶Key, op. cit., 658.

²¹⁷W. Stuart Booth, "Our High Standard," The Christian Science Journal, LI (June, 1933), 161.

²¹⁸Rose L. Kempthorne, "'Perfect and Entire Wanting Nothing,'" The Christian Science Journal, LIX (June, 1941), 131.

Miss Violet Ker Seymer:

In unwavering loyalty to Deity lies the secret of demonstration in Christian Science. The acknowledgment of God's perfection is the basis from which to prove our own.²¹⁹

B. Palmer Lewis, C.S.B., of New York City, a pupil in the 1931 Boston Normal Class taught by Duncan Sinclair, C.S.B.:

Our sense of God, man, and the universe must be spiritualized. Then we shall become aware of the perfect, spiritual universe, and realize our true selfhood.²²⁰

Duncan Sinclair, C.S.B., teacher of the 1931 Boston Normal Class:

Whoever understands and realizes the perfection of God and of His idea, man, is endowed with spiritual power to overcome all manner of error.²²¹

In spite of all that material sense may argue to the contrary, Christian Science insists that God is perfect, and that His universe reflects His perfection.²²²

W. Stuart Booth:

Perfection is the basis for the Christian Scientist's thinking, and the demonstration of perfection and immortality is the goal toward which he is striving.²²³

In addition to the emphasis upon the perfection of God and man as the basis for teaching Christian Science, selected writers have also stated their positions on the importance of thought quality.

²¹⁹ Violet Ker Seymer, "'Be Ye Therefore Perfect,'" Christian Science Sentinel, XXXVIII (April, 1936), 630.

²²⁰ B. Palmer Lewis, "The Universality of Perfection," The Christian Science Journal, LIII (July, 1935), 222.

²²¹ Duncan Sinclair, "The Perfection of God," Christian Science Sentinel, XXXVIII (September, 1935), 50.

²²² Duncan Sinclair, "The Perfection of Being," Christian Science Sentinel, XXXVI (June, 1934), 830.

²²³ W. Stuart Booth, "Overcoming Prejudice," Christian Science Sentinel, LIV (May, 1952), 902.

In addition to the emphasis upon the perfection of God and man as the basis for teaching Christian Science, selected writers have also stated their positions on the importance of thought quality.

Richard J. Davis:

Spiritual receptivity is the open door to the inspiration and unfoldment of Soul and its infinite ideas.²²⁴

William Milford Correll, C.S.B., of Cleveland, Ohio, a pupil in the 1952 Boston Normal Class taught by Miss Emma C. Shipman, C.S.B.:

It is our receptivity to Truth that makes it practical in our experience.²²⁵

W. Stuart Booth:

Receptivity to spiritual ideas and consistent trust in God are essential to Christian healing²²⁶

Duncan Sinclair:

If . . . the adult would . . . be receptive to spiritual truth, he must attain to a measure of childlike faith and purity;²²⁷

Not only is receptivity important for learning, but also honesty is requisite.

Miss Emma C. Shipman, C.S.B., a pupil in Mrs. Eddy's last Normal Class of 1898:

In order to understand and to assimilate spiritual truth one must first be honest in thought, word, and act.²²⁸

²²⁴ Richard J. Davis, "Spiritual Receptivity and Progress," Christian Science Sentinel, LIV (May, 1952), 902.

²²⁵ William Milford Correll, "'The Word Was Made Flesh,'" Christian Science Sentinel, LXVIII (January, 1966), 21.

²²⁶ W. Stuart Booth, "Right Reliance," Christian Science Sentinel, XXXVI (January, 1934), 411.

²²⁷ Sinclair, "Childlike Receptivity to Truth," 570.

²²⁸ Emma C. Shipman, "Imperative Characteristics of the Christian Scientist," The Christian Science Journal, LXII (May, 1944), 258.

Mrs. Ella W. Hoag, C.S.D., teacher of the 1919 Boston Normal Class:

. . . it demands utmost honesty on the student's part if he is to cease speedily from cherishing the false tendencies which pride presents in the name of human good.²²⁹

Another important thought quality for the learner is fidelity.

Albert F. Gilmore:

. . . it is only through fidelity to duty and faithfulness to the obligations which devolve upon us as seekers after Truth that we gain spiritual enlightenment.²³⁰

Judge Clifford P. Smith, C.S.B., of Boston, a pupil in the 1910 Boston Normal Class taught by Bicknell Young, C.S.B.:

. . . what was possible for Jesus of Nazareth is possible for all men in proportion to their fidelity and understanding.²³¹

Miss Violet Ker Seymer:

Spiritual understanding, coupled with fidelity, can prevail over every phase of evil belief God-bestowed fidelity is stable, reliable²³²

Yet another important thought quality for the learner is meekness.

Miss Margaret Morrison, C.S., an editor of the Christian Science periodicals from September, 1944, through June, 1947:

True meekness increases one's understanding of God, his capabilities, his freedom, his substance, his safety.²³³

²²⁹ Ella W. Hoag, "Overcoming Pride," Christian Science Sentinel, XXXI (October, 1928), 111.

²³⁰ Albert F. Gilmore, "Fidelity, Faithfulness, and Obedience," Christian Science Sentinel, XXX (February, 1928), 470.

²³¹ Clifford P. Smith, "Atonement," Christian Science Sentinel, XXXII (May, 1930), 730.

²³² Violet Ker Seymer, "Faithfulness," Christian Science Sentinel, XXXII (May, 1930), 750.

²³³ Margaret Morrison, "The Inheritance of the Meek," Christian Science Sentinel, XLVIII (June, 1946), 1031.

Louis J. DuBois, C.S.B., of New York City, a pupil in the 1928 Boston Normal Class taught by Irving C. Tomlinson, C.S.B.:

Reflecting the meekness which is might, because it acknowledges only God and His power, is the only way by which the victory over a false selfhood may be won.²³⁴

Duncan Sinclair has emphasized this same point:

There is positively no other armor able to protect against the darts of militant or ignorant evil beliefs than that of meekness.²³⁵

Cushing Smith, C.S.B., of Detroit, a pupil in the 1928 Boston Normal Class taught by Irving C. Tomlinson, C.S.B.:

True meekness . . . is based on the understanding that one of one's self can do nothing; that all power belongs to God.²³⁶

In addition to the previously mentioned thought qualities, sincerity aids the learner. Miss Emma C. Shipman:

(Mrs. Eddy) proved the sincerity of her desire by constant prayer, study, and practice. Those who would follow her must give the same proof of their earnestness.²³⁷

Self-knowledge also aids the learner. Eric W. Carr, C.S.B., of London, England, a pupil in the 1922 Boston Normal Class taught by Frank W. Gale:

Through self-knowledge, humility, and love we find the way to victory over the flesh and over the problems and limitations imposed by the sense of life in matter.²³⁸

²³⁴Louis J. DuBois, "Humility," The Christian Science Journal, XLIII (October, 1925), 342.

²³⁵Duncan Sinclair, "Meekness, the Armor of a Christian," Christian Science Sentinel, XXVI (November, 1923), 231.

²³⁶Cushing Smith, "Meekness and Might," The Christian Science Journal, L (May, 1932), 66.

²³⁷Emma C. Shipman, "Human Footsteps Indispensable," Christian Science Sentinel, XXXVIII (October, 1935), 103.

²³⁸Eric W. Carr, "Our Victory," The Christian Science Journal, LXIV (April, 1946), 163.

Harold Molter, C.S.B., of Chicago, a pupil in the 1943 Boston Normal Class taught by Dr. John M. Tutt, C.S.B., and an editor of the Christian Science periodicals from December, 1953, through January, 1960:

The Christian Scientist's great weapon of defense against the errors and oppressions of so-called material existence is self-knowledge.²³⁹

Such basic thought qualities as these listed aid the learner in comprehending the teachings of Christian Science.

Need for Systematic Teaching. Teachers of Christian Science have indicated the need for systematic teaching.

Mrs. Helen Wood Bauman:

By (class instruction), one's knowledge of Christian Science is systematized, in order that one may apply Truth to human problems accurately and gain . . . inspiration²⁴⁰

George Shaw Cook:

True education brings spiritual enlightenment. Such education is promoted by regular and systematic reading of the Christian Science periodicals.²⁴¹

Duncan Sinclair:

The Christian Scientist should have an understanding of the ideal educational system, which should be such as will enable the pupils to distinguish between the real and the unreal, between Spirit and matter, and to understand and demonstrate their own true spiritual selfhood.²⁴²

²³⁹Harold Molter, "There Is a Sure Way of Escape," Christian Science Sentinel, LXI (April, 1959), 721.

²⁴⁰Helen Wood Bauman, "True Education," The Christian Science Journal, LXXI (September, 1953), 496.

²⁴¹George Shaw Cook, "True Education," Christian Science Sentinel, XLIII (May, 1941), 710.

²⁴²Duncan Sinclair, "Education," The Christian Science Journal, XLVIII (September, 1930), 350.

Maurice W. Hastie:

Education in any field is essential for progress and success. It is not different in Christian Science.²⁴³

Need to Keep Teaching Pure. Not only do teachers of Christian Science endeavor to provide systematic class instruction, but they also strive to maintain the purity of their teaching.

Paul Stark Seeley:

It is the teacher's privilege and duty to teach . . . Science without deviation from the revealed Word.²⁴⁴

Method of Instruction. Selected writers have stated their positions on the method of instruction for teaching Christian Science.

Mrs. Ella W. Hoag:

For the teacher, God has revealed through Mrs. Eddy the clear and definite method of class teaching in Christian Science in the chapter entitled "Recapitulation" in Science and Health with Key to the Scriptures, with permission to corroborate the teaching through such other references from the textbooks as divine Principle may direct.²⁴⁵

Carl J. Welz:

Each teacher will work with his pupils to loose them from their false beliefs and to discover with them their limitless talents for growth in spiritual understanding and demonstration.²⁴⁶

²⁴³Hastie, "The Educational System of Christian Science," 136.

²⁴⁴Paul Stark Seeley, "Teaching Christian Science--a Sacred Trust," Christian Science Sentinel, XLV (December, 1943), 2049.

²⁴⁵Hoag, "Only One Teaching," 240.

²⁴⁶Carl J. Welz, "Christian Science: The Only Real Healing Power," The Christian Science Journal, LXXXVII (November, 1969), 591.

William Milford Correll:

Teachers of Christian Science should not constantly outline how their students should study. Too much instruction tends to sap individual initiative and original thought.²⁴⁷

Mrs. Elizabeth S. Kennelly:

The ideal way of instruction is to lead a student out of ignorance into truth.²⁴⁸

William P. McKenzie of Boston, a pupil in Mrs. Eddy's last Normal

Class of 1898:

The educative method of teaching has no standard short of wise, true, loving, and intelligent humanhood. The very word educate suggests a latent goodness and power which is to be drawn forth²⁴⁹

²⁴⁷William Milford Correll, "God Is the Mind of Man," The Christian Science Journal, LXXXVII (November, 1969), 597.

²⁴⁸Kennelly, op. cit., 452.

²⁴⁹William P. McKenzie, "'He that teacheth,'" The Christian Science Journal, XVI (June, 1898), 162.

CHAPTER III

OUTLINE OF THE STUDY

I. INFORMATION

Sources of Information

Publications used in the study are the writings of Mary Baker Eddy published by The Christian Science Publishing Society in Boston and selected lectures and articles published in The Christian Science Monitor, a daily newspaper; The Christian Science Journal, a monthly periodical; and the Christian Science Sentinel, a weekly periodical (1910 to present).

Procedure for Collecting Information

The survey of the literature is based on major topics considered by teachers of Christian Science in their articles published during the period under study.

Since no topical index had yet been prepared for the various issues of the Christian Science periodicals, the investigator first prepared a list of the names of all teachers in the history of the Christian Science movement. Then he prepared a topical index listing each word appearing in the title of an article written by a teacher. Over twelve thousand articles were so indexed.

After arranging these topics in alphabetical order, the investigator identified these topics most often mentioned by teachers of Christian Science. The investigator found that those topics most frequently mentioned

were God, synonyms for God, Christ Jesus, man, divine law, spiritual qualities, evil, Christian Science mental practice, and Church.

Treatment of Information

Excerpts dealing with the most frequently mentioned topics from the periodical articles by teachers were compared with an interpretation of the instruction in the writings of Mary Baker Eddy. An attempt was made to discover whether the teachers of Christian Science have continued to propagate the fundamental instruction of Mrs. Eddy or if any deviation from her instruction could be found which should be incorporated into class instruction in Christian Science.

The investigator sought to organize the subject-matter content deemed most appropriate for a basic short course of class instruction for educating future teachers of Christian Science.

II. SUMMARY

Only the writings of Mary Baker Eddy and selected official periodicals published by The Christian Science Publishing Society of Boston are used in this study.

CHAPTER IV

IMPORTANT INFORMATION FOR A SHORT COURSE IN CHRISTIAN SCIENCE

According to the information gained from a survey of the articles by teachers of Christian Science published in the periodicals from 1910 to the present, the most significant information essential for a short course of class instruction in Christian Science should deal with the following topics: God, synonyms for God, Christ Jesus, man, divine law, spiritual qualities, evil, Christian Science mental practice, prayer, and Church.

I. TOPICS FOR CLASS INSTRUCTION

Certain selected writers have stated their positions on suitable topics for class instruction as indicated in the following quotations.

Mrs. Helen Wood Bauman:

True theology includes all facts of being--God's allness, man's sonship with Him, a perfect universe of spiritual ideas controlled by Deity.¹

Paul Stark Seeley:

Class teaching does not forthwith lift one from earth to heaven, but it should definitely help the pupil see more clearly the way leading thereto. It should reveal more fully the nature

¹Helen Wood Bauman, "Three Measures of Meal," The Christian Science Journal, LXXV (April, 1957), 210.

of God and man . . . , expose the machinations of evil and man's divine ability joyously to prove their impotence and nothingness.²

Duncan Sinclair:

. . . the aim of Christian Science is to teach men the nature of God and of man, His image and likeness, and the relationship which perpetually exists between God and the real man;³

Adah M. Jandt:

Class teaching is designed to present the fundamentals of Christian Science in such a systematic way that the student is enabled to advance in spiritual understanding and is equipped to work out his problems scientifically with confidence and assurance.⁴

Herbert L. Frank, C.S.B., a pupil in the 1943 Boston Normal Class taught by Dr. John M. Tutt, C.S.B.:

To live in harmony with Christian Science, one needs to be well equipped with the letter as well as with the spirit of this religion. He needs to study well and to apply what he learns to his own regeneration and spiritual advancement.⁵

God

God As Defined by Mary Baker Eddy. In many places in her writings, Mrs. Eddy defines God. Selected passages indicate her fundamental thought.

²Paul Stark Seeley, "Spiritual Education Through Class Instruction," The Christian Science Journal, LXI (April, 1943), 231.

³Duncan Sinclair, "The Infinite Resources of God," Christian Science Sentinel, XXXII (April, 1930), 610.

⁴Adah M. Jandt, "Three Requisites," The Christian Science Journal, LXX (November, 1952), 566.

⁵Herbert L. Frank, "The Healing Art," The Christian Science Journal, LXXIV (August, 1956), 399.

God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.⁶

. . . God combines all-power or potency, all-science or true knowledge, all-presence.⁷

God. The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence.⁸

The starting-point of divine Science is that God, Spirit, is All-in-all, and that there is no other might nor Mind,-- that God is Love, and therefore He is divine Principle.⁹

(Christian Science) rests on the conception of God as the only Life, substance, and intelligence¹⁰

It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony.¹¹

Synonymous Terms for God Used by Mrs. Eddy.

God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.

Question.--Are these terms synonymous?

Answer.--They are. They refer to one absolute God. They are also intended to express the nature, essence, and wholeness of Deity.¹²

Mrs. Eddy's Use of Mind As A Synonym for God. In her textbook chapter for the classroom, "Recapitulation," Mrs. Eddy answers the question, What is Mind? as follows:

Mind is God. The exterminator of error is the great truth that God, good, is the only Mind, and that the supposititious

⁶ Mary Baker Eddy, Science and Health with Key to the Scriptures (Boston: Trustees under the will of Mary Baker G. Eddy, 1934), p. 465.

⁷ Ibid., p. 466.

⁸ Ibid., p. 587.

⁹ Ibid., p. 275.

¹⁰ Ibid., p. 185.

¹¹ Ibid., p. 390.

¹² Ibid., p. 465.

opposite of infinite Mind--called devil or evil--is not Mind, is not Truth, but error, without intelligence or reality. There can be but one Mind, because there is but one God;¹³

She gives this definition in her "Glossary:"

Mind, The only I, or Us; the only Spirit, Soul, divine Principle, substance, Life, Truth, Love; the one God; not that which is in man, but the divine Principle, or God, of whom man is the full and perfect expression; Deity, which outlines but is not outlined.¹⁴

Elsewhere Mrs. Eddy writes:

Mind is the grand creator, and there can be no power except that which is derived from Mind. If Mind was first chronologically, is first potentially, and must be first eternally, then give to Mind the glory, honor, dominion, and power everlastingly due its holy name.¹⁵

The perfect Mind sends forth perfection, for God is Mind.¹⁶

Infinite Mind is the creator, and creation is the infinite image or idea emanating from this Mind. If Mind is within and without all things, then all is Mind;¹⁷

Mrs. Eddy's Use of Spirit As A Synonym for God. Examples of Mrs.

Eddy's use of Spirit as a synonym for God follow:

Soul or Spirit signifies Deity and nothing else. There is no finite soul nor spirit. Soul or Spirit means only one Mind, and cannot be rendered in the plural.¹⁸

Spirit is the only substance and consciousness recognized by divine Science.¹⁹

Spirit. Divine substance; Mind; divine Principle; all that is good; God; that only which is perfect, everlasting, omnipresent, omnipotent, infinite.²⁰

¹³ Ibid., p. 469.

¹⁵ Ibid., p. 143.

¹⁷ Ibid., p. 256.

¹⁹ Ibid., p. 278.

¹⁴ Ibid., p. 591.

¹⁶ Ibid., p. 239.

¹⁸ Ibid., p. 466.

²⁰ Ibid., p. 594.

Spirit, God, is infinite, all. Spirit can have no opposite.²¹

From beginning to end, the Scriptures are full of accounts of the triumph of Spirit, Mind, over matter.²²

The indestructible faculties of Spirit exist without the conditions of matter and also without the false beliefs of a so-called material existence.²³

Spirit and its formations are the only realities of being. Matter disappears under the microscope of Spirit.²⁴

Mrs. Eddy's Use of Soul As A Synonym for God. Mrs. Eddy's use of Soul as a synonym for God is shown in the following selected references:

Soul is the substance, Life, and intelligence of man, which is individualized, but not in matter. Soul can never reflect anything inferior to Spirit.

Man is the expression of Soul.²⁵

Soul is the divine Principle of man and never sins,--hence the immortality of Soul.²⁶

Soul and Spirit being one, God and Soul are one, and this one never included in a limited mind or a limited body. Spirit is eternal, divine. Nothing but Spirit, Soul, can evolve Life, for Spirit is more than all else. Because Soul is immortal, it does not exist in mortality. Soul must be incorporeal to be Spirit, for Spirit is not finite.²⁷

Immortality, exempt from age or decay, has a glory of its own,--the radiance of Soul.²⁸

Soul has infinite resources with which to bless mankind, and happiness would be more readily attained and would be more secure in our keeping, if sought in Soul.²⁹

²¹Ibid., p. 278.

²³Ibid., p. 162.

²⁵Ibid., p. 477.

²⁷Ibid., p. 335.

²⁹Ibid., p. 60.

²²Ibid., p. 139.

²⁴Ibid., p. 264.

²⁶Ibid., p. 481.

²⁸Ibid., p. 247.

Knowing that Soul and its attributes were forever manifested through man, the Master (Christ Jesus) healed the sick, gave sight to the blind, hearing to the deaf, feet to the lame, thus bringing to light the scientific action of the divine Mind on human minds and bodies and giving a better understanding of Soul and salvation.³⁰

Truth will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul.³¹

When understanding changes the standpoints of life and intelligence from a material to a spiritual basis, we shall gain the reality of Life, the control of Soul over sense, and we shall perceive Christianity, or Truth, in its divine Principle.³²

Soul and matter are at variance from the very necessity of their opposite natures.³³

Science reveals Soul as God, untouched by sin and death,-- as the central Life and intelligence around which circle harmoniously all things in the systems of Mind.³⁴

We cannot deny that Life is self-sustained, and we should never deny the everlasting harmony of Soul, simply because, to the mortal senses, there is seeming discord.³⁵

The categories of metaphysics rest on one basis, the divine Mind. Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul.³⁶

Spirit is God, Soul; therefore Soul is not in matter.³⁷

Mrs. Eddy's Use of Principle As A Synonym for God. Typical examples of Mrs. Eddy's use of Principle as a synonym for God follow:

Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe.³⁸

³⁰Ibid., p. 210.

³²Ibid., p. 322.

³⁴Ibid., p. 310.

³⁶Ibid., p. 269.

³⁸Ibid., p. 465.

³¹Ibid., p. 390.

³³Ibid., p. 215.

³⁵Ibid., p. 390.

³⁷Ibid., p. 300.

God is the Principle of divine metaphysics. As there is but one God, there can be but one divine Principle of all Science; and there must be fixed rules for the demonstration of this divine Principle.³⁹

Divine Mind is the only cause or Principle of existence.⁴⁰

Spirit diversifies, classifies, and individualizes all thoughts, which are as eternal as the Mind conceiving them; but the intelligence, existence, and continuity of all individuality remain in God, who is the divinely creative Principle thereof.⁴¹

Principle is absolute. It admits of no error, but rests upon understanding.⁴²

The Principle of divine metaphysics is God; the practice of divine metaphysics is the utilization of the power of Truth over error; its rules demonstrate its Science.⁴³

The creative Principle--Life, Truth, and Love--is God. The universe reflects God. There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected.⁴⁴

Science relates to Mind, not matter. It rests on fixed Principle and not upon the judgment of false sensation.⁴⁵

Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony.⁴⁶

Christian Science differs from material science, but not on that account is it less scientific. On the contrary, Christian Science is pre-eminently scientific, being based on Truth, the Principle of all science.⁴⁷

To Truth there is no error,--all is Truth, To infinite Spirit there is no matter,--all is Spirit, divine Principle and its idea.⁴⁸

³⁹ Ibid., p. 112.

⁴¹ Ibid., p. 513.

⁴³ Ibid., p. 111.

⁴⁵ Ibid., p. 128.

⁴⁷ Ibid., p. 123.

⁴⁰ Ibid., p. 262.

⁴² Ibid., p. 283.

⁴⁴ Ibid., p. 502.

⁴⁶ Ibid., p. 560.

⁴⁸ Ibid., p. 475.

God is the Principle of man, and man is the idea of God.⁴⁹

Soul is synonymous with Spirit, God, the creative, governing, infinite Principle outside of finite form, which forms only reflect.⁵⁰

Finite sense has no true appreciation of infinite Principle, God, or of His infinite image or reflection, man.⁵¹

Mrs. Eddy's Use of Life As A Synonym for God. The following selected references indicate Mrs. Eddy's use of Life as a synonym for God:

When we realize that Life is Spirit, never in nor of matter, this understanding will expand into self-completeness, finding all in God, good, and needing no other consciousness.⁵²

Christian Science teaches man that God is the only Life, and that this Life is Truth and Love; that God is to be understood, adored, and demonstrated; that divine Truth casts out suppositional error and heals the sick.⁵³

Life is divine Principle, Mind, Soul, Spirit. Life is without beginning and without end. Eternity, not time, expresses the thought of Life, and time is no part of eternity. One ceases in proportion as the other is recognized. Time is finite; eternity is forever infinite. Life is neither in or of matter. What is termed matter is unknown to Spirit, which includes in itself all substance and is Life eternal. Life is divine Mind. Life is not limited.⁵⁴

A mortal, corporeal, or finite conception of God cannot embrace the glories of limitless, incorporeal Life and Love.⁵⁵

The myriad forms of mortal thought, made manifest as matter, are not more distinct nor real to the material senses than are the Soul-created forms to spiritual sense, which cognizes Life as permanent.⁵⁶

We apprehend Life in divine Science only as we live above corporeal sense and correct it.⁵⁷

⁵⁰Ibid., p. 71.

⁵²Ibid., p. 264.

⁵⁴Ibid., p. 468.

⁵⁶Ibid., p. 306.

⁵¹Ibid., p. 300.

⁵³Ibid., p. 471.

⁵⁵Ibid., p. 258.

⁵⁷Ibid., p. 167.

Life and its faculties are not measured by calendars.⁵⁸

Life is eternal. We should find this out, and begin the demonstration thereof. Life and goodness are immortal.⁵⁹

Mentally contradict every complaint from the body, and rise to the true consciousness of Life as Love,--as all that is pure, and bearing the fruits of Spirit.⁶⁰

Life is deathless. Life is the origin and ultimate of man, never attainable through death, but gained by walking in the pathway of Truth both before and after that which is called death.⁶¹

Life is never for a moment extinct. Therefore it is never structural nor organic, and is never absorbed nor limited by its own formations.⁶²

Life is, always has been, and ever will be independent of matter; for Life is God, and man is the idea of God, not formed materially but spiritually, and not subject to decay and dust.⁶³

The understanding that Life is God, Spirit, lengthens our days by strengthening our trust in the deathless reality of Life, its almightiness and immortality.⁶⁴

Mrs. Eddy's Use of Truth As A Synonym for God. The following references show Mrs. Eddy's use of Truth as a synonym for God:

The spiritual sense of truth must be gained before Truth can be understood.⁶⁵

In Science, Truth is divine, and the infinite God can have no likeness.⁶⁶

One's aim, a point beyond faith, should be to find the footsteps of Truth, the way to health and holiness.⁶⁷

⁵⁸Ibid., p. 246.

⁶⁰Ibid., p. 391.

⁶²Ibid., p. 309.

⁶⁴Ibid., p. 487.

⁶⁶Ibid., p. 287.

⁵⁹Ibid.

⁶¹Ibid., p. 487.

⁶³Ibid., p. 200.

⁶⁵Ibid., p. 272.

⁶⁷Ibid., p. 241.

Human ignorance of Mind and of the recuperative energies of Truth occasions the only skepticism regarding the pathology and theology of Christian Science.⁶⁸

Truth is the intelligence of immortal Mind.⁶⁹

Truth is God's remedy for error of every kind, and Truth destroys only what is untrue.⁷⁰

Look away from the body into Truth and Love, the Principle of all happiness, harmony, and immortality.⁷¹

Truth is affirmative, and confers harmony. All metaphysical logic is inspired by this simple rule of Truth, which governs all reality. By the truthful arguments you employ, and especially by the spirit of Truth and Love which you entertain, you will heal the sick.⁷²

Truth demonstrated is eternal life.⁷³

The consciousness of Truth rests us more than hours of repose in unconsciousness.⁷⁴

We must recollect that Truth is demonstrable when understood, and that good is not understood until demonstrated.⁷⁵

Because Truth is infinite, error should be known as nothing. Because Truth is omnipotent in goodness, error, Truth's opposite, has no might.⁷⁶

Christian Science is the law of Truth, which heals the sick on the basis of the one Mind or God.⁷⁷

Obedience to Truth gives man power and strength. Submission to error superinduces loss of power.⁷⁸

To fall away from Truth in times of persecution, shows that we never understood Truth.⁷⁹

⁶⁸ Ibid., p. 252.

⁷⁰ Ibid., p. 142.

⁷² Ibid., p. 418.

⁷⁴ Ibid., p. 218.

⁷⁶ Ibid., p. 367.

⁷⁸ Ibid., p. 183.

⁶⁹ Ibid., p. 282.

⁷¹ Ibid., p. 261.

⁷³ Ibid., p. 289.

⁷⁵ Ibid., p. 323.

⁷⁷ Ibid., p. 482.

⁷⁹ Ibid., p. 238.

Let Truth uncover and destroy error in God's own way, and let human justice pattern the divine.⁸⁰

Truth casts out error now as surely as it did nineteen centuries ago.⁸¹

Truth does the work, and you must both understand and abide by the divine Principle of your demonstration.⁸²

Truth is immortal; error is mortal. Truth is limitless; error is limited. Truth is intelligent; error is non-intelligent. Moreover, Truth is real, and error is unreal.⁸³

Mrs. Eddy's Use of Love As A Synonym for God. The following references show Mrs. Eddy's use of Love as a synonym for God:

Love alone can impart the limitless idea of infinite Mind.⁸⁴

Truth and Love come nearer in the hour of woe, when strong faith or spiritual strength wrestles and prevails through the understanding of God. . . . to infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death.⁸⁵

Through the wholesome chastisements of Love, we are helped onward in the march towards righteousness, peace, and purity, which are the landmarks of Science.⁸⁶

Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud. All the varied expressions of God reflect health, holiness, immortality--infinite Life, Truth, and Love.⁸⁷

Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space.⁸⁸

Love is impartial and universal in its adaptation and bestowals.⁸⁹

⁸⁰Ibid., p. 542.

⁸²Ibid., p. 456.

⁸⁴Ibid., p. 510.

⁸⁶Ibid., p. 323.

⁸⁸Ibid., p. 520.

⁸¹Ibid., p. 495.

⁸³Ibid., p. 466.

⁸⁵Ibid., p. 567.

⁸⁷Ibid., p. 518.

⁸⁹Ibid., p. 13.

The power of Christian Science and divine Love is omnipotent. It is indeed adequate to unclasp the hold and to destroy disease, sin, and death.⁹⁰

Mrs. Eddy's Use of Other Terms As Synonyms for God. In addition to the seven basic synonyms for God (Life, Truth, Love, Spirit, Soul, Mind, and Principle), Mrs. Eddy also uses other terms as synonyms for God.

Christian Science explains the nature of God as both Father and Mother.⁹¹

Applied to Deity, Father and Mother are synonymous terms; they signify one God.⁹²

To me God is All. He is best understood as Supreme Being, as infinite and conscious Life, as the affectionate Father and Mother of all He creates; but this divine Parent no more enters into His creation than the human father enters into his child. His creation is not the Ego, but the reflection of the Ego.⁹³

I believe in God as the Supreme Being. I know not what the person of omnipotence and omnipresence is, or what the infinite includes; therefore, I worship that of which I can conceive, first, as a loving Father and Mother; then, as thought ascends the scale of being to diviner consciousness, God becomes to me, as to the apostle who declared it, "God is Love,"--divine Principle.⁹⁴

⁹⁰Ibid., p. 412.

⁹¹Mary Baker Eddy, Message to The Mother Church, June, 1901 (Boston: Trustees under the will of Mary Baker G. Eddy, 1929), p. 10.

⁹²Mary Baker Eddy, Message to The Mother Church, June, 1900 (Boston: Trustees under the will of Mary Baker G. Eddy, 1928), p. 5.

⁹³Mary Baker Eddy, Unity of Good (Boston: Trustees under the will of Mark Baker G. Eddy, 1936), p. 48.

⁹⁴Mary Baker Eddy, Miscellaneous Writings, 1883-1896 (Boston: Trustees under the will of Mary Baker G. Eddy, 1924), p. 96.

Father. Eternal Life; the one Mind; the divine Principle, commonly called God.⁹⁵

Mother. God; divine and eternal Principle; Life, Truth, and Love.⁹⁶

Mortals suppose that they can live without goodness, when God is good and the only real Life.⁹⁷

God is natural good, and is represented only by the idea of goodness; while evil should be regarded as unnatural, because it is opposed to the nature of Spirit, God.⁹⁸

Physical personality is finite; but God is infinite. He is without materiality, without finiteness of form or Mind.⁹⁹

It is logical that because God is Love, Love is divine Principle; then Love as either divine Principle or Person stands for God--for both have the nature of God.¹⁰⁰

. . . an acknowledgment of the perfection of the infinite Unseen confers a power nothing else can.¹⁰¹

Spiritually to understand that there is but one creator, God, unfolds all creation¹⁰²

The selected references from the writings of Mary Baker Eddy indicate that God should be defined in class instruction as Mind, Spirit, Soul, Principle, Life, Truth, Love, Father-Mother, First Cause, Supreme Being, Creator, and divine Good or infinite Person. In Christian Science usage, the synonymous terms for God are capitalized.

⁹⁵ Eddy, Science and Health with Key to the Scriptures, p. 586.

⁹⁶ Ibid., p. 592.

⁹⁷ Ibid., p. 328.

⁹⁸ Ibid., p. 119.

⁹⁹ Mary Baker Eddy, Retrospection and Introspection (Boston: Trustees under the will of Mary Baker G. Eddy, 1920), p. 73.

¹⁰⁰ Eddy, Message to The Mother Church, June, 1901, p. 3.

¹⁰¹ Eddy, Unit of Good, p. 7.

¹⁰² Eddy, Science and Health with Key to the Scriptures, p. 69.

Teachers of Christian Science have continued to use the terms for God given by Mrs. Eddy in her writings.

In addition to an introduction to the various synonymous terms for God, pupils receiving class instruction in Christian Science should also consider the distinction to be made between Jesus and the Christ.

Christ Jesus

Christ Jesus As Defined by Mary Baker Eddy.

The word Christ is not properly a synonym for Jesus, though it is commonly so used.¹⁰³

Christ, the divine manifestation of God, which comes to the flesh to destroy incarnate error.¹⁰⁴

All must sooner or later plant themselves in Christ, the true idea of God.¹⁰⁵

The real man being linked by Science to his Maker, mortals need only turn from sin and lose sight of mortal selfhood to find Christ, the real man and his relation to God, and to recognize the divine sonship.¹⁰⁶

Christ presents the indestructible man, whom Spirit creates, constitutes, and governs.¹⁰⁷

Christ is the ideal Truth, that comes to heal sickness and sin through Christian Science, and attributes all power to God.¹⁰⁸

Christ illustrates that blending with God, his divine Principle, which gives man dominion over all the earth.¹⁰⁹

The Christ is incorporeal, spiritual,--yes, the divine image and likeness, dispelling the illusions of the senses; the Way, the Truth, and the Life, healing the sick and casting out evils.¹¹⁰

¹⁰³Ibid., p. 333.

¹⁰⁵Ibid., p. 54.

¹⁰⁷Ibid.

¹⁰⁹Ibid., p. 316.

¹⁰⁴Ibid., p. 583.

¹⁰⁶Ibid., p. 316.

¹⁰⁸Ibid., p. 473.

¹¹⁰Ibid., p. 332.

. . . Christ illustrates the coincidence, or spiritual agreement, between God and man in His image.¹¹¹

. . . the Christ is without beginning of years or end of days. Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea,--the reflection of God,--has come with some measure of power and grace to all prepared to receive Christ, Truth.¹¹²

The divine image, idea, or Christ was, is, and ever will be inseparable from the divine Principle, God.¹¹³

Christ expresses God's spiritual, eternal nature. The name is synonymous with Messiah, and alludes to the spirituality which is taught, illustrated, and demonstrated in the life of which Christ Jesus was the embodiment.¹¹⁴

Jesus is the human man, and Christ is the divine idea; hence the duality of Jesus the Christ.¹¹⁵

Jesus is the name of the man who, more than all other men, has presented Christ, the true idea of God, healing the sick and the sinning and destroying the power of death.¹¹⁶

Jesus was the highest human concept of the perfect man. He was inseparable from Christ, the Messiah,--the divine idea of God outside the flesh.¹¹⁷

Jesus came to earth; but the Christ (that is, the divine idea of the divine Principle which made heaven and earth) was never absent from the earth and heaven; . . .¹¹⁸

To material sense, Jesus first appeared as a helpless human babe; but to immortal and spiritual vision he was one with the Father, even the eternal idea of God, that was--and is--neither young nor old, neither dead nor risen.¹¹⁹

Jesus was born of Mary. Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness.¹²⁰

¹¹¹Ibid.

¹¹²Ibid., p. 333.

¹¹³Ibid.

¹¹⁴Ibid.

¹¹⁵Ibid., p. 473.

¹¹⁶Ibid.

¹¹⁷Ibid., p. 482.

¹¹⁸Eddy, Unit of Good, p. 59.

¹¹⁹Ibid., p. 61.

¹²⁰Eddy, Science and Health with Key to the Scriptures, p. 332.

Jesus demonstrated Christ; he proved that Christ is the divine idea of God--the Holy Ghost, or Comforter, revealing the divine Principle, Love, and leading into all truth.¹²¹

Jesus: the highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality.¹²²

The corporeal man Jesus was human.¹²³

The divine origin of Jesus gave him more than human power to expound the facts of creation, and demonstrate the one Mind which makes and governs man and the universe.¹²⁴

Jesus acknowledged no ties of the flesh We have no record of his calling any man by the name of father. He recognized Spirit, God, as the only creator, and therefore as the Father of all.¹²⁵

Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy.¹²⁶

Jesus' deed was for the enlightenment of men and for the salvation of the whole world from sin, sickness, and death.¹²⁷

Jesus . . . taught and demonstrated man's oneness with the Father His mission was both individual and collective. . . . Jesus acted boldly against the accredited evidence of the senses, against Pharisaical creeds and practices, and he refuted all opponents with his healing power.¹²⁸

(Jesus) taught his followers the healing power of Truth and Love. He attached no importance to dead ceremonies.¹²⁹

As mortals reach, through knowledge of Christian Science, a higher sense, they will seek to learn, not from matter, but from the divine Principle, God, how to demonstrate the Christ, Truth, as the healing and saving power.¹³⁰

The divinity of the Christ was made manifest in the humanity of Jesus.¹³¹

¹²¹Ibid.

¹²³Ibid., p. 332.

¹²⁵Ibid., p. 31.

¹²⁷Ibid., p. 45.

¹²⁹Ibid., p. 31.

¹³¹Ibid., p. 25.

¹²²Ibid., p. 589.

¹²⁴Ibid., p. 539.

¹²⁶Ibid., p. 477.

¹²⁸Ibid., p. 18.

¹³⁰Ibid., p. 285.

The invisible Christ was imperceptible to the so-called personal senses, whereas Jesus appeared as a bodily existence.¹³²

The selected references from the writings of Mary Baker Eddy indicate that a clear distinction should be made in class instruction between the Christ and Jesus. Christ may be defined as the ideal Truth; the true idea of God, man, and the universe. Jesus may be identified as the highest human concept of the divine idea. Jesus may be recognized as the human who most effectively presented the eternal, incorporeal Christ to mankind.

This distinction between the everlasting Christ and the temporal Jesus is made an integral part of each public lecture given by members of the Christian Science Board of Lectureship.

Teachers of Christian Science have continued to use the terms for Christ Jesus given by Mrs. Eddy in her writings.

In addition to consideration of the appropriate distinction to be made between the Christ and Jesus, pupils receiving class instruction in Christian Science should also learn the correct usage of the term "man."

Man

Mrs. Eddy's Use of the Term "Man". In many places in her writings, Mrs. Eddy uses the term "man." She consistently uses this designation for the real man, the spiritual idea, the image and likeness of God. She does not use this term in writing about mortal man, a physical personality. Selected passages indicate her fundamental thought.

Man is not matter; he is not made up of brain, blood, bones, and other material elements. The Scriptures inform us that

¹³²Ibid., p. 334.

man is made in the image and likeness of God. Matter is not that likeness. The likeness of Spirit cannot be so unlike Spirit. Man is spiritual and perfect; and because he is spiritual and perfect, he must be so understood in Christian Science. Man is idea, the image, of Love; he is not physique. He is the compound idea of God, including all right ideas; the generic term for all that reflects God's image and likeness; the conscious identity of being as found in Science, in which man is the reflection of God, or Mind, and therefore is eternal; that which has no separate mind from God; that which has not a single quality undervived from Deity; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker.

.

Man is incapable of sin, sickness, and death. The real man cannot depart from holiness, nor can God, by whom man is evolved, engender the capacity or freedom to sin.¹³³

. . . man is not mortal nor material,¹³⁴

Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick.¹³⁵

. . . man is pure and holy,¹³⁶

. . . Christian Science reveals man as the idea of God.¹³⁷

Immortal man was and is God's image or idea, even the infinite expression of infinite Mind, and immortal man is coexistent and coeternal with that Mind. . . . immortal man is not and never was material, but always spiritual and eternal.¹³⁸

Man: The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind.¹³⁹

Mortals have a very imperfect sense of the spiritual man and of the infinite range of his thought. To him belongs eternal Life. Never born and never dying, it were impossible for man, under the government of God in eternal Science, to fall from his high estate.¹⁴⁰

¹³³ Eddy, Science and Health with Key to the Scriptures, p. 475.

¹³⁴ Ibid., p. 476.

¹³⁵ Ibid.

¹³⁶ Ibid., p. 477.

¹³⁷ Ibid.

¹³⁸ Ibid., p. 336.

¹³⁹ Ibid., p. 591.

¹⁴⁰ Ibid., p. 258.

Man is the family name for all ideas,--the sons and daughters of God.¹⁴¹

Generically man is one, and specifically man means all men.¹⁴²

God is the creator of man, and, the divine Principle of man remaining perfect, the divine idea or reflection, man, remains perfect. Man is the expression of God's being.¹⁴³

The absolute ideal, man, is no more seen nor comprehended by mortals, than is his infinite Principle, Love.¹⁴⁴

Man as the offspring of God, as the idea of Spirit, is the immortal evidence that Spirit is harmonious and man eternal.¹⁴⁵

The real man is spiritual and immortal, but the mortal and imperfect so-called "children of men" are counterfeits from the beginning, to be laid aside for the pure reality. This mortal is put off, and the new man or real man is put on, in proportion as mortals realize the Science of man and seek the true model.¹⁴⁶

The sinless joy,--the perfect harmony and immortality of Life, possessing unlimited divine beauty and goodness without a single bodily pleasure or pain,--constitutes the only veritable, indestructible man, whose being is spiritual.¹⁴⁷

Man, being immortal, has a perfect indestructible life.¹⁴⁸

Immortal spiritual man alone represents the truth of creation.¹⁴⁹

The harmony and immortality of man are intact.¹⁵⁰

Man is more than a material form with a mind inside, which must escape from its environments in order to be immortal. Man reflects infinity, and this reflection is the true idea of God.¹⁵¹

¹⁴¹Ibid., p. 515.

¹⁴³Ibid., p. 470.

¹⁴⁵Ibid., p. 29.

¹⁴⁷Ibid., p. 76.

¹⁴⁹Ibid., p. 263.

¹⁵¹Ibid., p. 258.

¹⁴²Ibid., p. 267.

¹⁴⁴Ibid., p. 520.

¹⁴⁶Ibid., p. 409.

¹⁴⁸Ibid., p. 209.

¹⁵⁰Ibid., p. 521.

Man's spiritual individuality is never wrong. It is the likeness of man's Maker.¹⁵²

God creates and governs the universe, including man. The universe is filled with spiritual ideas, which He evolves, and they are obedient to the Mind that makes them.¹⁵³

Man's individuality is not material.¹⁵⁴

The individuality of man is no less tangible because it is spiritual and because his life is not at the mercy of matter. The understanding of his spiritual individuality makes man more real, more formidable in truth, and enables him to conquer sin, disease, and death.¹⁵⁵

Man and his Maker are correlated in divine Science, and real consciousness is cognizant only of the things of God.¹⁵⁶

Ideas are tangible and real to immortal consciousness, and they have the advantage of being eternal.¹⁵⁷

The human mind will sometime rise above all material and physical sense, exchanging it for spiritual perception, and exchanging human concepts for the divine consciousness. Then man will recognize his God-given dominion and being.¹⁵⁸

God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis.¹⁵⁹

Man is the idea of Spirit; he reflects the beatific presence, illumining the universe with light. Man is deathless, spiritual. He is above sin or frailty.¹⁶⁰

Man in Science is neither young nor old. He has neither birth nor death.¹⁶¹

Because man is the reflection of his Maker, he is not subject to birth, growth, maturity, decay.¹⁶²

¹⁵² Ibid., p. 491.

¹⁵⁴ Ibid., p. 285.

¹⁵⁶ Ibid., p. 276.

¹⁵⁸ Ibid., p. 531.

¹⁶⁰ Ibid., p. 244.

¹⁶² Ibid., p. 305.

¹⁵³ Ibid., p. 295.

¹⁵⁵ Ibid., p. 317.

¹⁵⁷ Ibid., p. 279.

¹⁵⁹ Ibid., p. 258.

¹⁶¹ Ibid., p. 244.

Man is not God, but like a ray of light which comes from the sun, man, the outcome of God, reflects God.¹⁶³

Man is indestructible and eternal.¹⁶⁴

Man is spiritual, individual, and eternal; material structure is mortal.¹⁶⁵

The selected references from the writings of Mary Baker Eddy indicate that a clear distinction should be made in class instruction between man, the spiritual idea, the image and likeness of God, and material man, the temporary mortal concept. In Christian Science usage the real man is spiritual, perfect, and eternal.

Another topic for class instruction in Christian Science is divine law. Divine law may be compared and contrasted with so-called material laws.

Law

Mrs. Eddy's Use of the Term "Law". In her writings, Mrs. Eddy uses the term "divine law" to refer to the forces of Spirit, God, divine Principle. Selected passages indicate her fundamental thought.

How would you define Christian Science?

As the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony.¹⁶⁶

In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science.¹⁶⁷

¹⁶³Ibid., p. 250.

¹⁶⁴Ibid., p. 402.

¹⁶⁵Ibid., p. 173.

¹⁶⁶Mary Baker Eddy, Rudimental Divine Science (Boston: Trustees under the will of Mary Baker G. Eddy, 1936), p. 1.

¹⁶⁷Eddy, Science and Health with Key to the Scriptures, p. 107.

The Christianly scientific man reflects the divine law, thus becoming a law unto himself.¹⁶⁸

. . . the divine law of Love . . . blesses even those that curse it.¹⁶⁹

The true Logos is demonstrably Christian Science, the natural law of harmony which overcomes discord,--not because this Science is supernatural, nor because it is an infraction of divine law, but because it is the immutable law of God, good.¹⁷⁰

When humanity does understand this Science, it will become the law of Life to man,--even the higher law of Soul, which prevails over material sense through harmony and immortality.¹⁷¹

Truth, Life, and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God.¹⁷²

The moral law, which has the right to acquit or condemn, always demands restitution before mortals can "go up higher." Broken law brings penalty in order to compel this progress.¹⁷³

A miracle fulfills God's law, but does not violate that law.¹⁷⁴

The miracle introduces no disorder, but unfolds the primal order, establishing the Science of God's unchangeable law.¹⁷⁵

You render the divine law of healing obscure and void, when you weigh the human in the scale with the divine, or limit in any¹⁷⁶ direction of thought the omnipresence and omnipotence of God.

. . . we ought to know that God's law uncovers so-called sin and its effects, only that Truth may annihilate all sense of evil and all power to sin.¹⁷⁷

The belief in sin and death is destroyed by the law of God, which is the law of Life instead of death, of harmony instead of discord, of Spirit instead of the flesh.¹⁷⁸

¹⁶⁸Ibid., p. 458.

¹⁷⁰Ibid., p. 134.

¹⁷²Ibid., p. 243.

¹⁷⁴Ibid., p. 134.

¹⁷⁶Ibid., p. 445.

¹⁷⁸Ibid., p. 253.

¹⁶⁹Ibid., p. 30.

¹⁷¹Ibid., p. 311.

¹⁷³Ibid., p. 11.

¹⁷⁵Ibid., p. 135.

¹⁷⁷Ibid., p. 540.

To suppose that God constitutes laws of inharmony is a mistake; discords have no support from nature or divine law, however much is said to the contrary.¹⁷⁹

. . . if you believe in laws of matter and their fatal effects when transgressed, you are not fit to conduct your own case or to destroy the bad effects of your belief.¹⁸⁰

. . . those who discern Christian Science will hold crime in check. They will aid in the ejection of error. They will maintain law and order, and cheerfully await the certainty of ultimate perfection.¹⁸¹

By universal consent, mortal belief has constituted itself a law to bind mortals to sickness, sin, and death. This customary belief is misnamed material law, and the individual who upholds it is mistaken in theory and in practice.¹⁸²

The so-called law or mortal mind, conjectural and speculative, is made void by the law of immortal Mind, and false law should be trampled under foot.¹⁸³

(Jesus) healed sickness in defiance of what is called material law, but in accordance with God's law, the law of Mind.¹⁸⁴

(Jesus) was acting under spiritual law in defiance of matter and mortality, and that spiritual law sustained him.¹⁸⁵

The law of the divine Mind must end human bondage, or mortals will continue unaware of man's inalienable rights and in subjection to hopeless slavery.¹⁸⁶

Sickness, sin, and death, being inharmonious, do not originate in God nor belong to His government. His law, rightly understood, destroys them. Jesus furnished proofs of these statements.¹⁸⁷

If man is governed by the law of divine Mind, his body is in submission to everlasting Life and Truth and Love.¹⁸⁸

¹⁷⁹ Ibid., p. 183.

¹⁸¹ Ibid., p. 97.

¹⁸³ Ibid.,

¹⁸⁵ Ibid., p. 43.

¹⁸⁷ Ibid., p. 472.

¹⁸⁰ Ibid., p. 384.

¹⁸² Ibid., p. 229.

¹⁸⁴ Ibid., p. 168.

¹⁸⁶ Ibid., p. 227.

¹⁸⁸ Ibid., p. 216.

There is a law of God applicable to healing, and it is a spiritual law instead of material.¹⁸⁹

Christian Science is the law of Truth, which heals the sick on the basis of the one Mind or God.¹⁹⁰

Truth is God, and in God's law. This law declares that Truth is All, and there is no error. This law of Truth destroys every phase of error.¹⁹¹

The selected references from the writings of Mary Baker Eddy indicate that a clear distinction should be made in class instruction between divine law, the eternal supporting force or influence of God and so-called material law, the beliefs held by mortals. The result of obedience to divine law is to be found in human experience.

Other topics for class instruction in Christian Science include spiritual qualities such as wisdom, purity, spiritual understanding, courage, spiritual power, love, health, and holiness.

Spiritual Qualities

Mrs. Eddy's Comments About Spiritual Qualities. Mrs. Eddy indicates in her writings that man reflects the spiritual qualities of God, divine Mind.

Man is God's reflection, needing no cultivation, but ever beautiful and complete.¹⁹²

. . . the ideas of God in universal being are complete and forever expressed¹⁹³

¹⁸⁹Ibid., p. 463.

¹⁹⁰Ibid., p. 482.

¹⁹¹Eddy, Unity of Good, p. 4.

¹⁹²Eddy, Science and Health with Key to the Scriptures, p. 527.

¹⁹³Ibid., p. 519.

The ideal man corresponds to creation, to intelligence, and to Truth. The ideal woman corresponds to Life and to Love. In divine Science, we have not as much authority for considering God masculine, as we have for considering Him feminine, for Love imparts the clearest idea of Deity.¹⁹⁴

Union of the masculine and feminine qualities constitutes completeness. The masculine mind reaches a higher tone through certain elements of the feminine, while the feminine mind gains courage and strength through masculine qualities. These different elements cojoin naturally with each other, and their true harmony is in spiritual oneness.¹⁹⁵

Look long enough, and you see the male and female ones--sex or gender eliminated; you see the designation man meaning woman as well, and you see the whole universe included in one infinite Mind and reflected in the intelligent compound idea, image or likeness, called man, showing forth the infinite divine Principle, Love, called God,¹⁹⁶

. . . man is the generic term for both male and female.¹⁹⁷

The Lamb's wife presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one; and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being.¹⁹⁸

. . . white-robed purity will unite in one person masculine wisdom and feminine love, spiritual understanding and perpetual peace.¹⁹⁹

We learn somewhat of the qualities of the divine Mind through the human Jesus. The power of his transcendent goodness is manifest in the control it gave him over the qualities opposed to Spirit which mortals name matter.²⁰⁰

The spiritual . . . command . . . implies such an elevation of the understanding as will enable thought to apprehend the living beauty of Love, its practicality, its divine energies, its

¹⁹⁴Ibid., p. 517.

¹⁹⁵Ibid., p. 57.

¹⁹⁶Mary Baker Eddy, The First Church of Christ, Scientist and Miscellany (Boston: Trustees under the will of Mary Baker G. Eddy, 1941), p. 268.

¹⁹⁷Eddy, Message to The Mother Church, June, 1901, p. 10.

¹⁹⁸Eddy, Science and Health with Key to the Scriptures, p. 577.

¹⁹⁹Ibid., p. 64.

²⁰⁰Eddy, Miscellaneous Writings, 1883-1896, p. 199.

health-giving and life-bestowing qualities,--yea, its power to demonstrate immortality.²⁰¹

Intelligence is omniscience, omnipresence, and omnipotence. It is the primal and eternal quality of infinite Mind, of the triune Principle,--Life, Truth, and Love,--named God.²⁰²

Understanding is a quality of God, a quality which separates Christian Science from supposition and makes Truth final.²⁰³

You should practise well what you know, and you will then advance in proportion to your honesty and fidelity,--qualities which insure success in this Science;²⁰⁴

The little that I have accomplished has all been done through love,--self-forgetful, patient, unfaltering tenderness.²⁰⁵

Transitional qualities = Moral. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance.²⁰⁶

Reality = Spiritual. Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness.²⁰⁷

The attributes of God are justice, mercy, wisdom, goodness, and so on.²⁰⁸

Man is, and forever has been, God's reflection.²⁰⁹

Mrs. Eddy's Use of the Term "Wisdom".

God is not separate from the wisdom He bestows.²¹⁰

Wisdom is won through faith, prayer, experience; and God is the giver.²¹¹

²⁰¹Eddy, Retrospection and Introspection, p. 88.

²⁰²Eddy, Science and Health with Key to the Scriptures, p. 469.

²⁰³Ibid., p. 506.

²⁰⁴Ibid., p. 449.

²⁰⁵Eddy, The First Church of Christ, Scientist and Miscellany, p. 247.

²⁰⁶Eddy, Science and Health with Key to the Scriptures, p. 115.

²⁰⁷Ibid., p. 116.

²⁰⁸Ibid., p. 465.

²⁰⁹Ibid., p. 471.

²¹⁰Ibid., p. 6.

²¹¹Eddy, The First Church of Christ, Scientist and Miscellany, p. 205.

All substance, intelligence, wisdom, being, immortality, cause and effect belong to God. These are His attributes, the eternal manifestations of the infinite divine Principle, Love.²¹²

Man, governed by immortal Mind, is always beautiful and grand. Each succeeding year unfolds wisdom, beauty, and holiness.²¹³

No wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is Life but the divine; no good is, but the good God bestows.²¹⁴

Know thyself, and God will supply the wisdom and the occasion for a victory over evil.²¹⁵

Wisdom in human action begins with what is nearest right under the circumstances, and thence achieves the absolute.²¹⁶

Man give counsel; but they give not the wisdom to profit by it. To ask wisdom of God, is the beginning of wisdom.²¹⁷

We need much humility, wisdom, and love to perform the functions of foreshadowing and foretasting heaven within us.²¹⁸

By purifying human thought, this state of mind permeates with increased harmony all the minutiae of human affairs. It brings with it wonderful foresight, wisdom, and power; . . .²¹⁹

Weakness, moderating human desire, inspires wisdom and procures divine power.²²⁰

To hold yourself superior to sin, because God made you superior to it and governs man, is true wisdom.²²¹

²¹²Eddy, Science and Health with Key to the Scriptures, p. 275.

²¹³Ibid., p. 246.

²¹⁴Ibid., p. 275.

²¹⁵Ibid., p. 571.

²¹⁶Eddy, Miscellaneous Writings, 1883-1896, p. 288.

²¹⁷Ibid., p. 359.

²¹⁸Eddy, The First Church of Christ, Scientist and Miscellany, p. 303.

²¹⁹Eddy, Miscellaneous Writings, 1883-1896, p. 204.

²²⁰Ibid., p. 360.

²²¹Eddy, Science and Health with Key to the Scriptures, p. 231.

Mrs. Eddy's Use of the Term "Purity".

. . . the corner-stone of all spiritual building is purity.²²²

In proportion to his purity is man perfect.²²³

Self-forgetfulness, purity, and affection are constant prayers.²²⁴

The calm, strong currents of true spirituality, the manifestations of which are health, purity, and self-immolation, must deepen human experience.²²⁵

What holds us to the Christian life is the seven-fold shield of honesty, purity, and unselfed love.²²⁶

Thought imbued with purity, Truth, and Love, instructed in the Science of metaphysical healing, is the most potent and desirable remedial agent on the earth.²²⁷

Strive for self-abnegation, justice, meekness, mercy, purity, love. . . . Have no ambition, affection, nor aim apart from holiness.²²⁸

Mrs. Eddy's Use of the Term "Understanding".

Understanding is a quality of God,²²⁹

Understanding is the line of demarcation between the real and the unreal.²³⁰

To reach heaven, the harmony of being, we must understand the divine Principle of being.²³¹

²²²Ibid., p. 241.

²²³Ibid., p. 337.

²²⁴Ibid., p. 15.

²²⁵Ibid., p. 99.

²²⁶Eddy, The First Church of Christ, Scientist and Miscellany, p. 200.

²²⁷Eddy, Miscellaneous Writings, 1883-1896, p. 4.

²²⁸Ibid., p. 154.

²²⁹Eddy, Science and Health with Key to the Scriptures, p. 506.

²³⁰Ibid., p. 505.

²³¹Ibid., p. 6.

Spirit imparts the understanding which uplifts consciousness and leads into all truth.²³²

The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration.²³³

The understanding of Truth gives full faith in Truth²³⁴

Faith, advanced to spiritual understanding, is the evidence gained from Spirit, which rebukes sin of every kind and establishes the claims of God.²³⁵

The divine understanding reigns, is all, and there is no other consciousness.²³⁶

Through divine Science, Spirit, God, unites understanding to eternal harmony.²³⁷

It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony.²³⁸

. . . God pours the riches of His love into the understanding and affections, giving us strength according to our day.²³⁹

Christian Science destroys material beliefs through the understanding of Spirit, and the thoroughness of this work determines health.²⁴⁰

Be watchful, sober, and vigilant. The way is straight and narrow, which leads to the understanding that God is the only Life.²⁴¹

Let Christian Science, instead of corporeal sense, support your understanding of being, and this understanding will supplant error with Truth, replace immortality, and silence discord with harmony.²⁴²

²³² Ibid., p. 505.

²³⁴ Ibid., p. 286.

²³⁶ Ibid., p. 536.

²³⁸ Ibid., p. 390.

²⁴⁰ Ibid., p. 186.

²⁴² Ibid., p. 495.

²³³ Ibid., p. 259.

²³⁵ Ibid., p. 23.

²³⁷ Ibid., p. 506.

²³⁹ Ibid., p. 5.

²⁴¹ Ibid., p. 324.

Be firm in your understanding that the divine Mind governs, and that in Science man reflects God's government.²⁴³

Whoever reaches the understanding of Christian Science in its proper signification will perform the sudden cures of which it is capable; but this can be done only by taking up the cross and following Christ in the daily life.²⁴⁴

When understanding changes the standpoint of life and intelligence from a material to a spiritual basis, we shall gain the reality of Life, the control of Soul over sense, and we shall perceive Christianity, or Truth, in its divine Principle.²⁴⁵

The understanding that Life is God, Spirit, lengthens our days by strengthening our trust in the deathless reality of Life, its almightiness and immortality.²⁴⁶

The belief that life and sensation are in the body should be overcome by the understanding of what constitutes man as the image of God.²⁴⁷

Spirit is reached only through the understanding and demonstration of eternal Life and Truth and Love.²⁴⁸

Having faith in the divine Principle of health and spiritually understanding God, sustains man under all circumstances;
²⁴⁹

. . . to understand God is the work of eternity and demands absolute consecration of thought, energy, and desire.²⁵⁰

Man understands spiritual existence in proportion as his treasures of Truth and Love are enlarged.²⁵¹

. . . every trial of our faith in God makes us stronger and firmer in understanding and obedience.²⁵²

²⁴³Ibid., p. 393.

²⁴⁵Ibid., p. 322.

²⁴⁷Ibid., p. 289.

²⁴⁹Ibid., p. 319.

²⁵¹Ibid., p. 265.

²⁵²Eddy, Miscellaneous Writings, 1883-1896, p. 160.

²⁴⁴Ibid., p. 178.

²⁴⁶Ibid., p. 487.

²⁴⁸Ibid., p. 279.

²⁵⁰Ibid., p. 3.

Mrs. Eddy's Use of the Term "Courage".

Moral courage is requisite to meet the wrong and to proclaim the right.²⁵³

Moral courage is the "lion of the tribe of Juda," the king of the mental realm.²⁵⁴

There is too much animal courage in society and not sufficient moral courage.²⁵⁵

Never tell the sick that they have more courage than strength. Tell them rather, that their strength is in proportion to their courage.²⁵⁶

The metaphysician, making Mind his basis of operation irrespective of matter and regarding the truth and harmony of being as superior to error and discord, has rendered himself strong, instead of weak, to cope with the case; and he proportionately strengthens his patient with the stimulus of courage and conscious power.²⁵⁷

. . . that which purifies the affections also strengthens them, removes fear, subdues sin, and endues with divine power; that which refines character at the same time humbles, exalts, and commands a man, and obedience gives him courage, devotion, and attainment.²⁵⁸

No greater hope have we than in right thinking and right acting, and faith in the blessing of fidelity, courage, patience, and grace.²⁵⁹

Immortal courage fills the human breast and lights the living way of Life.²⁶⁰

Mrs. Eddy's Use of the Term "Power".

The superiority of spiritual power over sensuous is the central point of Christian Science.²⁶¹

²⁵³ Eddy, Science and Health with Key to the Scriptures, p. 327.

²⁵⁴ Ibid., p. 514.

²⁵⁵ Ibid., p. 28.

²⁵⁶ Ibid., p. 417.

²⁵⁷ Ibid., p. 423.

²⁵⁸ Eddy, The First Church of Christ, Scientist and Miscellany, p. 131.

²⁵⁹ Ibid., p. 209.

²⁶⁰ Ibid., p. 191.

²⁶¹ Eddy, Science and Health with Key to the Scriptures, p. 454.

Whatever holds thought in line with unselfed love, receives directly the divine power.²⁶²

Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty. Obedience to Truth gives man power and strength.²⁶³

In Science, you can have no power opposed to God, and the physical senses must give up their false testimony.²⁶⁴

The remedial power of Christian Science is positive, and its application direct.²⁶⁵

Using mental power in the right direction only, doing to others as you would have them do to you, will overcome evil with good, and destroy your own sensitiveness to the power of evil.²⁶⁶

By purifying human thought, this state of mind permeates with increased harmony all the minutiae of human affairs. It brings with it wonderful foresight, wisdom, and power; . . .²⁶⁷

The genuine Christian Scientist is adding to his patient's mental and moral power, and is increasing his patient's spirituality while restoring him physically through divine Love.²⁶⁸

The power of Christian Science and divine Love is omnipotent. It is indeed adequate to unclasp the hold and to destroy disease, sin, and death.²⁶⁹

To prevent disease or to cure it, the power of Truth, or divine Spirit, must break the dream of the material senses.²⁷⁰

If Spirit or the power of divine Love bear witness to the truth, this is the ultimatum, the scientific way, and the healing is instantaneous.²⁷¹

²⁶²Ibid., p. 192.

²⁶³Ibid., p. 183.

²⁶⁴Ibid., p. 192.

²⁶⁵Eddy, Miscellaneous Writings, 1883-1896, p. 44.

²⁶⁶Ibid., p. 115.

²⁶⁷Ibid., p. 204.

²⁶⁸Eddy, Science and Health with Key to the Scriptures, p. 375.

²⁶⁹Ibid., p. 412.

²⁷⁰Ibid., p. 413.

²⁷¹Ibid., p. 411.

Only through radical reliance on Truth can scientific healing power be realized.²⁷²

You weaken or destroy your power when you resort to any except spiritual means.²⁷³

You only weaken your power to heal through Mind, by any compromise with matter; which is virtually acknowledging that under difficulties the former is not equal to the latter.²⁷⁴

There is no power apart from God. Omnipotence has all-power, and to acknowledge any other power is to dishonor God.²⁷⁵

. . . all power belongs to God, good.²⁷⁶

. . . we must act as possessing all power from Him in whom we have our being.²⁷⁷

Mind is the grand creator, and there can be no power except that which is derived from Mind.²⁷⁸

Having one God, one Mind, unfolds the power that heals the sick,²⁷⁹

The healing power is Truth and Love, and these do not fail in the greatest emergencies.²⁸⁰

The central fact of the Bible is the superiority of spiritual over physical power.²⁸¹

No person can misuse . . . mental power, if he is taught of God to discern it.²⁸²

²⁷² Ibid., p. 167.

²⁷³ Ibid., p. 181.

²⁷⁴ Eddy, Miscellaneous Writings, 1883-1896, p. 53.

²⁷⁵ Eddy, Science and Health with Key to the Scriptures, p. 228.

²⁷⁶ Ibid., p. 490.

²⁷⁷ Ibid., p. 264.

²⁷⁸ Ibid., p. 143.

²⁷⁹ Ibid., p. 276.

²⁸⁰ Eddy, Miscellaneous Writings, 1883-1896, p. 5.

²⁸¹ Eddy, Science and Health with Key to the Scriptures, p. 131.

²⁸² Ibid., p. 455.

Mrs. Eddy's Use of the Term "Strength".

Self-knowledge, humility, and love are divine strength.²⁸³

Divine Love is our hope, strength, and shield. We have nothing to fear when Love is at the helm of thought, but everything to enjoy on earth and in heaven.²⁸⁴

Know ye not that he who exercises the largest charity, and waits on God, renews his strength, and is exalted?²⁸⁵

. . . healthy thoughts are reality and strength.²⁸⁶

All education should contribute to moral and physical strength and freedom.²⁸⁷

The best spiritual type of Christly method for uplifting human thought and imparting divine Truth, is stationary power, stillness, and strength; and when this spiritual ideal is made our own, it becomes the model for human action.²⁸⁸

We have strength in proportion to our apprehension of the truth, and our strength is not lessened by giving utterance to truth.²⁸⁹

Strength is in man, not in muscles;²⁹⁰

Divine Love reforms, regenerates, giving to human weakness strength, serving as admonition, instruction, and governing all that really is.²⁹¹

Life's ills are its chief recompense; they develop hidden strength.²⁹²

²⁸³Eddy, Miscellaneous Writings, 1883-1896, p. 358.

²⁸⁴Ibid., p. 113.

²⁸⁵Ibid., p. 130.

²⁸⁶Ibid., p. 252.

²⁸⁷Ibid., p. 240.

²⁸⁸Eddy, Retrospection and Introspection, p. 93.

²⁸⁹Eddy, Science and Health with Key to the Scriptures, p. 80.

²⁹⁰Eddy, The First Church of Christ, Scientist and Miscellany, p. 162.

²⁹¹Ibid., p. 287.

²⁹²Ibid., p. 166.

Unselfish ambition, noble life-motives, and purity,--these constituents of thought, mingling, constitute individually and collectively true happiness, strength, and permanence.²⁹³

Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man.²⁹⁴

Spirit is symbolized by strength, presence, and power, and also by holy thoughts, winged with Love.²⁹⁵

Rise in the conscious strength of the spirit of Truth to overthrow the plea of mortal mind, alias matter, arrayed against the supremacy of Spirit.²⁹⁶

Mrs. Eddy's Use of the Term "love".

Remember that the first and last lesson of Christian Science²⁹⁷ is love, perfect love, and love made perfect through the cross.

Love is the fulfilling of the law: it is grace, mercy, and justice.²⁹⁸

More love is the great need of mankind. A pure affection, concentric, forgetting self, forgiving wrongs and forestalling them, should swell the lyre of human love.²⁹⁹

We should measure our love for God by our love for man;³⁰⁰

In love for man, we gain a true sense of Love as God; and in no other way can we reach this spiritual sense, and rise--and still rise--to things most essential and divine.³⁰¹

The human affections need to be changed from self to benevolence and love for God and man; changed to having but one God and loving Him supremely, and helping our brother man.³⁰²

²⁹³Eddy, Science and Health with Key to the Scriptures, p. 58.

²⁹⁴Ibid., p. 393.

²⁹⁵Ibid., p. 512.

²⁹⁶Ibid., p. 390

²⁹⁷Eddy, Miscellaneous Writings, 1883-1896, p. 138.

²⁹⁸Ibid., p. 11.

²⁹⁹Ibid., p. 107.

³⁰⁰Ibid., p. 12.

³⁰¹Ibid., p. 234.

³⁰²Ibid., p. 50.

Love impels good works. Love is greatly needed, and must be had to mark the way in divine Science.³⁰³

Love for God and man is the true incentive in both healing and teaching.³⁰⁴

Divine Love is infinite. Therefore all that really exists is in and of God, and manifests His love.³⁰⁵

To have one God and avail yourself of the power of Spirit, you must love God supremely.³⁰⁶

. . . in Christian Science the first duty is to obey God, to have one Mind, and to love another as yourself.³⁰⁷

(Christian Science) unfolds the hallowed influences of unselfishness, philanthropy, spiritual love.³⁰⁸

Let unselfishness, goodness, mercy, justice, health, holiness, love--the kingdom of heaven--reign within us, and sin, disease, and death will diminish until they finally disappear.³⁰⁹

Every trial of our faith in God makes us stronger. The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love.³¹⁰

Self-knowledge, humility, and love are divine strength.³¹¹

I make strong demands on love, call for active witnesses to prove it, and noble sacrifices and grand achievements as its results. . . . love cannot be a mere abstraction, or goodness without activity and power.³¹²

To love, and to be loved, one must do good to others.³¹³

³⁰³Ibid., p. 358.

³⁰⁴Eddy, Science and Health with Key to the Scriptures, p. 454.

³⁰⁵Ibid., p. 340.

³⁰⁶Ibid., p. 167.

³⁰⁷Ibid., p. 496.

³⁰⁸Ibid., p. 462.

³⁰⁹Ibid., p. 248.

³¹⁰Ibid., p. 410.

³¹¹Eddy, Miscellaneous Writings, 1883-1896, p. 358.

³¹²Ibid., p. 250.

³¹³Ibid., p. 127.

What we love determines what we are.³¹⁴

Love for mankind is the elevator of the human race; it demonstrates Truth and reflects divine Love.³¹⁵

In love for man we gain the only and true sense of love for God, practical good, and so rise and still rise to His image and likeness, and are made partakers of that Mind whence springs the universe.³¹⁶

No person can heal or reform mankind unless he is actuated by love and good will towards men.³¹⁷

We recognize this kingdom, the reign of harmony within us, by an unselfish affection or love, for this is the pledge of divine good and the insignia of heaven.³¹⁸

. . . one cannot suffer as the result of any labor of love, but grows stronger because of it.³¹⁹

. . . the exercise of the sentiments--hope, faith, love--is the prayer of the righteous.³²⁰

Love enriches the nature, enlarging, purifying, and elevating it.³²¹

What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds.³²²

Spiritual living and blessedness are the only evidences, by which we can recognize true existence and feel the unspeakable peace which comes from an all-absorbing spiritual love.³²³

³¹⁴Eddy, The First Church of Christ, Scientist and Miscellany, p. 270.

³¹⁵Ibid., p. 288.

³¹⁶Ibid., p. 287.

³¹⁷Mary Baker Eddy, Message to the First Church of Christ, Scientist, June, 1902 (Boston: Trustees under the will of Mary Baker G. Eddy, 1930), p. 8.

³¹⁸Eddy, Retrospection and Introspection, p. 79.

³¹⁹Eddy, Science and Health with Key to the Scriptures, p. 387.

³²⁰Ibid., p. 206.

³²¹Ibid., p. 57.

³²²Ibid., p. 4.

³²³Ibid., p. 264.

Each successive stage of experience unfolds new views of divine goodness and love.³²⁴

Intrepid, self-oblivious love fulfills the law and is self-sustaining and eternal.³²⁵

Mrs. Eddy's Use of the Term "Health".

One's aim, a point beyond faith, should be to find the foot-steps of Truth, the way to health and holiness.³²⁶

Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things, but come naturally into Spirit through better health and morals and as the result of spiritual growth.³²⁷

. . . the divine Mind produces in man health, harmony, and immortality.³²⁸

. . . the metaphysician agrees only with health and challenges disease.³²⁹

. . . mortal mind, when instructed by Truth, yields to divine power, which steers the body into health.³³⁰

Realize the presence of health and the fact of harmonious being, until the body corresponds with the normal conditions of health and harmony.³³¹

Mortals obtain the harmony of health, only as they forsake discord, acknowledge the supremacy of divine Mind, and abandon their material beliefs.³³²

The true consciousness is the true health.³³³

³²⁴ Ibid., p. 66.

³²⁵ Eddy, The First Church of Christ, Scientist and Miscellany, p. 275.

³²⁶ Eddy, Science and Health with Key to the Scriptures, p. 241.

³²⁷ Ibid., p. 485.

³²⁸ Ibid., p. 380.

³²⁹ Ibid., p. 162.

³³⁰ Ibid., p. 426.

³³¹ Ibid., p. 412.

³³² Ibid., p. 400.

³³³ Eddy, Miscellaneous Writings, 1883-1896, p. 298.

You must understand your way out of human theories relating to health, or you will never believe that you are quite free from some ailment.³³⁴

Establish the scientific sense of health, and you relieve the oppressed organ. The inflammation, decomposition, or deposit will abate, and the disabled organ will resume its healthy functions.³³⁵

The moral and spiritual facts of health, whispered into thought, produce very direct and marked effects on the body.³³⁶

When one's false belief is corrected, Truth sends a report of health over the body.³³⁷

The body improves under the same regimen which spiritualizes the thought; and if health is not made manifest under this regimen, this proves that fear is governing the body.³³⁸

Health is not a condition of matter, but of Mind; nor can the material senses bear reliable testimony on the subject of health.³³⁹

. . . the divine Mind, not material law, maintains human health and life.³⁴⁰

The so-called laws of health are simply laws of mortal belief.³⁴¹

Christian Science destroys material beliefs through the understanding of Spirit, and the thoroughness of this work determines health.³⁴²

The basis of all health, sinlessness, and immortality is the great fact that God is the only Mind; . . .³⁴³

³³⁴ Eddy, Science and Health with Key to the Scriptures, p. 381.

³³⁵ Ibid., p. 373.

³³⁶ Ibid., p. 370.

³³⁷ Ibid., p. 194.

³³⁸ Ibid., p. 370.

³³⁹ Ibid., p. 120.

³⁴⁰ Eddy, Rudimental Divine Science, p. 12.

³⁴¹ Eddy, Science and Health with Key to the Scriptures, p. 184.

³⁴² Ibid., p. 186.

³⁴³ Ibid., p. 339.

If God were understood instead of being merely believed, this understanding would establish health.³⁴⁴

. . . health, ³⁴⁵alias harmony, is the normal manifestation of man in Science.

. . . a state of health is but a state of consciousness made manifest on the body,³⁴⁶

A scientific state of health is a consciousness of health, holiness, immortality--a consciousness gained through Christ, Truth; while disease is a mental state or error that Truth destroys.³⁴⁷

Health is the consciousness of the unreality of pain and disease; or, rather, the absolute consciousness of harmony and of nothing else.³⁴⁸

Mrs. Eddy's Use of the Term "Holiness".

To attain peace and holiness is to recognize the divine presence and allness.³⁴⁹

Being is holiness, harmony, immortality.³⁵⁰

. . . it is the duty and privilege of every child, man, and woman,--to follow in some degree the example of the Master by the demonstration of Truth and Life, of health and holiness.³⁵¹

The real man cannot depart from holiness, nor can God, by whom man is evolved, engender the capacity or freedom to sin.³⁵²

³⁴⁴Ibid., p. 203.

³⁴⁵Eddy, Miscellaneous Writings, 1883-1896, p. 41.

³⁴⁶Ibid., p. 219.

³⁴⁷Eddy, The First Church of Christ, Scientist and Miscellany, p. 349.

³⁴⁸Eddy, Rudimental Divine Science, p. 11.

³⁴⁹Eddy, Message to the First Church of Christ, Scientist, June, 1902, p. 16.

³⁵⁰Eddy, Science and Health with Key to the Scriptures, p. 492.

³⁵¹Ibid., p. 37.

³⁵²Ibid., p. 475.

The divine Principle of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal.³⁵³

The only course is to take antagonistic grounds against all that is opposed to the health, holiness, and harmony of man, God's image.³⁵⁴

Each succeeding year unfolds wisdom, beauty, and holiness.³⁵⁵

Have no ambition, affection, nor aim apart from holiness. Forget not for a moment that God is All-in-all--therefore, that in reality there is but one cause and effect.³⁵⁶

My sense of the beauty of the universe is, that beauty typifies holiness, and is something to be desired.³⁵⁷

The good in human affections should preponderate over the evil, and the spiritual over the animal,--until progress lifts mortals to discern the Science of mental formation and find the highway to holiness.³⁵⁸

, . . to obey the divine order and trust God, saves retracing and traversing anew the path from sin to holiness.³⁵⁹

We know that a desire for holiness is requisite in order to gain holiness; but if we desire holiness above all else, we shall sacrifice everything for it.³⁶⁰

Without a fitness for holiness, we cannot receive holiness.³⁶¹

The selected references from the writings of Mary Baker Eddy suggest that spiritual qualities to be discussed during class instruction should include wisdom, purity, spiritual understanding, courage, spiritual power, love, health, and holiness. These spiritual qualities characterize real man, the image and likeness of God.

³⁵³Ibid., p. 340.

³⁵⁴Ibid., p. 392.

³⁵⁵Ibid., p. 246.

³⁵⁶Eddy, Miscellaneous Writings, 1883-1896, p. 154.

³⁵⁷Ibid., p. 86.

³⁵⁸Ibid., p. 287.

³⁵⁹Eddy, Science and Health with Key to the Scriptures, p. 20.

³⁶⁰Ibid., p. 11.

³⁶¹Ibid., p. 15.

In addition to consideration of these spiritual qualities constituting man, pupils receiving class instruction in Christian Science should learn to recognize and handle the claims of evil.

Evil

Mrs. Eddy's Comments About Evil.

. . . the Science of good calls evil nothing.³⁶²

To good, evil is never present;³⁶³

The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good.³⁶⁴

At all times and under all circumstances, overcome evil with good. Know thyself and God will supply the wisdom and the occasion for a victory over evil.³⁶⁵

We must learn that evil is the awful deception and unreality of existence.³⁶⁶

Where the spirit of God is, and there is no place where God is not, evil becomes nothing,--the opposite of the something of Spirit.³⁶⁷

Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense.³⁶⁸

. . . evil should be denied identity or power.³⁶⁹

Evil has no power, no intelligence, for God is good, and therefore good is infinite, is All.³⁷⁰

³⁶² Eddy, Miscellaneous Writings, 1883-1896, p. 27.

³⁶³ Ibid., p. 367.

³⁶⁴ Eddy, Science and Health with Key to the Scriptures, p. 450.

³⁶⁵ Ibid., p. 571.

³⁶⁶ Ibid., p. 207.

³⁶⁷ Ibid., p. 480.

³⁶⁸ Ibid., p. 71.

³⁶⁹ Ibid., p. 479.

³⁷⁰ Ibid., p. 398.

. . . evil is but an illusion, and it has no real basis. Evil is a false belief.³⁷¹

. . . truth demonstrates good, and is natural; while error, or evil, is really nonexistent . . .³⁷²

. . . evil has neither prestige, power, nor existence, since God, good, is All-in-all.³⁷³

Evil never did exist as an entity. It is but a belief that there is an opposite intelligence to God.³⁷⁴

According to reason and revelation, evil and matter are negation: for evil signifies the absence of good, God, though God is ever present; . . .³⁷⁵

. . . the appearing of good in an individual involves the disappearing of evil.³⁷⁶

Evil is temporal: it is the illusion of time and mortality.³⁷⁷

The Science of Truth annihilates error, deprives evil of all power, and thereby destroys all error, sin, sickness, disease, and death.³⁷⁸

Evil is a suppositional lie.³⁷⁹

If God, or good, is real, then evil, the unlikeness of God, is unreal. And evil can only seem to be real by giving reality to the unreal.³⁸⁰

Evil is unreal because it is a lie,--false in every statement.³⁸¹

. . . evil, being contrary to good, is unreal, and cannot be the product of God.³⁸²

³⁷¹Ibid., p. 480.

³⁷²Eddy, Miscellaneous Writings, 1883-1896, p. 259.

³⁷³Ibid., p. 115.

³⁷⁴Ibid., p. 346.

³⁷⁵Ibid., p. 27.

³⁷⁶Ibid., p. 338.

³⁷⁷Ibid., p. 93.

³⁷⁸Ibid., p. 14.

³⁷⁹Eddy, Science and Health with Key to the Scriptures, p. 103.

³⁸⁰Ibid., p. 470.

³⁸¹Ibid., p. 527.

³⁸²Ibid., p. 339.

Evil is a negation, because it is the absence of truth. It is nothing, because it is the absence of something. It is unreal, because it presupposes the absence of God, the omnipotent and omnipresent.³⁸³

Resist evil--error of every sort--and it will flee from you.³⁸⁴

Resisting evil, you overcome it and prove its nothingness.³⁸⁵

Expose and denounce the claims of evil and disease in all their forms, but realize no reality in them.³⁸⁶

. . . if evil is uncondemned, it is undenied and nurtured. . . . when needed tell the truth concerning the lie.³⁸⁷

The Science of Mind disposes of all evil.³⁸⁸

We regard evil as a lie, an illusion, therefore as unreal³⁸⁹

. . . evil is only a delusive deception, without any actuality³⁹⁰

. . . we need to discern the claims of evil, and to fight these claims, not as realities, but as illusions; . . . ,³⁹¹

A demonstration of the unreality of evil destroys evil.³⁹²

Evil has no power to harm, to hinder, or to destroy the real spiritual man.³⁹³

Goodness involuntarily resists evil.³⁹⁴

³⁸³ Ibid., p. 186.

³⁸⁴ Ibid., p. 406.

³⁸⁵ Ibid., p. 446.

³⁸⁶ Ibid., p. 447.

³⁸⁷ Ibid., p. 448.

³⁸⁸ Ibid., p. 473.

³⁸⁹ Eddy, Message to The Mother Church, June, 1901, p. 14.

³⁹⁰ Eddy, Unity of Good, p. 19.

³⁹¹ Eddy, No and Yes, p. 23.

³⁹² Eddy, Retrospection and Introspection, p. 62.

³⁹³ Eddy, The First Church of Christ, Scientist and Miscellany, p. 296.

³⁹⁴ Ibid., p. 210.

You may condemn evil in the abstract without harming any one or your own moral sense, but condemn persons seldom, if ever.³⁹⁵

Evil is destroyed by the sense of good.³⁹⁶

Because God is Spirit, evil becomes more apparent and obnoxious proportionately as we advance spiritually, until it disappears from our lives.³⁹⁷

Mankind must learn that evil is not power. Its so-called despotism is but a phase of nothingness.³⁹⁸

Good cannot result in evil. As God Himself is good and is Spirit, goodness and spirituality must be immortal. Their opposites, evil and matter, are mortal error, and error has no creator. If goodness and spirituality are real, evil and materiality are unreal and cannot be the outcome of an infinite God, good,³⁹⁹

The good in human affections must have ascendancy over the evil and the spiritual over the animal, or happiness will never be won.⁴⁰⁰

Christian Science brings to light Truth and its supremacy, universal harmony, the entireness of God, good, and the nothingness of evil.⁴⁰¹

Casting out evil and fear enables truth to outweigh error.⁴⁰²

Include moral as well as physical belief in your efforts to destroy error. Cast out all manner of evil.⁴⁰³

. . . good is the master of evil.⁴⁰⁴

³⁹⁵Ibid., p. 249.

³⁹⁶Eddy, Science and Health with Key to the Scriptures, p. 311.

³⁹⁷Ibid., p. 207.

³⁹⁸Ibid., p. 102.

³⁹⁹Ibid., p. 277.

⁴⁰⁰Ibid., p. 61.

⁴⁰¹Ibid., p. 293.

⁴⁰²Ibid., p. 392.

⁴⁰³Ibid., p. 418.

⁴⁰⁴Eddy, Miscellaneous Writings, 1883-1896, p. 209.

Never return evil for evil;⁴⁰⁵

The less consciousness of evil or matter mortals have, the easier it is for them to evade sin, sickness, and death--which are but states of false belief--⁴⁰⁶

The selected references from the writings of Mary Baker Eddy indicate that evil should be discussed during class instruction. Since the terminology of Christian Science includes the word "real" as applicable only to the spiritual, the eternal and indestructible, the word "unreal" must be applied to the term "evil." Evil is defined as a false belief, a delusive deception, an illusion without intelligence, power, or identity. Evil, a suppositional lie, is resisted and overcome with good.

The pupil is to be taught to discern the claims of evil and to recognize the nothingness of these claims from the standpoint of the allness of spiritual good.

In addition to a consideration of evil, pupils receiving class instruction in Christian Science should learn the nature and effects of Christian Science mental practice.

Christian Science Mental Practice

Mrs. Eddy's Emphasis Upon Christian Science Mental Practice.

In many places in her writings, Mrs. Eddy mentions Christian Science mental practice or the thought activity of a practitioner (healer).

Healing the sick and the sinner with Truth demonstrates what we affirm of Christian Science, and nothing can substitute

⁴⁰⁵Ibid., p. 12.

⁴⁰⁶Eddy, Unity of Good, p. 50.

this demonstration. I recommend that each member of this Church shall strive to demonstrate by his or her practice, that Christian Science heals the sick quickly and wholly, thus proving this Science to be all that we claim for it.⁴⁰⁷

Members of this Church who practise other professions or pursue other vocations, shall not advertise as healers, excepting those members who are officially engaged in the work of Christian Science, and they must devote ample time for faithful practice.⁴⁰⁸

Systematic teaching and the student's spiritual growth and experience in practice are requisite for a thorough comprehension of Christian Science.⁴⁰⁹

Truth is revealed. It needs only to be practised.⁴¹⁰

In order to apprehend more, we must put into practice what we already know. We must recollect that Truth is demonstrable when understood, and that good is not understood until demonstrated.⁴¹¹

Practice not profession, understanding not belief, gain the ear and right hand of omnipotence and they assuredly call down infinite blessings.⁴¹²

The Principle of divine metaphysics is God; the practice of divine metaphysics is the utilization of the power of Truth over error; its rules demonstrate its Science.⁴¹³

Metaphysical healing includes infinitely more than merely to know that mind governs the body and the method of a mental practice.⁴¹⁴

⁴⁰⁷ Mary Baker Eddy, Manual of The Mother Church: The First Church of Christ, Scientist, in Boston, Massachusetts (Boston: Trustees under the will of Mary Baker G. Eddy, 1936), p. 92.

⁴⁰⁸ Ibid., p. 82.

⁴⁰⁹ Eddy, Science and Health with Key to the Scriptures, p. 461.

⁴¹⁰ Ibid., p. 174.

⁴¹¹ Ibid., p. 323.

⁴¹² Ibid., p. 15.

⁴¹³ Ibid., p. 111.

⁴¹⁴ Mary Baker Eddy, Christian Healing (Boston: Trustees under the will of Mary Baker G. Eddy, 1936), p. 14.

The Science of mental practice is susceptible of no misuse. Selfishness does not appear in the practice of Truth or Christian Science.⁴¹⁵

Christian scientific practice begins with Christ's keynote of harmony, "Be not afraid!"⁴¹⁶

It is . . . important in metaphysical practice that the minds which surround your patient should not act against your influence by continually expressing such opinions as may alarm or discourage,--either by giving antagonistic advice or through unspoken thoughts resting on your patient.⁴¹⁷

So long as matter is the basis of practice, illness cannot be efficaciously treated by the metaphysical process.⁴¹⁸

Neither animal magnetism nor hypnotism enters into the practice of Christian Science, in which truth cannot be reversed, but the reverse of error is true.⁴¹⁹

The human mind determines the nature of a case, and the practitioner improves or injures the case in proportion to the truth or error which influences his conclusions.⁴²⁰

To heal, in Christian Science, is to base your practice on immortal Mind, the divine Principle of man's being; . . .⁴²¹

In mental practice you must not forget that erring human opinions, conflicting selfish motives, and ignorant attempts to do good may render you incapable of knowing or judging accurately the need of your fellow man.⁴²²

If you succeed in wholly removing the fear, your patient is healed.⁴²³

⁴¹⁵Eddy, Science and Health with Key to the Scriptures, p. 410.

⁴¹⁶Ibid., p. 411.

⁴¹⁷Ibid., p. 424.

⁴¹⁸Ibid., p. 456.

⁴¹⁹Ibid., p. 442.

⁴²⁰Ibid., p. 403.

⁴²¹Eddy, Rudimentary Divine Science, p. 9.

⁴²²Eddy, Science and Health with Key to the Scriptures, p. 447.

⁴²³Ibid., p. 411.

. . . you must not tell the patient that he is sick nor give names to diseases, for such a course increases fear, the foundation of disease, and impresses more deeply the wrong mind-picture.⁴²⁴

Try to leave on every student's mind the strong impress of divine Science, a high sense of the moral and spiritual qualifications requisite for healing⁴²⁵

The thoughts of the practitioner should be imbued with a clear conviction of the omnipotence and omnipresence of God;⁴²⁶

Good must dominate in the thoughts of the healer, or his demonstration is protracted, dangerous, and impossible in Science. A wrong motive involves defeat.⁴²⁷

In the practice of Christian Science one cannot impart a mental influence that hazards another's happiness nor interfere with the rights of the individual.⁴²⁸

The rule of mental practice in Christian Science is strictly to handle no other mentality but the mind of your patient, and treat this mind to be Christly.⁴²⁹

Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom. . . . in practising Christian Science you must state its Principle correctly, or you forfeit your ability to demonstrate it.⁴³⁰

. . . the healer should speak to disease as one having authority over it, leaving Soul to master the false evidences of the corporeal senses and to assert its claims over mortality and disease.⁴³¹

⁴²⁴Ibid., p. 453.

⁴²⁵Ibid., p. 448.

⁴²⁶Eddy, Rudimental Divine Science, p. 9.

⁴²⁷Eddy, Science and Health with Key to the Scriptures, p. 446.

⁴²⁸Eddy, Retrospection and Introspection, p. 72.

⁴²⁹Eddy, The First Church of Christ, Scientist and Miscellany, p. 364.

⁴³⁰Ibid., p. 242.

⁴³¹Eddy, Science and Health with Key to the Scriptures, p. 395.

To the Christian Science healer, sickness is a dream from which the patient needs to be awakened.⁴³²

Absolute certainty in the practice of divine metaphysics constitutes its utility, since it has a divine and demonstrable Principle and rule⁴³³

To aver that harmony is the real and discord is the unreal, and then give special attention to what according to their own belief is diseased, is scientific; and if the healer realizes the truth, it will free his patient.⁴³⁴

That individual is the best healer who asserts himself the least, and thus becomes a transparency for the divine Mind, who is the only physician; the divine Mind is the scientific healer.⁴³⁵

. . . continue the mental argument in the practice of Christian healing until you can cure without it instantaneously⁴³⁶

Thought imbued with purity, Truth, and Love, instructed in the Science of metaphysical healing, is the most potent and desirable remedial agent on the earth.⁴³⁷

The Science of all healing is based on Mind--the power of Truth over error.⁴³⁸

To heal the sick, one must be familiar with the great verities of being.⁴³⁹

The time for the reappearing of the divine healing is throughout all time; and whosoever layeth his earthly all on the altar of divine Science, drinketh of Christ's cup now, and is endued with the spirit and power of Christian healing.⁴⁴⁰

⁴³² Ibid., p. 417.

⁴³³ Eddy, Message to The Mother Church, June, 1901, p. 2.

⁴³⁴ Eddy, Rudimental Divine Science, p. 13.

⁴³⁵ Eddy, Miscellaneous Writings, 1883-1896, p. 59.

⁴³⁶ Ibid., p. 359.

⁴³⁷ Ibid., p. 4.

⁴³⁸ Eddy, The First Church of Christ, Scientist and Miscellany, p. 154.

⁴³⁹ Eddy, Science and Health with Key to the Scriptures, p. 397.

⁴⁴⁰ Ibid., p. 55.

Christian Science, recognizing the capabilities of Mind to act of itself, and independent of matter, enables one to heal cases without even having seen the individual,--or simply after having been made acquainted with the mental condition of the patient.⁴⁴¹

Truth is affirmative, and confers harmony. . . . by the truthful arguments you employ, and especially by the spirit of Truth and Love which you entertain, you will heal the sick.⁴⁴²

To succeed in healing, you must conquer your own fears as well as those of your patients, and rise into higher and holier consciousness.⁴⁴³

If the student adheres strictly to the teachings of Christian Science and ventures not to break its rules, he cannot fail of success in healing.⁴⁴⁴

Expect to heal simply by repeating the author's words by right talking and wrong acting, and you will be disappointed.⁴⁴⁵

The higher your attainment in the Science of mental healing, the more impossible it will become for you intentionally to influence mankind adverse to its highest hope and achievement.⁴⁴⁶

. . . any student, who adheres to the divine rules of Christian Science and imbibes the spirit of Christ, can demonstrate Christian Science, case out error, heal the sick . . . ,⁴⁴⁷

Be honest, be true to thyself, and true to others; then it follows thou wilt be strong in God, the eternal good. Heal through Truth and Love; there is no other healer.⁴⁴⁸

Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down.⁴⁴⁹

⁴⁴¹Eddy, Miscellaneous Writings, 1883-1896, p. 43.

⁴⁴²Eddy, Science and Health with Key to the Scriptures, p. 418.

⁴⁴³Ibid., p. 419.

⁴⁴⁴Ibid., p. 448.

⁴⁴⁵Ibid., p. 452.

⁴⁴⁶Ibid., p. 455.

⁴⁴⁷Ibid., p. 462.

⁴⁴⁸Eddy, Rudimental Divine Science, p. 8.

⁴⁴⁹Eddy, Science and Health with Key to the Scriptures, p. 462.

. . . it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being.⁴⁵⁰

The Christian Scientist, understanding scientifically that all is Mind, commences with mental causation, the truth of being, to destroy the error.⁴⁵¹

Meet every adverse circumstance as its master. . . . think less of material conditions and more of spiritual.⁴⁵²

Mentally insist that harmony is the fact, and that sickness is a temporal dream.⁴⁵³

The physical affirmation of disease should always be met with the mental negation.⁴⁵⁴

. . . destroy the patient's false belief by both silently and audibly arguing the true facts in regard to harmonious being⁴⁵⁵

Christian Science meets error with Truth, death with Life, hate with Love, and thus, and only thus, does it overcome evil and heal disease.⁴⁵⁶

Treat a belief in sickness as you would sin, with sudden dismissal. Resist the temptation to believe in matter as intelligent, as having sensation or power.⁴⁵⁷

Deny the existence of matter, and you can destroy the belief in material conditions.⁴⁵⁸

A mental state of self-condemnation and guilt or a faltering and doubting trust in Truth are unavailing conditions for healing the sick.⁴⁵⁹

⁴⁵⁰ Ibid., p. 496.

⁴⁵¹ Ibid., p. 423.

⁴⁵² Ibid., p. 419.

⁴⁵³ Ibid., p. 412.

⁴⁵⁴ Ibid., p. 392.

⁴⁵⁵ Ibid., p. 376.

⁴⁵⁶ Eddy, The First Church of Christ, Scientist and Miscellany, p. 180.

⁴⁵⁷ Eddy, Science and Health with Key to the Scriptures, p. 218.

⁴⁵⁸ Ibid., p. 368.

⁴⁵⁹ Ibid., p. 455.

. . . hold your ground with the unshaken understanding of Truth and Love, and you will win.⁴⁶⁰

Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of life harmonious--as Life eternally is--can destroy any painful sense of, or belief in, that which Life is not.⁴⁶¹

Realize that the evidence of the senses is not to be accepted.⁴⁶²

Whatever benefit is produced on the body, must be expressed mentally, and thought should be held fast to this ideal.⁴⁶³

. . . to understand that sickness is not real and that Truth can destroy its seeming reality . . . is the universal and perfect remedy.⁴⁶⁴

Pray aright and demonstrate your prayer; sing in faith.⁴⁶⁵

The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God--a spiritual understanding of Him, an unselfed love.⁴⁶⁶

The great fact that God lovingly governs all, never punishing aught but sin, is your standpoint, from which to advance and destroy the human fear of sickness. Mentally and silently plead the case scientifically for Truth. You may vary the arguments to meet the peculiar or general symptoms of the case you treat, but be thoroughly persuaded in your own mind concerning the truth which you think or speak, and you will be the victor.⁴⁶⁷

We treat error through the understanding of Truth, because Truth is error's antidote.⁴⁶⁸

⁴⁶⁰ Ibid., p. 417.

⁴⁶¹ Ibid., p. 495.

⁴⁶² Ibid., p. 386.

⁴⁶³ Ibid., p. 392.

⁴⁶⁴ Ibid., p. 394.

⁴⁶⁵ Eddy, The First Church of Christ, Scientist and Miscellany, p. 203.

⁴⁶⁶ Eddy, Science and Health with Key to the Scriptures, p. 1.

⁴⁶⁷ Ibid., p. 412

⁴⁶⁸ Ibid., p. 346.

To decide quickly as to the proper treatment of error--whether error is manifested in forms of sickness, sin, or death--is the first step towards destroying error.⁴⁶⁹

Always begin your treatment by allaying the fear of patients. Silently reassure them as to their exemption from disease and danger. Watch the result of this simple rule of Christian Science, and you will find that it alleviates the symptoms of every disease.⁴⁷⁰

If God heals not the sick, they are not healed, for no lesser power equals the infinite All-power; but God, Truth, Life, Love, does heal the sick through the prayer of the righteous.⁴⁷¹

True prayer is not asking God for love; it is learning to love, and to include all mankind in one affection. . . . prayer begets an awakened desire to be and do good. It makes new and scientific discoveries of God, of His goodness and power.⁴⁷²

Maintain the facts of Christian Science,--that Spirit is God, and therefore cannot be sick; that what is termed matter cannot be sick; that all causation is Mind, acting through spiritual law.⁴⁷³

No (church) member shall use written formulas, nor permit his patients or pupils to use them, as auxiliaries to teaching Christian Science or for healing the sick.⁴⁷⁴

Promiscuous mental treatment, without the consent or knowledge of the individual treated, is an error of much magnitude.⁴⁷⁵

The selected references from the writings of Mary Baker Eddy show some of the basic points about Christian Science mental practice to be included in class instruction.

⁴⁶⁹ Ibid., p. 463.

⁴⁷⁰ Ibid., p. 411.

⁴⁷¹ Ibid., p. 231.

⁴⁷² Eddy, No and Yes, p. 39.

⁴⁷³ Eddy, Science and Health with Key to the Scriptures, p. 417.

⁴⁷⁴ Eddy, Manual of The Mother Church: The First Church of Christ, Scientist in Boston, Massachusetts, p. 43.

⁴⁷⁵ Eddy, Retrospection and Introspection, p. 71.

Only moral and spiritual qualifications such as unselfishness, purity, love, honesty, truthfulness, and faith in God prepare the pupil to master error through the good dominant in his thought.

Although no formula is permitted in Christian Science mental practice, a general procedure may involve acknowledging the power and presence of God, arguing the facts of harmonious being, considering sickness as merely a temporal dream, denying the existence of matter, eliminating fear, and utilizing Truth over error until healing is realized.

In addition to a consideration of Christian Science mental practice, pupils receiving class instruction in Christian Science should also discuss the role of church.

Church

Mrs. Eddy's Concept of Church. In several places in her writings, Mrs. Eddy mentions church. She defines "Church" as follows:

The structure of Truth and Love; whatever rests upon and proceeds from divine Principle.

The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick.⁴⁷⁶

Our church is built on the divine Principle, Love. We can unite with this church only as we are newborn of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love--casting out error and healing the sick.⁴⁷⁷

⁴⁷⁶Eddy, Science and Health with Key to the Scriptures, p. 583.

⁴⁷⁷Ibid., p. 35.

The Church, more than any other institution, at present is the cement of society, and it should be the bulwark of civil and religious liberty. But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it.⁴⁷⁸

Built on the rock, our church will stand the storms of ages: though the material superstructure should crumble into dust, the fittest would survive--the spiritual idea would live, a perpetual type of the divine Principle it reflects.⁴⁷⁹

The Church is the mouthpiece of Christian Science,--its law and gospel are according to Christ Jesus; its rules are health holiness, and immortality,--equal rights and privileges, equality, of the sexes, rotation in office.⁴⁸⁰

May this church have one God, one Christ, and that one the God and Saviour whom the Scriptures declare,⁴⁸¹

A deep sincerity is sure of success, for God takes care of it. God bless this dear church, and I am sure that He will if it is ready for the blessing.⁴⁸²

No longer are we of the church militant, but of the church triumphant;⁴⁸³

The selected references from the writings of Mary Baker Eddy suggest that pupils receiving class instruction in Christian Science should consider the role of church in its educating and healing mission.

⁴⁷⁸Eddy, Miscellaneous Writings, 1883-1896, p. 144.

⁴⁷⁹Ibid., p. 140.

⁴⁸⁰Eddy, The First Church of Christ, Scientist and Miscellany, p. 247.

⁴⁸¹Ibid., p. 155.

⁴⁸²Ibid., p. 203.

⁴⁸³Mary Baker Eddy, Pulpit and Press (Boston: Trustees under the will of Mary Baker G. Eddy, 1923), p. 3.

As the writings of Mary Baker Eddy provide the basic subject-matter content for class instruction on the topics God, synonyms for God, Christ Jesus, man, divine law, spiritual qualities, evil, Christian Science mental practice, and Church; teachers of Christian Science have continued to propagate Mrs. Eddy's instruction as indicated in the following passages from their published articles.

God

God as Defined by Selected Teachers of Christian Science. Selected teachers of Christian Science have defined God in their writings.

Richard J. Davis:

God reveals Himself in one perfect, infinite manifestation.⁴⁸⁴

Robert Ellis Key:

We have an adorable God, a practical God, an all-embracing divine Love, an unassailable divine Principle. We find our immortality in divine Life, our substance in Soul, our intelligence in Mind, and our being in Spirit.⁴⁸⁵

. . . the Glossary (in Science and Health). . . presents God as the living God, the loving God, the active, all-knowing Mind, the divine Love whose presence is felt, and whose power is manifested by man, His image and likeness.⁴⁸⁶

. . . let us with understanding rejoice that God is, that He is infinite and omnipotent; that His kingdom is universal and intact⁴⁸⁷

⁴⁸⁴ Richard J. Davis, "Man, the Image of God," Christian Science Sentinel, LV (September, 1953), 1568.

⁴⁸⁵ Robert Ellis Key, "God As Defined in Christian Science," Christian Science Sentinel, L (August, 1948), 1395.

⁴⁸⁶ Ibid., p. 1394.

⁴⁸⁷ Paul Stark Seeley, "Evil Is Losing Ground Every Hour," Christian Science Sentinel, L (February, 1948), 284.

Mrs. Helen Wood Bauman:

Christian Science reveals God, Spirit, as All, the source and substance of all spiritual consciousness.⁴⁸⁸

God is one infinite, individual consciousness, absolutely good and pure. He is perfect Spirit, including no matter or limitation; invariable Love, expressing all good. He is fundamental Principle, or Father, the source of all real effect. He is divine intelligence, incomparable wisdom, ultimate reality. He is absolute Truth.

There is nothing outside the infinite knowing of this self-existent, self-complete Mind.⁴⁸⁹

Christian Science names God as the Principle of all real being, and its laws as the forces perpetually governing man, God's expression, in constant harmony.⁴⁹⁰

Jesus taught his followers to look to God, Spirit, for their all--for sinless character, health, sight and hearing, power over material forces, and above all, for eternal life.⁴⁹¹

It is obvious that Deity alone can actually define Himself.⁴⁹²

Warwick A. Tyler, C.S.B., of Salt Lake City, a pupil in the 1916 Boston Normal Class taught by Judge Clifford P. Smith, C.S.B.:

God, the infinite provider, showers His blessings equally upon all.⁴⁹³

⁴⁸⁸ Helen Wood Bauman, "The Harvest of Christian Science," The Christian Science Journal, LXVI (November, 1948), 510.

⁴⁸⁹ Helen Wood Bauman, "Absolute Truth and the Human Problem," Christian Science Sentinel, L (November, 1948), 1968.

⁴⁹⁰ Helen Wood Bauman, "Jesus Was a Scientist," The Christian Science Journal, LXXXVI (March, 1968), 148.

⁴⁹¹ Helen Wood Bauman, "Finding Life in God," The Christian Science Journal, LXXXVII (May, 1969), 257.

⁴⁹² Helen Wood Bauman, "True Definitions," The Christian Science Journal, LXXVI (April, 1958), 208.

⁴⁹³ Warwick A. Tyler, "Cooperation," The Christian Science Journal, XLI (June, 1923), 136.

John Randall Dunn:

God, the First Cause, is good, is Spirit, is infinite, intelligent, changeless Love, or Principle.⁴⁹⁴

Lester B. McCoun:

God, the source of all reality, is self-existent, self-expressed, and self-acting.⁴⁹⁵

Richard J. Davis:

In Christian Science, . . . God in His infinite and all-inclusive being is complete, whole, entire, pure, holy, and altogether right. His nature is faultless and flawless and immaculate.⁴⁹⁶

Herbert W. Beck, C.S.B., of San Francisco, a pupil in the 1925 Boston Normal Class taught by Mrs. Emilie B. Hulin:

God is everywhere; and there is no place outside of His allness.⁴⁹⁷

Miss M. Ethel Whitcomb, C.S.B., of Boston, a pupil in the 1922 Boston Normal Class taught by Frank W. Gale:

. . . there is no place where God is not present to inspire, invigorate, and sustain consciousness.⁴⁹⁸

⁴⁹⁴ John Randall Dunn, "Homesickness Can Be Conquered," Christian Science Sentinel, XLV (August, 1943), 1368.

⁴⁹⁵ Lester B. McCoun, "The Understanding of Soul, and Health," The Christian Science Journal, L (November, 1932), 452.

⁴⁹⁶ Richard J. Davis, "'The Scientific Man and his Maker are Here,'" The Christian Science Journal, LXIX (January, 1951), 36.

⁴⁹⁷ Herbert W. Beck, "God First," The Christian Science Journal, LIII (January, 1936), 569.

⁴⁹⁸ M. Ethel Whitcomb, "Marching to Music," Christian Science Sentinel, XXVIII (October, 1925), 143.

Robert Stanley Ross, C.S.B., of New York City, a pupil in the 1928 Boston Normal Class taught by Reverend Irving C. Tomlinson, C.S.B.:

. . . God is infinite Spirit, hence everywhere present to be recognized, understood, and demonstrated.⁴⁹⁹

Peter VanWinkle Ross, C.S.B. of San Francisco, a pupil in the 1919 Boston Normal Class taught by Mrs. Ella W. Hoag:

Applying Christian Science . . . begins with the recognition of perfect God, perfect man, perfect universe--God as exuberant Life, munificent Mind, persuasive Love, vital Principle; man as the faultless manifestation thereof.⁵⁰⁰

Mrs. Pauline B. Rader, C.S.B., of New Rochelle, New York, a pupil in the 1952 Boston Normal Class taught by Miss Emma C. Shipman:

. . . to try to find God in a material universe or to know Him from a material standpoint is impossible.⁵⁰¹

To seek God in a material universe or to expect to find Him in some material form is futile.⁵⁰²

Mrs. Gertrude E. Velguth, a member of the Christian Science Board of Lectureship:

Christian Science reveals God as the One "altogether lovely," the perfect source of infinite health, unlimited abundance, immortal life; in fact, of all that is blessed, good, worthy, and true.⁵⁰³

⁴⁹⁹ Robert Stanley Ross, "God's Remedy," Christian Science Sentinel, XLVI (January, 1944), 122.

⁵⁰⁰ Peter Van Winkle Ross, "The Simplicity of Metaphysical Practice," Christian Science Sentinel, XLV (June, 1943), 986.

⁵⁰¹ Pauline B. Rader, "The True Concept of God," Christian Science Sentinel, LXVIII (September, 1966), 1632.

⁵⁰² Ibid., p. 1633.

⁵⁰³ Gertrude E. Velguth, "Benefits from a Christian Science Lecture," Christian Science Sentinel, LXVII (October, 1965), 1854.

Mrs. Florence G. Schell, C.S.B., of Pittsburg, a pupil in the 1955 Boston Normal Class taught by Robert Ellis Key:

When confronted by any form of trouble, the student of Christian Science knows that his urgent need is to know God better.⁵⁰⁴

The included references indicate that class instruction should define God as vital, strong, enduring Life; precise, accurate, dependable Truth; tender, gentle, all-persuasive Love; infinite, indivisible Spirit; all-harmonious, ever-informing Soul; pure Mind, the source of all intelligence and wisdom; and divine Principle, the First Cause of law and order. These synonymous terms are useful in expanding the concept of God beyond the idea of Father-Mother Creator.

Synonymous Terms for God Used by Selected Teachers. Mrs. Pauline

B. Rader:

Christian Scientists think of God in terms of seven synonyms that are given in the Bible either directly or by implication. They are Life, Truth, Love, Principle, Soul, Spirit, Mind.

God is the Mind or intelligence that maintains the universe. God, Principle, is the cause of the spiritual universe and the source of divine law, operating in it; and Love, God, is the power sustaining it.⁵⁰⁵

Robert William Bayles, C.S.B., of Toronto, Canada, a pupil in the 1955 Boston Normal Class taught by Lieutenant Colonel Robert Ellis Key:

Earnest and searching attention given to the seven synonyms for God nurtures . . . unfoldment and provides a firm foundation for proper discernment of thoughts.⁵⁰⁶

⁵⁰⁴ Florence G. Schell, "What Is Your Thought of God?" Christian Science Sentinel, LVIII (February, 1956), 221.

⁵⁰⁵ Rader, op. cit., p. 1633.

⁵⁰⁶ Robert William Bayles, "The Important Question," Christian Science Sentinel, XLVIII (July, 1946), 1285.

Miss Leslie Harris, C.S.B., of Birmingham, Alabama, a pupil in the 1946 Boston Normal Class taught by Miss Mary G. Ewing:

While these synonyms (for God) are interchangeable, each has its distinctive nature.⁵⁰⁷ The salient characteristic of Principle is that it is provable.

Duncan Sinclair:

Christian Science declares God to be all-inclusive, self-existent Mind or Spirit. And because God is infinite, He is omnipresent.⁵⁰⁸

George Shaw Cook:

In thinking and talking of God it would seem a mistake for students of Christian Science to confine themselves to the use of the seven synonyms.⁵⁰⁹

. . . the use of these seven synonyms should not be construed to imply that there is more than one God The use of these and other synonyms for God is intended to enlarge, amplify, and expand the reader's concept of God and to help him gain a fuller and more comprehensive understanding of the divine nature.⁵¹⁰

Mrs. Emma Easton Newman, C.S.B., of Los Angeles, a pupil in Mrs. Eddy's last Normal Class of 1898:

These capitalized synonyms embrace all the lawful, lovely, true, eternal mighty, intelligent, and blessed qualities which magnify to human consciousness His holy name.⁵¹¹

⁵⁰⁷ Leslie Harris, "Proving Divine Principle," The Christian Science Journal, LXIII (February, 1955), 60.

⁵⁰⁸ Duncan Sinclair, "Giving God the Glory," Christian Science Sentinel, XXXVIII (February, 1936), 470.

⁵⁰⁹ George Shaw Cook, "God's Changeless Goodness," Christian Science Sentinel, XL (August, 1938), 999.

⁵¹⁰ George Shaw Cook, "Synonymous Terms," The Christian Science Journal, LIX (March, 1942), 708.

⁵¹¹ Emma Easton Newman, "Nomenclature," The Christian Science Journal, XLIX (October, 1931), 375.

Robert Ellis Key:

Christian Science defines God by the use of seven synonymous terms--Life, Truth, Love, Soul, Spirit, Mind, Principle. The Christian Science definition of God does not trespass upon the oneness of Deity. These terms are used interchangeably, and each includes the oneness, wholeness, and allness of God, good.⁵¹²

John H. Harwood, C.S.B., of Liverpool, England, a pupil in the 1919 Boston Normal Class taught by Mrs. Ella W. Hoag:

. . . the only way to know and to reach God must be through thoughts or ideas which express Him. . . these synonyms for God indicate His nature and essence.⁵¹³

The Use of Mind As A Synonym for God by Selected Teachers. Mrs. Helen Wood Bauman:

Knowing divine Mind as All means finding our all in Mind. To Mind we must look for every thought . . .⁵¹⁴

To declare and realize that Mind is ever present and constantly revealing to one whatever one needs to know, is wisdom and is necessary to the practice of Christian metaphysics.⁵¹⁵

When God is demonstrated as the only Mind, one cannot suffer deterioration.⁵¹⁶

⁵¹² Robert Ellis Key, "We Worship One God," The Christian Science Journal, LXVII (February, 1949), 77.

⁵¹³ John W. Harwood, "The Way to the Father," The Christian Science Journal, LV (March, 1938), 669.

⁵¹⁴ Helen Wood Bauman, "Mind's Allness," Christian Science Sentinel, LV (July, 1953), 1306.

⁵¹⁵ Helen Wood Bauman, "The Lesson of Separation," The Christian Science Journal, XLIX (October, 1931), 400.

⁵¹⁶ Helen Wood Bauman, "Man Reflects Mind," The Christian Science Journal, LXXXIV (February, 1966), 94.

Miss L. Ivimy Gwalter, C.S.B., of New York City and Boston, a pupil in the 1940 Boston Normal Class taught by Mrs. Julia Michael Johnston, C.S.B.:

Mind is the Ego, or infinite individuality, or conscious being, of all that it expresses.⁵¹⁷

In demonstrating Christian Science it is important to understand that all conscious being is Mind, cognizing itself in infinite manifestation. Idea, the reflection of Mind or Ego, is not a separate ego or entity having power in itself to know.

Christian Science demonstrates that substance, form, and tangibility are Mind, that the objects or ideas of Mind exist subjectively in Mind, and that Mind is Spirit, discernible in concepts spiritual, indestructible, and omnipresent.⁵¹⁸

Albert F. Gilmore:

God . . . is infinite Mind; and Mind expresses itself in its perfect ideas, which constitute man and the universe.⁵¹⁹

Paul Stark Seeley:

. . . Mind is the only cause, and . . . every effect is mental.⁵²⁰

Maurice W. Hastie:

Everything that Mind imparts is wholesome, strengthening, positive, and useful.⁵²¹

⁵¹⁷L. Ivimy Gwalter, "Rest Through Regeneration," Christian Science Sentinel, L (May, 1948), 946.

⁵¹⁸L. Ivimy Gwalter, "The Symphony of Soul," The Christian Science Journal, LXIII (April, 1955), 169.

⁵¹⁹Albert F. Gilmore, "On Being Broad-minded," Christian Science Sentinel, XXVI (September, 1923), 50.

⁵²⁰Paul Stark Seeley, "Found--the Living Water," Christian Science Sentinel, XLV (July, 1943), 1207.

⁵²¹Maurice W. Hastie, "God Feeds Man," The Christian Science Journal, LXIX (January, 1951), 7.

Duncan Sinclair:

. . . there is only one Mind, one infinitely good Mind, one all-knowing Mind, . . . this perfect Mind manifests itself everywhere in the universe of perfect ideas.⁵²²

As one keeps before him the truth of the allness and omnipotence of divine Mind and realizes it, he is able to control or to have dominion over corporeal sense.⁵²³

God is infinite Mind, and His creation consists of an infinite number of spiritual ideas.⁵²⁴

Hendrik Jan deLange:

Mind expresses itself in continuous activity, in infinite unfolding, in ever self-renewal, in inexhaustible self-refreshment!⁵²⁵

Herbert L. Frank:

. . . Mind, God, conceives and brings forth that which is spiritually true, enduring, substantive, and harmonious.⁵²⁶

Robert Ellis Key:

Christian Science emphasizes the truth that there is one Mind and one only, and that this Mind is infinite. Nothing can interfere with the activity of infinite Mind, and there are no antagonistic minds to oppose it.

Divine Mind fully comprehends, apprehends, and appraises the truth of every situation. Mind does not err.⁵²⁷

⁵²²Duncan Sinclair, "The One Mind," Christian Science Sentinel, XXX (November, 1927), 211.

⁵²³Duncan Sinclair, "The Might of Mind," Christian Science Sentinel, XXVII (September, 1924), 51.

⁵²⁴Duncan Sinclair, "God, the All-knowing Mind," The Christian Science Journal, XLV (February, 1928), 611.

⁵²⁵Hendrik Jan deLange, "Christian Scientists and the New Era," The Christian Science Journal, L (June, 1932), 127.

⁵²⁶Herbert L. Frank, "The All-harmonious Theme of Life," The Christian Science Journal, LXX (January, 1952), 5.

⁵²⁷Robert Ellis Key, "Spiritual Convictions," The Christian Science Journal, LXVII (July, 1949), 308.

The faculties of Mind are always unimpaired and remain immediately available.

The functions of Mind are always retained by man.⁵²⁸

Mrs. Pauline B. Rader:

The need is to acknowledge and demonstrate the spiritual fact that the divine Mind guides, governs, directs, and controls all action.⁵²⁹

Violet Ker Seymer:

All that Mind imparts to man is forever available and immune from loss or fluctuation.⁵³⁰

Alfred Marshall Vaughn, C.S.B., of Chicago, a pupil in the 1949 Boston Normal Class taught by Richard J. Davis, C.S.B.:

Divine Mind is the source of all intelligence, ability, and health. Only as we acknowledge this truth and govern our thoughts and actions accordingly do we gain and express these qualities.⁵³¹

The understanding that Mind is the power of the universe and is altogether good helps to lift one above sin, sickness, and other discordant conditions.⁵³²

As we understand that . . . glorious Mind is the only Mind and is infinite, we prove there is no forgetfulness, no confusion, no misunderstanding.⁵³³

⁵²⁸ Robert Ellis Key, "Mind and Memory," The Christian Science Journal, LXX (February, 1952), 97.

⁵²⁹ Pauline B. Rader, "Demonstrating the One Mind," The Christian Science Journal, LXXXIV (June, 1966), 290.

⁵³⁰ Violet Ker Seymer, "'Newness of Life,'" The Christian Science Journal, LI (November, 1933), 455.

⁵³¹ Alfred Marshall Vaughn, "'Power to Reflect His Power,'" Christian Science Sentinel, XLIX (July, 1947), 1191.

⁵³² Alfred Marshall Vaughn, "The Divine Ego," The Christian Science Journal, LXXIX (January, 1961), 9.

⁵³³ Alfred Marshall Vaughn, "All-harmonious, Fetterless Mind," The Christian Science Journal, LXXXV (May, 1967), 231.

John J. Flinn, C.S.B., of Evanston, Illinois, a pupil in the 1925 Boston Normal Class taught by Mrs. Emilie B. Hulin:

Divine Mind is infinite, eternal, and supreme; and since this is so, since Mind, God, exists, there must be unlimited action, enterprise, discovery⁵³⁴

George Shaw Cook:

In the Mind which is infinite and divine there is no consciousness of incompleteness or lack.⁵³⁵

In the all-knowing Mind there can be no indecision, no uncertainty, and obviously no differences of opinion.⁵³⁶

Milton Simon, C.S.B., of New York City, a pupil in the 1946 Boston Normal Class taught by Miss Mary G. Ewing, C.S.B.:

Mind is . . . good, One, and infinite

Mind is self-existent and self-sustaining, for only Mind could evolve and sustain Mind. It conceives an unlimited idea of creation, and so must itself be infinite . . . there is one infinite, ever-present, eternal, wholly, good, self-existent, self-sustaining Mind, or God.⁵³⁷

Miss Margaret Morrison:

What God, divine Mind, does not know, does not exist to be known. What Mind knows, is true and veritable. It eternally exists and is eternally made manifest.⁵³⁸

⁵³⁴ John J. Flinn, "Invincible Mind," The Christian Science Journal, XLVI (July, 1928), 193.

⁵³⁵ George Shaw Cook, "No Shortages in Divine Mind," Christian Science Sentinel, XLIII (November, 1941), 1218.

⁵³⁶ George Shaw Cook, "'He Will Save Us,'" Christian Science Sentinel, XXXIX (October, 1936), 150.

⁵³⁷ Milton Simon, "All Is Mind and Its Ideas," The Christian Science Journal, LXVI (September, 1948), 392.

⁵³⁸ Margaret Morrison, "That Which God Knows," The Christian Science Journal, LXIV (September, 1946), 455.

Mrs. Anna E. Herzog, C.S.B., of Columbus, Ohio, a pupil in the
1928 Boston Normal Class taught by Irving C. Tomlinson, C.S.B.:

. . . Mind is present to be expressed and utilized; Mind contains no vacillation, no instability, no failure, no fear or confusion;⁵³⁹

Michael Bates Thorneloe, C.S.B., of Sheffield, England, a pupil
in the 1967 Boston Normal Class taught by Mrs. Mary Lee Gough Nay, C.S.B.:

Mind's attributes or qualities include perception, intelligence, and activity. Perception is the ability to see what is true; intelligence is the awareness of the power of the Christ, Truth, and the ability to use this power fully; activity is the pure rhythm of Spirit manifested through this power.⁵⁴⁰

Miss Evalyn F. Heywood:

. . . in the realm of Mind there is no resistance, no opposition, and no unrest.⁵⁴¹

The Use of Spirit As A Synonym for God by Selected Teachers.

Neil H. Bowles:

. . . we should think on and speak about the things of Spirit as easily as we do the minutiae of human existence.⁵⁴²

Floyd C. Shank:

Spirit is forever infinite, unbounded, whole, filling all space. Herein is the evidence of Spirit's solidarity and infrangibility.⁵⁴³

⁵³⁹ Anna E. Herzog, "Improving by Proving," Christian Science Sentinel, XLIII (September, 1941), 1051.

⁵⁴⁰ Michael Bates Thorneloe, "Our Father's Business," The Christian Science Journal, LXXVIII (October, 1960), 530.

⁵⁴¹ Evelyn F. Heywood, "Calm," Christian Science Sentinel, XLIV (June, 1942), 1118.

⁵⁴² Neil H. Bowles, "Spirit's Tangibleness," The Christian Science Journal, LXIX (January, 1951), 14.

⁵⁴³ Floyd C. Shank, "The Solidity of Spirit," The Christian Science Journal, LXVII (January, 1949), 20.

Albert M. Cheney, C.S.B., of Long Beach, California, a pupil in the 1931 Boston Normal Class taught by Duncan Sinclair:

Spirit is not material, not limited. Spirit is omnipotent, omnipresent, immortal, unchanging, perfect. Spirit is omniscient Principle, the source or creator of all that exists in true being.

The understanding of God as Spirit, and of man as God's spiritual idea, enables one to realize that intelligence, ability, guidance, health, harmony, and wisdom are qualities of God, always at hand awaiting our acceptance and use.⁵⁴⁴

Irving S. Bailey, C.S.B., of Hartford, Connecticut, a pupil in the 1934 Boston Normal Class taught by George Shaw Cook:

Spirit, God, is substance, and His attributes, not material possessions, constitute limitless supply.⁵⁴⁵

Fred W. Decker, C.S.B., of San Diego, also a pupil in the 1934 Boston Normal Class:

Omnipotent Spirit is irresistible, invincible, irreversible in its sublime influence. It enlightens, governs, and sustains all creation.⁵⁴⁶

Alfred Pittman:

Spirit alone is free from limitation and evil, and alone supplies satisfaction.⁵⁴⁷

⁵⁴⁴ Albert M. Cheney, "'The Supremacy of Spirit,'" The Christian Science Journal, LVII (October, 1939), 349.

⁵⁴⁵ Irving S. Bailey, "'The Eternal Verities of Spirit,'" The Christian Science Journal, LXXXVI (August, 1968), 405.

⁵⁴⁶ Fred W. Decker, "The Supremacy of Spirit," The Christian Science Journal, LXIII (January, 1955), 3.

⁵⁴⁷ Alfred Pittman, "Do We Ask Enough?" Christian Science Sentinel, XLIV (April, 1942), 723.

Miss L. Ivimy Gwalter:

In Spirit there is no contaminated atmosphere. . . . in the infinitude of Spirit poison can neither operate nor generate. There is nothing to inhale it or exhale it, to create it or succumb to it.⁵⁴⁸

Mrs. Helen Wood Bauman:

Because Spirit is All, . . . we can find all that is worth seeking in its allness.⁵⁴⁹

In order to prove Spirit's supremacy consistently, one must have some knowledge of scientific or true being. One must realize that Spirit is the only cause and that effect is a spiritual creation, tangible to spiritual sense.⁵⁵⁰

Robert Ellis Key:

There is no mental miasma to cloud or distort the clarity of Spirit. The presence of Spirit is an all-pervading influence.⁵⁵¹

In Spirit all is harmony, all action and being expresses the divine order.⁵⁵²

Only that which is found in Spirit has unalterable loveliness and permanent existence.⁵⁵³

George Shaw Cook:

The all-presence of Spirit excludes material objects of every kind. It includes only spiritual ideas. Therefore, since

⁵⁴⁸ L. Ivimy Gwalter, "The Presence of God's Power," The Christian Science Journal, LXXXI (April, 1963), 171.

⁵⁴⁹ Helen Wood Bauman, "What to Do About Stagnation," The Christian Science Journal, LXXXVI (September, 1968), 478.

⁵⁵⁰ Helen Wood Bauman, "The Supremacy of Spirit," Christian Science Sentinel, LXII (March, 1960), 413.

⁵⁵¹ Robert Ellis Key, "Some Facts Concerning Spirit," Christian Science Sentinel, LV (August, 1953), 1393.

⁵⁵² Robert Ellis Key, "The Springtide of Soul," The Christian Science Journal, LXX (March, 1952), 153.

⁵⁵³ Robert Ellis Key, "'Ye Men of Athens,'" The Christian Science Journal, LXVIII (November, 1950), 556.

Spirit is ever present, matter, with its discordant conditions, is never present.⁵⁵⁴

Ralph E. Wagers, C.S.B., of Chicago and Boston, a pupil in the 1940 Boston Normal Class taught by Mrs. Julia Michael Johnston:

Spirit forever preserves, controls, and governs what it creates.⁵⁵⁵

Peter V. Ross:

Spirit implies, indeed inherently possesses, enduring might, vitality, liveliness, spontaneity, fervor, charm, gallantry,--fearlessness--⁵⁵⁶

Mrs. Emma Simmons Radcliffe, C.S.B., of Los Angeles, a pupil in the 1949 Boston Normal Class taught by Richard J. Davis:

God, Spirit, is divine consciousness, and . . . creation consists of the spiritual ideas included in divine consciousness.⁵⁵⁷

The Use of Soul As A Synonym for God by Selected Teachers. Francis Lyster Jandron, C.S.B., of Detroit, a pupil in the 1925 Boston Normal Class taught by Mrs. Emilie B. Hulin:

Christian Science teaches us that Soul is God, the infinite individuality which is man's by reflection.⁵⁵⁸

⁵⁵⁴George Shaw Cook, "'The Three Great Verities of Spirit,'" Christian Science Sentinel, XLI (April, 1939), 650.

⁵⁵⁵Ralph E. Wagers, "'The Fruit Forbidden,'" Christian Science Sentinel, LXV (July, 1963), 1165.

⁵⁵⁶Peter V. Ross, "The Quality of Spirit," The Christian Science Journal, LX (July, 1942), 227.

⁵⁵⁷Emma Simmons Radcliffe, "The Baptism of Spirit," The Christian Science Journal, LXXIII (February, 1955), 67.

⁵⁵⁸Francis Lyster Jandron, "'And Bind it With Bands of Soul,'" The Christian Science Journal, LXIX (January, 1951), 1.

Mrs. Helen Wood Bauman:

Soul is God, the one infinite divine consciousness, and it emphasizes such characteristics as beauty, bliss, sinlessness, and immortality.⁵⁵⁹

In Soul, man's faculties are indestructible, his capacities unlimited, his abilities forever unfolding new insights into the purposes of inexhaustible good.⁵⁶⁰

Mrs. Emma Simmons Radcliffe:

Soul signifies divine consciousness and is manifested in the spiritual idea of God, His reflection, man.⁵⁶¹

Miss L. Ivimy Gwalter:

Soul constitutes the harmony, immortality, indestructibility, agelessness, and eternal freshness of being.⁵⁶²

Mrs. Sylvia Prall Rhodey:

Soul expresses in man purity, holiness, righteousness, beauty, harmony, freedom. The senses of Soul are the only real senses.⁵⁶³

Miss Violet Ker Seymer:

Sight, hearing, action, intelligence, which mankind have been wont to locate in materiality, are in fact imperishable faculties of Soul: they are true mental states, exempt from limitation, diminution, and extinction.

As mankind looks to Spirit, Soul, for all good, the veil of fleshly beliefs is lifted, the imperishable substance of Truth and Love is glimpsed, and one becomes the master, rather than the involuntary slave of circumstances.

⁵⁵⁹Helen Wood Bauman, "Soul's Embodiment," Christian Science Sentinel, LIV (November, 1952), 2009.

⁵⁶⁰Helen Wood Bauman, "'The Eternal Informing Soul,'" The Christian Science Journal, LXXVIII (December, 1960), 655.

⁵⁶¹Emma Simmons Radcliffe, "The Significance of Soul," The Christian Science Journal, LXXI (February, 1953), 66.

⁵⁶²Gwalter, "The Symphony of Soul," 170.

⁵⁶³Sylvia Prall Rhodey, "'The Evergreen of Soul,'" The Christian Science Journal, LXXXV (May, 1967), 232.

The right sense of Soul gives one the right sense of health, and thereby restores it.⁵⁶⁴

Alfred Marshall Vaughn:

All true feeling belongs to Soul, the blissful Ego.⁵⁶⁵

Harold Molter:

Soul with its unlimited resources and capacities bestows upon its beloved ideas the fullness of its nature and possessions.⁵⁶⁶

Soul is infinite individuality.

. . . God, understood as Soul, gives spiritual light and warmth to His entire creation and illumines every one of His sons with the Christ, the spiritual nature or essence of His being.⁵⁶⁷

Mrs. Pauline B. Rader:

In the purity of Soul there is no age, no impairment, no sin, no sickness, no dissension, no death.⁵⁶⁸

Mrs. Katherine English:

. . . Soul is never found in matter, nor can it be enclosed in the human body.⁵⁶⁹

⁵⁶⁴Violet Ker Seymer, "Soul," The Christian Science Journal, XLVIII (September, 1930), 350.

⁵⁶⁵Vaughn, "The Divine Ego," 9.

⁵⁶⁶Harold Molter, "Progressive Demonstration," Christian Science Sentinel, LVII (April, 1955), 725.

⁵⁶⁷Harold Molter, "The Illumination of Soul," The Christian Science Journal, LXXIV (July, 1956), 372.

⁵⁶⁸Pauline B. Rader, "'Dwellers in Truth and Love,'" The Christian Science Journal, LXXXI (June, 1963), 288.

⁵⁶⁹Katherine English, "The Science of Soul," The Christian Science Journal, LXXV (December, 1957), 627.

William Milford Correll:

Only as one comes to understand Soul does he gain a reason for being.⁵⁷⁰

The Use of Principle As A Synonym for God by Selected Teachers.

Albert Clinton Moon:

The name divine Principle conveys a wonderful sense of God's primal and all-embracing power, and His impartation of excellence and uprightness.⁵⁷¹

Ralph E. Wagers, C.S.B., teacher of the 1964 Boston Normal Class:

The term divine Principle gives a clear sense of God's incorporeal existence as universal cause, the one and only creator.⁵⁷²

Because God is immutable, Principle contains no element of chance or luck, no variableness.⁵⁷³

Miss L. Ivimy Gwalter:

The term "Principle" at once suggests basis, foundation, certainty, stability, completeness.⁵⁷⁴

Miss Margaret Morrison:

Principle is changeless and eternal, eternally and consistently capable of demonstration.⁵⁷⁵

⁵⁷⁰ William Milford Correll, "Body and Soul," Christian Science Sentinel, LXXI (September, 1969), 1694.

⁵⁷¹ Albert Clinton Moon, "Principle Is Source," The Christian Science Journal, LXXII (November, 1954), 575.

⁵⁷² Ralph E. Wagers, "Human Appearance and Divine Reality," Christian Science Sentinel, LXII (October, 1960), 1740.

⁵⁷³ Ralph E. Wagers, "God, the Divine Principle of Man," The Christian Science Journal, LXXXII (March, 1964), 151.

⁵⁷⁴ L. Ivimy Gwalter, "Right Practice," The Christian Science Journal, L (August, 1932), 274.

⁵⁷⁵ Margaret Morrison, "A Godlike Agency," The Christian Science Journal, LXIV (December, 1946), 612.

John J. Selover:

Perfect Principle, God, upholds and sustains all that emanates from His unerring selfhood.⁵⁷⁶

Maurice W. Hastie:

Government, divine law, underlies God's entire creation. Principle is the source of all true government, of changeless harmony, permanent good, and irrevocable law.⁵⁷⁷

Divine Principle expresses itself in law, order, harmony, protection, and preservation. These qualities produce obedience, correction, right activity, progress in human experience.⁵⁷⁸

Howard H. Irwin, member of the Christian Science Board of Lectureship:

When Christian Scientists speak of God as divine Principle, they refer to God as the creator, governing His creation, man and the universe; the universal cause or fundamental basis, from which the effect cannot be separated; the source or origin of all real being, which being is the perfect expression of that which produces it.

. . . in Principle there is nothing uncertain, no chance, danger, reversal, failure, delay, contagion, or accident. Divine Principle is infinite and omnipresent.

. . . divine Principle indicates that which is unerring, changeless, constant.⁵⁷⁹

George Shaw Cook:

Christian Science reveals Principle as being synonymous with divine Love. It is creative, vitalizing, energizing,

⁵⁷⁶John J. Selover, "God Is Unerring Principle," The Christian Science Journal, LXXIV (August, 1956), 431.

⁵⁷⁷Maurice W. Hastie, "Government by Divine Principle," The Christian Science Journal, LXXVIII (January, 1960), 5.

⁵⁷⁸Maurice W. Hastie, "The Manual of The Mother Church--Our Guardian," The Christian Science Journal, LXVIII (June, 1960), 286.

⁵⁷⁹Howard H. Irwin, "God Is Divine Principle," The Christian Science Journal, LXXVI (May, 1958), 255.

animating. It is the one supreme governing power, sustaining and maintaining its own creation or universe in perfect harmony. ⁵⁸⁰

Duncan Sinclair:

Principle, as the word is understood in Christian Science, includes in its meaning the very highest concepts of God. . . . Principle and Principle's creation--the universe of spiritual ideas--remain unchangeable. ⁵⁸¹

Divine Principle is unlimited in power, and this power becomes available to destroy evil, whatever phase it may assume, whenever Principle is understood, acknowledged and obeyed. ⁵⁸²

Mrs. Helen Wood Bauman:

The understanding of God as Principle should in no wise deprive one of the comforting fact that He is individual, infinite, conscious Being . . . Divine Principle is Love, and Love is Mind, knowing His spiritual creation forever, and bestowing upon each idea eternal, definite individuality. The qualities of divine Principle, such as joy, love, power, harmony, integrity, are inseparable from conscious individuality. ⁵⁸³

Creative Principle, as revealed through Christian Science, is not a cold, blind, mindless force. It is infinite Love, living, tender, conscious, divine intelligence. ⁵⁸⁴

. . . Principle is one infinite Being, a determinate God, individual, changeless, eternal.

A particular aspect of divine Principle is that it is the origin of law and that it acts through law to create, control, and maintain whatever is good. ⁵⁸⁵

⁵⁸⁰ George Shaw Cook, "Principle Versus Personal Sense," The Christian Science Journal, LIX (February, 1942), 650.

⁵⁸¹ Duncan Sinclair, "Unchanging Principle," The Christian Science Journal, XLV (May, 1927), 95.

⁵⁸² Duncan Sinclair, "Divine Principle Ever Available," The Christian Science Journal, XLVIII (November, 1930), 479.

⁵⁸³ Helen Wood Bauman, "Principle Is Infinite Person," The Christian Science Journal, LV (February, 1938), 584.

⁵⁸⁴ Helen Wood Bauman, "Principle Is Divine Love," The Christian Science Journal, LVIII (June, 1940), 149.

⁵⁸⁵ Helen Wood Bauman, "A New Name for God," Christian Science Sentinel, LXVII (December, 1965), 2177.

Martin Broones:

An understanding of God as Principle and of His invariable control over man and the universe can prevent violence and accident.⁵⁸⁶

Albert F. Gilmore:

. . . Principle is universal in its application, as well as uniform in its results.⁵⁸⁷

Alfred Marshall Vaughn:

There is nothing that interferes with the operation of Principle.⁵⁸⁸

Peter V. Ross:

. . . not only is (Principle) the controlling and governing factor of the universe, but it is the cause, the substance, the vitality, the intelligence, the sustaining power of all things.⁵⁸⁹

William Milford Correll:

Christian Science reveals that throughout all real being there is an underlying law of harmony, order, health, perfection. Maintaining this law is the divine Principle or God, who is the infinite One, the only cause, the All-power and All-presence.⁵⁹⁰

Miss Violet Ker Seymer:

To understand and yield to the demands of divine Principle is to find the solution of every human problem, because in

⁵⁸⁶ Martin Broones, "True Theology Protects," The Christian Science Journal, LXXXVIII (January, 1970), 7.

⁵⁸⁷ Albert F. Gilmore, "Christian Science and Business," Christian Science Sentinel, XXV (June, 1923), 850.

⁵⁸⁸ Alfred Marshall Vaughn, "Principle, the Adorable God," The Christian Science Journal, LXXXVI (February, 1968), 65.

⁵⁸⁹ Peter V. Ross, "Vital Principle," The Christian Science Journal, LX (December, 1942), 538.

⁵⁹⁰ William Milford Correll, "'Unity of Principle and Spiritual Power,'" The Christian Science Journal, LXI (August, 1943), 455.

the infinitude of good, its omnipotence, and its harmony, no discordant problems are to be found.⁵⁹¹

Mrs. Helen H. Spangler, C.S.B., of Los Angeles, a pupil in the 1934 Boston Normal Class taught by George Shaw Cook:

God's creation is spiritual, complete, perfectly co-ordinated under divine law, governed by divine Principle, sustained by divine Love, expressing eternal Life, divine intelligence, and infinite activity.⁵⁹²

Robert Ellis Key:

We cannot suppose that divine Principle, God, is undecided, uncertain, or unbalanced. The very nature of Principle is spiritual conviction, justice, integrity, and strength.⁵⁹³

Olcott Haskell, C.S.B., of San Francisco, a pupil in the 1913 Boston Normal Class taught by Laura E. Sargent:

Since God is infinite Principle, He cannot be influenced, limited, or circumscribed.⁵⁹⁴

Mrs. Clara Armitage Brown, C.S.B., of Houston, a pupil in the 1943 Boston Normal Class taught by Dr. John M. Tutt:

In exact, unchanging Principle lies our security.⁵⁹⁵

⁵⁹¹Violet Ker Seymer, "The Fruits of Understanding Deity," The Christian Science Journal, LVI (April, 1938), 41.

⁵⁹²Helen H. Spangler, "The Allness and Oneness of Deity," The Christian Science Journal, LIX (May, 1941), 84.

⁵⁹³Robert Ellis Key, "Consciousness in Truth Is True Consciousness," The Christian Science Journal, LXXIII (November, 1955), 597.

⁵⁹⁴Olcott Haskell, "Right As Opposed to Wrong Outlining," The Christian Science Journal, LII (September, 1934), 300.

⁵⁹⁵Clara Armitage Brown, "Love's Immeasurable Goodness," The Christian Science Journal, LXXXI (August, 1963), 402.

The Use of Life As A Synonym for God by Selected Teachers. Mrs.

Louie Allen, C.S.B., of Sheffield, England, a pupil in the 1946 Boston Normal Class taught by Miss Mary G. Ewing:

. . . Life is eternal, unconfined, unlimited; . . . it is immortal, inconsumable, imperishable, immutable;⁵⁹⁶

Mrs. Mary Wellington Gale, C.S.B., of San Francisco, a pupil in the 1952 Boston Normal Class taught by Miss Emma C. Shipman:

Life as God is self-existent, self-determined, and eternally expressed in the activities of spiritual man.⁵⁹⁷

Leslie C. Bell:

Life . . . must be divinely mental, and all real experience purely spiritual.⁵⁹⁸

Alfred Pittman:

. . . (Life) is incorporeal, unlimited, utterly good and eternal, and . . . it needs only to be understood to be proved so.

Life . . . is forever perfect and harmonious

Life . . . is ever complete and satisfied as infinite good

. . . .

. . . Life, being infinite and omnipotent, cannot be encircled or imperiled, nor can man as its reflection;

. . . Life is . . . not subject to evil.⁵⁹⁹

Floyd C. Shank, C.S.B., of San Francisco, a pupil in the 1943 Boston Normal Class taught by Dr. John M. Tutt:

Understanding Life to be spiritually solid and indestructible, we find divine Mind to be a powerful defense against disease.⁶⁰⁰

⁵⁹⁶ Louie Allen, "'The Breath of the Almighty,'" The Christian Science Journal, LXXI (May, 1953), 238.

⁵⁹⁷ Mary Wellington Gale, "Life Is What God Makes It," The Christian Science Journal, LXXXII (November, 1964), 562.

⁵⁹⁸ Leslie C. Bell, "The Privilege of Ushering," Christian Science Sentinel, XLV (February, 1943), 229.

⁵⁹⁹ Alfred Pittman, "Demonstrating Divine Life," The Christian Science Journal, LVIII (August, 1940), 276.

⁶⁰⁰ Shank, "The Solidity of Spirit," 20.

Robert Ellis Key:

. . . it logically follows that the Life which is divine cannot be disabled, disintegrated, or cut off.⁶⁰¹

Peter V. Ross:

(Life) knows no inertia, interference, opposition, weakness.⁶⁰²

Miss Margaret Morrison:

Life is never exhausted, never grows weary. Life is never shabby nor drab nor dreary.⁶⁰³

Miss Audrey H. Butterworth, C.S.B., of London, England, a pupil in the 1955 Boston Normal Class taught by Robert Ellis Key:

In Christian Science the true concept of Life is seen to embrace humanity in such a way that inertia, indifference, and apathy are dissipated, and interest, enthusiasm, spiritual awareness, and appreciation supplant them.⁶⁰⁴

Paul Stark Seeley:

. . . acceptance of God as man's one real Life, substance, and governor frees us from sickness, bad habits, selfishness, self-will, ill will, and all forms of evil.⁶⁰⁵

Carl J. Welz:

We reflect Life only insofar as we express spiritual qualities.⁶⁰⁶

⁶⁰¹Robert Ellis Key, "The Way Out," The Christian Science Journal, LXIII (January, 1955), 38.

⁶⁰²Peter V. Ross, "An Introduction to Christian Science Practice," Christian Science Sentinel, XLV (February, 1943), 326.

⁶⁰³Margaret Morrison, "Uninterrupted Life," The Christian Science Journal, LXIII (November, 1945), 569.

⁶⁰⁴Audrey H. Butterworth, "The Mind-healing Church," The Christian Science Journal, LXXXIV (July, 1966), 367.

⁶⁰⁵Seeley, "Evil Is Losing Ground Every Hour," 284.

⁶⁰⁶Carl J. Welz, "From Error to Angel," Christian Science Sentinel, LXVIII (April, 1966), 723.

Mrs. Jeanne Steely Laitner, C.S.B., of Detroit, a pupil in the
1961 Boston Normal Class taught by Paul Stark Seeley:

. . . the nature of Life, God, is entirely spiritual, and
hence entirely separate from matter, from the erroneous belief
that mortals are creators.⁶⁰⁷

Duncan Sinclair:

Real Life is God. Man reflects God or real Life: and no
false argument of corporeal sense can ever destroy this divine
fact.⁶⁰⁸

Miss Violet Ker Seymer:

One who is bent on demonstrating the divine Life denies the
lures and threats of the false sense of life in matter.⁶⁰⁹

Mrs. Blanche Hersey Hogue, C.S.B., of Portland, Oregon:

Man reflects the one Life, God, which constitutes his very
being, maintaining him forever in spiritual perfection. Banish-
ing from thought the false sense of life as matter brings to
light this immortal life, which does not need to be made in-
destructible because it is already so. Its continuity is never
broken, its substance is never impaired, its power and joy are
endless.⁶¹⁰

Charles V. Winn:

Life . . . is wholly and entirely good. . . . man expresses
unlimited good. . . . life is never dormant or inactive. There
is no disease in Life, for Life is diseaseless, ageless, immortal.⁶¹¹

⁶⁰⁷ Jeanne Steely Laitner, "The Nature of Life," The Christian Science Journal, LXXXVI (January, 1968), 17.

⁶⁰⁸ Duncan Sinclair, "Real Life," The Christian Science Journal, XLIII (May, 1925), 94.

⁶⁰⁹ Violet Ker Seymer, "Magnitude," The Christian Science Journal, LI (August, 1933), 278.

⁶¹⁰ Blanche Hersey Hogue, "Life Is Worth Living," The Christian Science Journal, LIII (October, 1935), 372.

⁶¹¹ Charles V. Winn, "The Fullness of Life," The Christian Science Journal, LVIII (April, 1940), 5.

Archibald W. Edes, C.S.B., of Los Angeles, a pupil in the 1925
Boston Normal Class taught by Mrs. Emilie B. Hulin:

In Christian Science we discern the divine, eternal nature of Life, which can never express or cause anything contrary to its inherent nature of eternally living reality. Life contains no element that can express itself in an effect contrary to its own nature.⁶¹²

George Shaw Cook:

Life is God, and is therefore immortal and indestructible. Since there is but one God, there is but one Life, and that Life, or Mind, is shown by Christian Science to be self-existent, eternal Being, the I Am, which never began and will never end.⁶¹³

Mrs. Helen Wood Bauman:

Life in God is demonstrated only as the belief of life in matter is abandoned and the truth of life in God is understood.⁶¹⁴

Alfred Marshall Vaughn:

In order to understand Life, one must accept the fact that existence is mental. And one must be alert to reject any thought which rests upon the supposition that life, substance, and intelligence are material.

Life is indestructible, unlimited, eternal, and . . . man reflects this Life.⁶¹⁵

William Milford Correll:

Life is infinite and eternal; it is independent of matter; it is diseaseless and ageless; it is not subject to accident or incapacity; . . .⁶¹⁶

⁶¹² Archibald W. Edes, "Abundant Living," The Christian Science Journal, LIII (December, 1935), 492.

⁶¹³ George Shaw Cook, "'What is Life?'" The Christian Science Journal, LVIII (May, 1940), 101.

⁶¹⁴ Bauman, "Finding Life in God," 257.

⁶¹⁵ Alfred Marshall Vaughn, "'Life is the Everlasting I Am,'" The Christian Science Journal, LXXXIII (May, 1965), 230.

⁶¹⁶ William Milford Correll, "Not Death but Life," The Christian Science Journal, LXXXVII (August, 1969), 431.

The true sense of Life cannot be found in matter or in material pursuits.

One of the characteristics of infinite Life is that it is always unfolding. Its expression is continually new and fresh.⁶¹⁷

Richard J. Davis:

Every Christian Scientist is called upon first to understand and then to demonstrate Life as the origin of his own conscious being.⁶¹⁸

To be ever conscious of Life is to lose all consciousness of death.⁶¹⁹

The Use of Truth As A Synonym for God by Selected Teachers. Mrs.

Helen Wood Bauman:

Truth must be understood before it can be externalized in transformation of human character and environment.⁶²⁰

Truth has a penetrating quality which enters the most obdurate mentality, and it eventually bears good fruit.⁶²¹

Irving S. Bailey:

Truth's verities must be individually sought, adopted, expressed, and practiced.⁶²²

⁶¹⁷William Milford Correll, "'Newness of Life,'" The Christian Science Journal, LXXXV (January, 1967), 37.

⁶¹⁸Richard J. Davis, "Knowing Life More Abundant," The Christian Science Journal, LXXIII (June, 1955), 281.

⁶¹⁹Richard J. Davis, "'Joint-heirs with Christ,'" Christian Science Sentinel, LV (October, 1953), 1922.

⁶²⁰Helen Wood Bauman, "The Need for Work," The Christian Science Journal, LXXIX (June, 1961), 316.

⁶²¹Helen Wood Bauman, "Guardians of the Children," The Christian Science Journal, LXXXIV (May, 1967), 256.

⁶²²Bailey, op. cit., 406.

Richard J. Davis:

Christian Science declares that Truth is the very nature of all that is real. In other words, Truth is the nature of God in His infinite allness.⁶²³

To Truth there is no possibility of anything other than absolute certainty.⁶²⁴

Truth is continuous. . . . truth is that which is unassailable. Truth does not change or vary. . . . in Christian Science we see not only the divine nature of Truth, but its inevitability.⁶²⁵

Mrs. Emma Easton Newman:

When even a slight understanding of Truth is applied, it brings release from mental gloom, even though no outward change is immediately apparent.⁶²⁶

Mrs. Elizabeth McArthur Thomson, C.S.B., of St. Louis, a pupil in the 1928 Boston Normal Class taught by Irving C. Tomlinson:

To the fair and spiritually-minded, Truth must appear as universal and impartial, belonging alone to no one nation, race, group, or individual.⁶²⁷

Arthur Perrow of Chicago, Christian Science Committee on Publication for Illinois:

Truth is eternally available to bless and sustain man.⁶²⁸

⁶²³Richard J. Davis, "The Answer to Pilate," The Christian Science Journal, LXIX (June, 1951), 306.

⁶²⁴Richard J. Davis, "The Affirmations of Truth," Christian Science Sentinel, LV (August, 1953), 1391.

⁶²⁵Davis, "The Answer to Pilate," 306.

⁶²⁶Emma Easton Newman, "Spiritual Direction," The Christian Science Journal, LVII (February, 1940), 592.

⁶²⁷Elizabeth McArthur Thomson, "Our Precious Gift: Christian Science Literature," The Christian Science Journal, LIII (September, 1935), 344.

⁶²⁸Arthur Perrow, "Now," The Christian Science Journal, LVI (December, 1938), 497.

Mrs. Grace Banks Sammons, C.S.B., of Chicago, a pupil in the 1934 Boston Normal Class taught by George Shaw Cook:

Truth is self-existent, changeless, and inexhaustible.⁶²⁹

Robert Stanley Ross:

. . . only divine Truth understood is capable of answering every question and meeting every need.⁶³⁰

Mrs. Pauline B. Rader:

With scientific certainty (Truth) disposes of error without contending with it. The very nature of Truth precludes the existence of error.⁶³¹

Since God is Truth, those seeking a better understanding of man and the universe will find the source of that understanding in God.⁶³²

George Shaw Cook:

(Truth) is eternal, infinite. And because Truth is infinite, it is omnipresent, universal, immortal, divine. Truth does not vary. It does not fluctuate. It does not increase or diminish. It is immutable, changeless.⁶³³

Truth is self-existent. . . . all the ideas which constitute the infinitude of Truth, or God, have always existed. They are coexistent with their divine Principle, or Mind. Therefore these ideas cannot be created; they can only be discovered and revealed.

Truth is irresistible; nothing can withstand it. Nothing can obstruct, hinder, delay, or limit its activity. Nothing

⁶²⁹ Grace Banks Sammons, "The New Tongue," Christian Science Sentinel, LV (September, 1953), 1638.

⁶³⁰ Robert Stanley Ross, "Our Leader's Unique Metaphysical System," The Christian Science Journal, LXXII (May, 1954), 229.

⁶³¹ Pauline B. Rader, "As God Works," Christian Science Sentinel, LVII (March, 1955), 441.

⁶³² Rader, "The True Concept of God," 1633.

⁶³³ George Shaw Cook, "Immortality of Truth," The Christian Science Journal, LII (February, 1935), 561.

can reverse its affirmations or their effect. Nothing can limit its capacity for expression.⁶³⁴

Gordon V. Comer, C.S.B., of Denver, a pupil in the 1934 Boston Normal Class taught by George Shaw Cook:

Truth includes all the eternal facts of being. It is the source of absolute perfection, the All-in-all of good, God. If absolute perfection is expressed by God, then perfection must be the very nature of God, the very essence of His being, and His expression must be the likeness of Himself.⁶³⁵

Mrs. Olivia P. Whittaker, C.S.B., of Stanford, Connecticut, a pupil in the 1964 Boston Normal Class taught by Ralph E. Wagers:

Truth knows no boundary, no restriction, no limitation. It knows nothing of error.⁶³⁶

Eldredge M. Murray, C.S.B., of Chicago, a pupil in the 1952 Boston Normal Class taught by Miss Emma C. Shipman:

. . . truth always gives one authority to act with assurance, but Truth needs no authority to act, for it is supreme.

. . . Truth does not heal simply because it is more powerful than seeming erroneous conditions, but because Truth is All, and therefore there are no erroneous conditions.⁶³⁷

Ralph E. Wagers:

Truth is irresistible, and being superior to our seeming material environment, it cannot be reversed, nor can it be annulled.⁶³⁸

⁶³⁴ George Shaw Cook, "Associations and Association Meetings," Christian Science Sentinel, XXXVII (July, 1935), 939.

⁶³⁵ Gordon V. Comer, "What Is Truth?" The Christian Science Journal, LVII (January, 1940), 560.

⁶³⁶ Olivia P. Whittaker, "Truth Is Irresistible," The Christian Science Journal, LXXXVI (March, 1968), 113.

⁶³⁷ Eldredge M. Murray, "Truth for Authority," The Christian Science Journal, LXXIV (November, 1956), 573.

⁶³⁸ Ralph E. Wagers, "Truth Handles Malignant Contagion," Christian Science Sentinel, LX (March, 1958), 531.

The Use of Love As A Synonym for God by Selected Teachers. Albert

F. Gilmore:

God . . . as Love is the supreme, all-inclusive goodness, beyond which there is nothing lovable, permanent, desirable, or attainable, the state of perfection which constitutes the kingdom of heaven⁶³⁹

Love is manifested in loveliness, in spiritual harmony and peace which knows no hate, nothing unlike Love.⁶⁴⁰

Mrs. Rose L. Kempthorne:

Love is self-existent, all-inclusive, and infinitely diversified in its manifestation. It proclaims its omnipresence, omniscience, omnipotence, and omni-action through its universal, ceaseless beneficence.⁶⁴¹

Love is the universal Father and Mother, the infinite, self-existent, self-expressive, self-unfolding diving Principle we reverently call God.⁶⁴²

John Ellis Sedman, C.S.B., of Los Angeles, a pupil in the 1934

Boston Normal Class taught by George Shaw Cook:

God is Love, and His power is expressed in unselfish, compassionate, universal love.⁶⁴³

Mrs. Jeanne Roe Price:

Love is Principle--constant, steadfast, the very essence of law and order.⁶⁴⁴

⁶³⁹ Albert F. Gilmore, "Loving God," The Christian Science Journal, XL (March, 1923), 503.

⁶⁴⁰ Albert F. Gilmore, "Life As Love," Christian Science Sentinel, XXXI (August, 1929), 1050.

⁶⁴¹ Rose L. Kempthorne, "Love," The Christian Science Journal, LXXI (April, 1953), 169.

⁶⁴² Ibid.

⁶⁴³ John Ellis Sedman, "Utilizing Divine Power," The Christian Science Journal, XLIV (July, 1926), 223.

⁶⁴⁴ Jeanne Roe Price, "Living Love," The Christian Science Journal, LXXIV (March, 1956), 117.

Miss Margaret Morrison:

Love is indeed dynamic, instant, and constant.⁶⁴⁵

Herbert W. Beck:

Divine Love is universal; but it must be individually demonstrated. . . . one must express love where he is, or he will not express it in improved conditions.⁶⁴⁶

Miss Violet Ker Seymer:

Divine Love is incapable of imparting what it does not include.⁶⁴⁷

Alfred Marshall Vaughn:

As we understand God as Love and recognize that Love constitutes our true being, it impels us humanly to be gentle, unselfish, kind, patient, tolerant, forgiving, meek, grateful, and ever desirous of helping others.⁶⁴⁸

Miss L. Ivimy Gwalter:

Love is confined to no boundaries, limited to no nation; its holy oneness knows no race, creed, or physical restriction.⁶⁴⁹

Richard J. Davis:

Love that is divine, infinite, and universal in its manifestation does not express itself through sentimentality, emotion,

⁶⁴⁵Margaret Morrison, "Dynamic Being," The Christian Science Journal, LXII (September, 1944), 512.

⁶⁴⁶Herbert W. Beck, "Love Ye One Another," The Christian Science Journal, XLVIII (April, 1930), 5.

⁶⁴⁷Violet Ker Seymer, "Father-Mother," Christian Science Sentinel, XXXVIII (December, 1935), 270.

⁶⁴⁸Alfred Marshall Vaughn, "A Better Understanding of Love," The Christian Science Journal, LXX (July, 1952), 367.

⁶⁴⁹L. Ivimy Gwalter, "Love's Divine Adventure," The Christian Science Journal, LXV (November, 1947), 537.

or passion. Its expression has no element of selfishness, or personal attraction, attachment, possession, or ownership.⁶⁵⁰

Mrs. Clara Armitage Brown:

The highest sense we can entertain of God is the understanding of Him as divine Love. The highest sense we can entertain of man is the knowledge of him as the image of Love.⁶⁵¹

Mrs. Ella W. Hoag:

. . . there is only one way to be conscious of the presence of divine Love and that is to reflect Love.⁶⁵²

George Shaw Cook:

. . . Love divine is the source of all true animation, inspiration, and joyous activity.⁶⁵³

Mrs. Blanche Hersey Hogue:

When we see that divine Love preserves, cherishes, protects, provides, sustains, heals, upbuilds, fosters, we see that Love is life-promoting.⁶⁵⁴

Charles V. Winn:

Love always wants to share and never to withhold.⁶⁵⁵

⁶⁵⁰ Richard J. Davis, "Love, the Essential," The Christian Science Journal, LXX (July, 1952), 376.

⁶⁵¹ Brown, op. cit., 401.

⁶⁵² Ella W. Hoag, "Love's Likeness," Christian Science Sentinel, XXV (September, 1922), 11.

⁶⁵³ George Shaw Cook, "'Love Alone is Life,'" Christian Science Sentinel, XXXIX (April, 1937), 650.

⁶⁵⁴ Blanche Hersey Hogue, "The Letter and the Spirit," The Christian Science Journal, XLVII (November, 1929), 423.

⁶⁵⁵ Charles V. Winn, "'Greater Love,'" The Christian Science Journal, XLVIII (May, 1930), 80.

Leslie C. Bell:

Love never varies. Love is not weak and sentimental, nor exacting and fussy. Love is calm, patient, and unalterable.⁶⁵⁶

Ralph E. Wagers:

Divine Love has no element of fear or harm in it, no element of doubt, no element of condemnation, no element of personal sense.⁶⁵⁷

Mrs. Mary Sands Lee, C.S.B., of Chicago, a pupil in the 1925 Boston Normal Class taught by Mrs. Emilie B. Hulin:

. . . it is in the measure of our understanding of Love that we are able to manifest it.

There is no exclusiveness in Love. The desire to exclude involves excluding oneself from infinity.

. . . nothing distressing can have a place in the active reflection of Love.

Love is ever-tender, compassionate, and gentle. It neither accuses nor condones.⁶⁵⁸

Mrs. Helen Wood Bauman:

Divine Love acts spontaneously because it has no reservations or partialities to restrict it, no inhibitions or restraints to frustrate it, no material estimates to limit it.⁶⁵⁹

Divine Love is ever asserting its presence and power, its control, and its changeless truths.⁶⁶⁰

⁶⁵⁶ Leslie C. Bell, "Love Must Have Its Expression," The Christian Science Journal, LXIII (January, 1945), 32.

⁶⁵⁷ Ralph E. Wagers, "Mind Governs Every Action of the Body," Christian Science Sentinel, LXVII (October, 1964), 1785.

⁶⁵⁸ Mary Sands Lee, "The Simplicity and Profundity of Love," The Christian Science Journal, LIX (September, 1941), 301.

⁶⁵⁹ Helen Wood Bauman, "Defining God as Love," Christian Science Sentinel, LV (September, 1953), 1611.

⁶⁶⁰ Helen Wood Bauman, "Love in Our Hearts," Christian Science Sentinel, LV (February, 1953), 242.

Peter B. Biggins, C.S.B., of Seattle, Washington, a pupil in the 1922 Boston Normal Class taught by Frank W. Gale:

Whatever the need may be, divine Love supplies it. . . . it is man's birthright to enjoy prosperity and at the same time⁶⁶¹ to preserve the consciousness of absolute dependence on God.

Duncan Sinclair:

We can . . . put implicit confidence in divine Love.⁶⁶²

No evil can ever be associated with Love; no unloveliness.⁶⁶³

. . . divine Love has no taint of error about it; . . . divine Love . . . is always reliable, always dependable . . . all-powerful⁶⁶⁴

The Use of Other Terms As Synonyms for God by Selected Teachers.

Mrs. Helen Wood Bauman:

. . . God, the only creator of man, is the loving Father, whose will for man is health, abundance, purity, immortality--all that is good.⁶⁶⁵

Albert F. Gilmore:

. . . God's ideas are carrying out the plan of their creator; and since He is infinitely good, the state of all divine ideas is perfection, and their activities are righteous.⁶⁶⁶

⁶⁶¹ Peter B. Biggins, "Divine Love's Provision," Christian Science Sentinel, XXIX (September, 1926), 63.

⁶⁶² Duncan Sinclair, "Infinite Divine Love," Christian Science Sentinel, XXXI (May, 1929), 751.

⁶⁶³ Duncan Sinclair, "The Liberator--Love," Christian Science Sentinel, XXXVII (October, 1934), 130.

⁶⁶⁴ Duncan Sinclair, "Divine Love's Sufficiency," Christian Science Sentinel, XXVII (June, 1925), 813.

⁶⁶⁵ Helen Wood Bauman, "A Provable Theology," Christian Science Sentinel, LVI (October, 1954), 1784.

⁶⁶⁶ Albert F. Gilmore, "God's Plan," The Christian Science Journal, XLV (April, 1927), 34.

Mrs. Sara Edith Welti, C.S.B., of Berne, Switzerland, a pupil in the 1922 Boston Normal Class taught by Frank W. Gale:

. . . the nature of God may be traced as the Giver of good and the preserver of harmony, knowing no evil or discord.⁶⁶⁷

Alfred Pittman:

All that is really going on in any direction . . . is the one intelligence--God, infinite good, and His perfect manifestation. Any contrary appearance therefore, is a false and illusory sense of being.⁶⁶⁸

George Channing:

God is infinite good eternally expressed, and man is His expression.⁶⁶⁹

Duncan Sinclair:

God is good--infinite good. And because He is infinite good, He bestows good, and good alone, on His children continually.⁶⁷⁰

We should cultivate knowing God's goodness until good becomes so tangible, so concrete, so real to us, that we are conscious only of God's ineffable presence.⁶⁷¹

George Shaw Cook:

Christian Scientists . . . acknowledge the supremacy, the infinity, the oneness and allness of God, Spirit, Mind. They acknowledge God as Supreme Being, and they understand man and

⁶⁶⁷Sarah Edith Welti, "Prayer and Demonstration," The Christian Science Journal, XLIX (August, 1931), 256.

⁶⁶⁸Alfred Pittman, "Certain Healing for Men and Nations," Christian Science Sentinel, LIV (November, 1952), 2077.

⁶⁶⁹George Channing, "No Threat Can Frighten Man," Christian Science Sentinel, LI (November, 1949), 2011.

⁶⁷⁰Duncan Sinclair, "'The Lord is Good to All,'" The Christian Science Journal, LV (November, 1937), 448.

⁶⁷¹Duncan Sinclair, "The Goodness of God," Christian Science Sentinel, XLI (March, 1939), 530.

the universe to be the infinite spiritual expression, idea, or reflection of Supreme Being.⁶⁷²

Robert Ramsey, C.S.B., of Glasgow, Scotland, a pupil in the 1934 Boston Normal Class taught by George Shaw Cook:

In assuming that God, infinite Spirit, is the first cause, we must assume the existence of a complete, eternal, and spiritual effect.⁶⁷³

Israel Pickens:

The understanding of God as the Father-Mother establishes freedom from the fear of evil and a certain conviction of the complete goodness and mercy of God that is sweet and abiding.⁶⁷⁴

W. Stuart Booth:

Christian Science acquaints men with God as the Father-Mother of all that is real and true, as the creator and protector of His children.⁶⁷⁵

. . . God, the infinite creator of the eternal universe, is good in nature and expression, while evil is destructive, not creative.⁶⁷⁶

. . . scientific acknowledgment of God, good--which includes a definite denial of matter and evil--is indispensable to . . . spiritual progress and to . . . demonstration of spiritual power.⁶⁷⁷

⁶⁷²George Shaw Cook, "Supreme Being," The Christian Science Journal, LV (October, 1937), 392.

⁶⁷³Robert Ramsey, "First Clause," The Christian Science Journal, XXXIV (February, 1917), 621.

⁶⁷⁴Israel Pickens, "God as Father-Mother," The Christian Science Journal, LII (October, 1934), 343.

⁶⁷⁵W. Stuart Booth, "The Unknown God Made Known," The Christian Science Journal, LIII (April, 1935), 46.

⁶⁷⁶W. Stuart Booth, "Unanswerable Argument," The Christian Science Journal, LI (March, 1934), 684.

⁶⁷⁷W. Stuart Booth, "Scientific Acknowledgment of God," Christian Science Sentinel, XXXIX (July, 1937), 883.

Christ Jesus

Christ Jesus As Defined by Selected Teachers. Wilbert H. Gardiner, C.S.B., of Chicago, a pupil in the 1943 Boston Normal Class taught by Dr. John M. Tutt:

Christ may be defined as the spiritual idea of God, which embraces the divine qualities and attributes of God.⁶⁷⁸

Alfred Pittman:

The Christ, Truth, is ever present and ever available.
. . . the Christ, the real man, the complete reflection of God, is spiritual and perfect and capable of being proved so at any moment.⁶⁷⁹

Mrs. Kathryn Paulson Grounds, C.S.B., of Los Angeles, a pupil in the 1955 Boston Normal Class taught by Robert Ellis Key:

. . . the Christ, God's divine ideal is an ever-present influence in individual consciousness.⁶⁸⁰

John H. Hoagland, C.S.B., of Boston, a pupil in the 1949 Boston Normal Class taught by Richard J. Davis:

. . . the Christ is the divine idea, timeless, impersonal, and ever available.⁶⁸¹

⁶⁷⁸ Wilbert H. Gardiner, "Why We Need Christ," The Christian Science Journal, L (January, 1933), 571.

⁶⁷⁹ Alfred Pittman, "The Ever Available Christ," Christian Science Sentinel, XXVI (April, 1924), 664.

⁶⁸⁰ Kathryn Paulson Grounds, "Increasing the Measure of Life," The Christian Science Journal, LXXXIII (September, 1965), 449.

⁶⁸¹ John H. Hoagland, "Immanuel," The Christian Science Journal, LXVII (August, 1949), 324.

Herbert E. Bonham, C.S.B., of Oakland, California, a pupil in the 1937 Boston Normal Class taught by Bicknell Young:

The Christ, Truth, always has been and always will be present, and it is as potent today as it ever was.⁶⁸²

Mrs. Katherine S. Whitney, C.S.B., of Cleveland, Ohio, a pupil in the 1943 Boston Normal Class taught by Dr. John M. Tutt:

Christian Scientists acknowledge only one Christ. It is the ever-present, true idea of God and man.

The Christ . . . is that which makes plain to the receptive thought the nature, law, and purpose of God, divine Spirit.⁶⁸³

Arthur Perrow:

Christ, Truth, is an ever-present divine influence, the expression of infinite good.⁶⁸⁴

Peter V. Ross:

There is no remoteness in time or space to spiritual existence, no indefiniteness. There is no remoteness to Christ, the ideal man.

. . . there is in each individual the ability to achieve what Jesus attained, namely, acquaintance with his true self as the son of God.⁶⁸⁵

⁶⁸² Herbert E. Bonham, "'Wilt Thou Be Made Whole?'" The Christian Science Journal, LXIII (November, 1945), 450.

⁶⁸³ Katherine S. Whitney, "'The Christ is Here,'" The Christian Science Journal, LXIV (January, 1946), 10.

⁶⁸⁴ Arthur Perrow, "The Ever Presence of Christ, Truth," The Christian Science Journal, LIX (February, 1942), 630.

⁶⁸⁵ Peter V. Ross, "Christ Walks Today," Christian Science Sentinel, XLIV (December, 1942), 2224.

Mrs. Pearl G. Andrews, C.S.B., of Akron, Ohio, a pupil in the 1934

Boston Normal Class taught by George Shaw Cook:

Happiness and security are found not in places, persons, or things, but in Christ, Truth, the divine nature of man, appearing, being recognized, entertained, and demonstrated. ⁶⁸⁶

Friedrich Preller, C.S.B., of Berlin, Germany, a pupil in the 1949

Boston Normal Class taught by Richard J. Davis:

The true idea of God is the Christ. What we know of God is revealed through Christ. ⁶⁸⁷

Richard Knox Lee, C.S.B., of London, England, a pupil in the 1952

Boston Normal Class taught by Miss Emma C. Shipman:

Christ is the eternal truth of God, man, and the universe. . . . the Christ is the impersonal Saviour from all that constitutes a mortal concept of man and a physical universe. ⁶⁸⁸

Thomas A. McClain, C.S.B., of Chicago, a pupil in the 1964 Boston

Normal Class taught by Ralph E. Wagers:

Christ awakens us to man's present and eternal relationship to God, his divine source. ⁶⁸⁹

George Channing:

The right idea, dispelling the opposite false notion in human consciousness, is the Christ. ⁶⁹⁰

⁶⁸⁶ Pearl G. Andrews, "Christmas with Christ," Christian Science Sentinel, LVI (December, 1954), 2249.

⁶⁸⁷ Friedrich Preller, "'He led captivity captive,'" Christian Science Sentinel, LVII (October, 1955), 1853.

⁶⁸⁸ Richard Knox Lee, "Christian Science: The Law of Spiritual Dominion Over Material Domination," The Christian Science Monitor, December 6, 1957, p. 11.

⁶⁸⁹ Thomas A. McClain, "Man's Progress Keyed to Unbreakable Link with God," The Christian Science Monitor, September 27, 1963, p. 7.

⁶⁹⁰ George Channing, "God Governs Both the True and the False," The Christian Science Journal, LXVIII (January, 1950), 28.

Alan A. Aylwin:

(The Christ) is the power and presence that destroys disease and establishes the true sense of harmony.⁶⁹¹

Carl J. Welz:

As one entertains and honors the Christ, the true idea of God, Life, Love, his thought is spiritualized. This frees him from a limited material sense of himself and unveils his spiritual capacity to behold spiritual reality.⁶⁹²

(The Christ) is that activity of divine Principle which brings spiritual reality into human consciousness in practical terms.⁶⁹³

The Christ, Truth, is the true idea of God, in which all is perfect and harmonious.⁶⁹⁴

Mrs. Ella W. Hoag:

Jesus never for a moment failed to lift up the Christ. He never allowed anything less than the Christ-mind to govern him. He knew the Christ as the image and likeness of God, as man's real selfhood; . . .⁶⁹⁵

(Jesus) came demonstrating the all-power of God, good, and the consequent false nature and powerlessness of evil, so that men might be delivered from evil's deceptions.⁶⁹⁶

⁶⁹¹ Alan A. Aylwin, "You Too Can Heal the Sick!" Christian Science Sentinel, LXX (February, 1968), 198.

⁶⁹² Carl J. Welz, "Mind-reading and Mind-healing," The Christian Science Journal, LXXXV (January, 1967), 39.

⁶⁹³ Carl J. Welz, "Finding Good Employment," Christian Science Sentinel, LXVII (May, 1965), 856.

⁶⁹⁴ Carl J. Welz, "Obeying the Law of Progress," Christian Science Sentinel, LXVI (June, 1964), 1075.

⁶⁹⁵ Ella W. Hoag, "Lifting Up the Christ," Christian Science Sentinel, XXI (June, 1919), 830.

⁶⁹⁶ Ella W. Hoag, "The Christmastide," The Christian Science Journal, XLIII (December, 1925), 506.

Ralph W. Cessna, C.S.B., of Chicago, a pupil in the 1952 Boston Normal Class taught by Miss Emma C. Shipman:

The Christ, which is the appearing of Truth to human thought, comes to each one individually.⁶⁹⁷

Jules Cern of Scarsdale, New York, a member of the Christian Science Board of Lectureship:

The divine idea, or Christ, is the unblemished, unopposed, spiritual manifestation of divine Life. The Christ is the truth, the divine manifestation of reality. . . . the Christ reflects God's allness.⁶⁹⁸

The Christ is the harmonious reality of man's being, the pure quality of man's being, and the perfect condition of man's being.

The Christ is God's concept of perfection. The Christ is unfettered and unencumbered by anything human, mortal, or physical. The Christ is the truth of being. It is the perfect, spiritual, manifestation of all that is true about God's allness. The Christ neither comes nor goes. It is ever-present.⁶⁹⁹

Israel Pickens:

Christ is the manifestation of all good, of all love, of all intelligence, the very wholeness of divine Mind's nature manifested.⁷⁰⁰

Mrs. Jeanne Roe Price:

The Christ is the divine evidence of God's love in human experience. It is ever present, ever available, ever operative, and supreme.⁷⁰¹

⁶⁹⁷ Ralph W. Cessna, "Each One a Practitioner," The Christian Science Journal, LXXXVI (November, 1968), 567.

⁶⁹⁸ Jules Cern, "Christian Science: Its Fundamental Teachings and Practical Use," The Christian Science Monitor, October 25, 1957, p. 7.

⁶⁹⁹ Jules Cern, "Christian Science: Its Divine Revelation and Human Application," The Christian Science Monitor, May 15, 1962, p. 7.

⁷⁰⁰ Israel Pickens, "The Office of the Christ," The Christian Science Journal, LXIII (December, 1945), 588.

⁷⁰¹ Jeanne Roe Price, "What Can I Do?" The Christian Science Journal, LXXIX (September, 1961), 449.

Mrs. Emma Read Newton, C.S.B., of Vancouver, Canada, a pupil
in the 1952 Boston Normal Class taught by Miss Emma C. Shipman:

The consciousness of Christ, or spiritual understanding, which recognizes as real and attractive only God and spiritual good, is essential in prayer and is its foundation.⁷⁰²

Mrs. Edith Bailey:

Students of Christian Science learn that they understand the Christ, Truth, to the degree that they utilize the truth.⁷⁰³

Jesus proved that when divine Love is understood and practiced, no power can oppose it. His prayers were earnest, scientific affirmations of man's unity with God, the healing Principle, who protects, blesses, and saves.⁷⁰⁴

Septimus J. Hanna, the teacher of the 1907 Boston Normal Class:

. . . we can know the eternal Christ only as we study, understand, and apply the teachings of the Master.⁷⁰⁵

Mrs. Clara Armitage Brown:

The Christ is always loving, always active, always achieving. We can show forth the Christ only as we demonstrate its healing power in our own experience.⁷⁰⁶

John J. Selover:

Christian Science reveals to humanity the Christ, Truth, the power and activity of God ever present to overrule the

⁷⁰²Emma Read Newton, "Foundations," The Christian Science Journal, LXVIII (June, 1950), 253.

⁷⁰³Edith Bailey, "What is Our Part?" Christian Science Sentinel, XLIII (October, 1941), 1191.

⁷⁰⁴Edith Bailey, "The Healing Power of Prayer," Christian Science Sentinel, LXII (November, 1960), 1988.

⁷⁰⁵Septimus J. Hanna, "Jesus the Christ," Christian Science Sentinel, XVIII (April, 1961), 603.

⁷⁰⁶Clara Armitage Brown, "Using the Science of Christ," The Christian Science Journal, LXIV (March, 1946), 112.

claims of error which would, if unresisted, enslave body and thought.⁷⁰⁷

Where God is, and He is all-pervading, there is the power of God, the Christ, Truth, operating in human consciousness to heal and to save.⁷⁰⁸

Christ expresses the power of God which unfolds in our thoughts and destroys therein the fear, ignorance, and willful errors which tend to bring pain and discord into our experience.⁷⁰⁹

Irving S. Bailey:

Christ, God's true idea, stops the procession of false beliefs in individual human consciousness. Christ arrests and destroys all erroneous thinking.⁷¹⁰

The understanding of the Christ, the true idea of sonship, destroys illusions, negates suppositions, and lifts the human mind out of itself into the consciousness of reality.⁷¹¹

Mrs. Georgina Tennant, C.S.B., of London, England, a pupil in the Boston Normal Class of 1949 taught by Richard J. Davis:

The Christ, the immortal idea of Truth, is always active in human consciousness, to redeem it from the error of material thinking, and to reveal true selfhood to be the man Spirit creates, constitutes, and governs.⁷¹²

⁷⁰⁷ John J. Selover, "Designed to Proclaim Truth," The Christian Science Journal, LXXVI (March, 1958), 153.

⁷⁰⁸ John J. Selover, "God Is Unerring Principle," The Christian Science Journal, LXXIV (August, 1956), 432.

⁷⁰⁹ John J. Selover, "Glorifying God," The Christian Science Journal, LXXVI (August, 1958), 431.

⁷¹⁰ Irving S. Bailey, "The Eternality of Life," The Christian Science Journal, LXXXII (May, 1964), 239.

⁷¹¹ Bailey, "'The Eternal Verities of Spirit,'" 406.

⁷¹² Georgina Tennant, "Christian Science: A Revolutionary Discovery," The Christian Science Monitor, January 19, 1962, p. 7.

Mrs. Naomi Price, C.S.B., of London, England, a pupil in the Boston Normal Class of 1967 taught by Mrs. Mary Lee Gough Nay:

The Christ is . . . the spiritual expression of God--the divine image and likeness which comes to human thought and dispels the illusions of the senses. It manifests the divine Mind in perfect consciousness and demonstrates true, sinless being in the expression of the qualities of eternal Life and Love.⁷¹³

Theodore Wallach, of Chicago, a member of the Christian Science Board of Lectureship:

. . . it is the Christ, the truth of man's indivisible unity with God, which heals and saves. . . . the Christ, the practical Truth, manifests itself in the elimination of that which is ungodlike.

It might be said that Jesus was the human man and the Christ is the truth which he saw.⁷¹⁴

Albert Clinton Moon:

Christ has the ability to act, the ability to correct, and the ability to heal because Christ manifests the activity of God. . . . Christ is the divine power of God. It is wherever anyone may find himself and is eternally available to heal and save.⁷¹⁵

Gordon H. Smith, C.S.B., of Milwaukee, a pupil in the 1958 Boston Normal Class taught by Mrs. Helen Wood Bauman:

Christian Science teaches that God and His Christ are one in being but distinct in office, in function.⁷¹⁶

⁷¹³ Naomi Price, "The Healing Mission of Christian Science," The Christian Science Monitor, February 16, 1962, p. 7.

⁷¹⁴ Theodore Wallach, "Christian Science: A Fresh Approach to Security," The Christian Science Monitor, September 25, 1959, p. 7.

⁷¹⁵ Albert Clinton Moon, "A Major Premise of Christian Science," The Christian Science Journal, LXX (October, 1952), 515.

⁷¹⁶ Gordon H. Smith, "Christian Science: A Practical Religion in Today's World," The Christian Science Monitor, March 29, 1963, p. 9.

Miss Violet Ker Seymer:

Jesus always identified himself with Christ, Truth. This enabled him to prove Truth's power to destroy disease and restore health;⁷¹⁷

Samuel Greenwood, C.S.B., of Vancouver, Canada, a pupil in the 1907 Boston Normal Class taught by Judge Septimus J. Hanna:

To Jesus, the solution of every human problem was knowing God aright.⁷¹⁸

John Randall Dunn:

One of the most important points in the theology of Christian Science is its teaching as to the distinction between Jesus and the Christ. . . . Christ is the Way, Jesus the Way-shower.⁷¹⁹

The Christ cannot adequately be brought to human comprehension through the medium of language. It can be defined only by demonstration.⁷²⁰

Howard J. Chambers, C.S.B., of Detroit, a pupil in the 1946 Boston Normal Class taught by Miss Mary G. Ewing:

. . . Christ cannot properly be used as a synonym for Jesus.⁷²¹

Clifford P. Smith:

In the Bible . . . "Christ" is used as a synonym for the Messiah whose advent was the subject of Jewish prophecy and expectation. It is used as a title given to Jesus because he fulfilled

⁷¹⁷ Violet Ker Seymer, "'Our Model, Christ,'" Christian Science Sentinel, XL (April, 1938), 690.

⁷¹⁸ Samuel Greenwood, "Understanding God the Need of Mankind," The Christian Science Journal, XLIX (November, 1931), 450.

⁷¹⁹ John Randall Dunn, "'What Christmas Means to Me,'" The Christian Science Journal, LXVI (December, 1948), 554.

⁷²⁰ John Randall Dunn, "'And his name shall be called Wonderful,'" The Christian Science Journal, LXII (December, 1944), 673.

⁷²¹ Howard J. Chambers, "The Mission of the Christ," Christian Science Sentinel, LIII (July, 1951), 1285.

the Messianic prophecy and expectation. It is also used to denote the character or office of the divine Saviour as that which exercises or manifests the saving power of God.⁷²²

. . . the office of the Christ is to liberate and deliver, to heal and to save⁷²³

Mrs. Ella H. Hay, a member of the Christian Science Board of Lectureship:

It is a mistake to believe that Jesus is God. Jesus affirmed his unity with God and added that the Father was greater than he. Thereby he implied that man is one with God, but that God is greater than human personality.⁷²⁴

W. Norman Cooper, C.S.B., of Los Angeles, a pupil in the 1952 Boston Normal Class taught by Miss Emma C. Shipman:

Christ, Truth, is that which truly enlightens mankind, and Jesus demonstrated the eternal Christ. Christ is the divine message from God to man, and Jesus was the messenger.⁷²⁵

Robert Stanley Ross:

Jesus' character, teaching, and works were the outgrowth of his understanding of what God is, what God's man or spiritual reflection is, and what the relationship between God and man is.⁷²⁶

⁷²²Clifford P. Smith, "The Christ and Jesus," Christian Science Sentinel, XXXIV (May, 1932), 750.

⁷²³Clifford P. Smith, "Jesus and the Christ," The Christian Science Journal, XXXIII (May, 1915), 63.

⁷²⁴Ella H. Hay, "Christian Science: Satisfaction through Utilization of Divine Power," The Christian Science Monitor, p. 7.

⁷²⁵W. Norman Cooper, "Man's Sonship with God Revealed through Christian Science," The Christian Science Monitor, September 26, 1958, p. 7.

⁷²⁶Robert Stanley Ross, "Disciples of Christ," The Christian Science Journal, LXIV (January, 1946), 6.

Arthur P. Wuth, C.S.B., of Denver and Boston, a pupil in the 1952 Boston Normal Class taught by Miss Emma C. Shipman:

The godliness which Jesus expressed is the Christ. . . . the Christ, the divine power by which Jesus answered the human need, is always present. . . . the Christ is not a person.⁷²⁷

William Henry Alton, C.S.B., of New York and Boston, a pupil in the Boston Normal Class of 1961.

Our prime and supreme example of the utilization of man's divinely derived capacities is . . . Christ Jesus. His mission was to demonstrate God's allness and man's perfection, freedom, and dominion.⁷²⁸

Albert E. Lombard, C.S.B., of Los Angeles, a pupil in the 1940 Boston Normal Class taught by Mrs. Julia Michael Johnston:

Christ, the Saviour, speaks to us positively, definitely, and authoritatively of the perfect God and perfect man.⁷²⁹

The saving Christ . . . is always present to guide, guard, protect, and preserve men and women from evil.⁷³⁰

James K. Westover, C.S.B., of Buffalo, New York, a pupil in the 1943 Boston Normal Class taught by Dr. John M. Tutt:

. . . the Christ--the true idea of God, man, and the universe.

. . . there should be no difficulty in distinguishing between Jesus, a corporeal concept, and Christ, the divine manifestation of God.⁷³¹

⁷²⁷ Arthur P. Wuth, "Christian Science: The Answer to the Human Need," The Christian Science Monitor, April 4, 1958, p. 7.

⁷²⁸ William Henry Alton, "Man Unlimited," The Christian Science Monitor, September 25, 1964, p. 11.

⁷²⁹ Albert E. Lombard, "Gratitude," The Christian Science Journal, LXVIII (August, 1950), 362.

⁷³⁰ Albert E. Lombard, "Message and Manifestation," The Christian Science Journal, LXI (August, 1943), 437.

⁷³¹ James K. Westover, "Comprehending the Christ," The Christian Science Journal, LXVI (August, 1948), 349.

Mrs. Helen Wood Bauman:

The Christ as the true idea of sonship is here for everyone to know and demonstrate. . . . in the measure that one embodies the divine nature, he is able to express the power that heals mankind.⁷³²

Christian Science makes a distinction between Jesus and the Christ, the human man and the spiritual idea, which Jesus demonstrated as an example for all men.

Christian Science explains Christ as universal Truth and declares that the divine nature is the real heritage of every living being.⁷³³

In its highest meaning Christian Science is the universal Christ, Truth, the incorporeal Saviour of mankind, which the corporeal Jesus demonstrated as an individual.⁷³⁴

Mrs. Mary Wellington Gale:

The distinction between the Christ which saves, and the human demonstrator of Christ, Truth, lovingly known as the Saviour is clearly set forth in Christian Science.⁷³⁵

Jesus so identified his thinking with the Christ that he won the title of Christ Jesus, or Jesus the Christ, and was recognized as the Messiah or Saviour, whose coming had been prophesied in the Bible.⁷³⁶

⁷³²Helen Wood Bauman, "The New Christmas," The Christian Science Journal, LXXV (December, 1957), 656.

⁷³³Helen Wood Bauman, "The World's Need Is Christliness," The Christian Science Journal, LXXXV (April, 1967), 201.

⁷³⁴Helen Wood Bauman, "What Christian Science Is," The Christian Science Journal, LXXXVI (December, 1968), 652.

⁷³⁵Mary Wellington Gale, "Christian Science: Its Stabilizing Influence in a Changing World," The Christian Science Monitor, October 23, 1963, p. 9.

⁷³⁶Mary Wellington Gale, "Christian Science: Its Answer to Man's Need in the Atomic Age," The Christian Science Monitor, February 18, 1958, p. 7.

George Shaw Cook:

Christ, Truth, is the eternal ideal which is ever present and always available to heal and to save to the uttermost.

Christ Jesus stands out pre-eminently as the one who best understood and most perfectly demonstrated the divine nature.⁷³⁷

The ministry of Jesus was a progressive unfoldment of Christ, Truth, in human experience.⁷³⁸

Duncan Sinclair:

. . . in the ratio of our understanding of the Christ we are spiritually endowed to win the victory over all materiality.⁷³⁹

Christian Science recognizes the character of Jesus as the Christian model.⁷⁴⁰

We must emulate Jesus in all his works.⁷⁴¹

Harold Molter:

. . . the healing and redeeming agent for every human ill is Christ, Truth, Christ is the power, presence, nature, and substance of God expressed.⁷⁴²

. . . the Christ is always imparting to each one of us the recognition of the eternal and indestructible nature of our true being.⁷⁴³

⁷³⁷ George Shaw Cook, "The Way Shower and the Way," Christian Science Sentinel, XL (December, 1937), 330.

⁷³⁸ George Shaw Cook, "The Star of Bethlehem," The Christian Science Journal, LIII (December, 1935), 536.

⁷³⁹ Duncan Sinclair, "The Redeeming Christ," The Christian Science Journal, LIV (December, 1936), 505.

⁷⁴⁰ Duncan Sinclair, "Character Building by the Plumb Line," Christian Science Sentinel, XLII (March, 1940), 610.

⁷⁴¹ Duncan Sinclair, "Truth Ever Available to Heal," The Christian Science Journal, L (November, 1932), 466.

⁷⁴² Harold Molter, "The Medicine of Mind," Christian Science Sentinel, LIX (February, 1957), 325.

⁷⁴³ Harold Molter, "The Approach to Christmas," Christian Science Sentinel, LVI (December, 1954), 2137.

Throughout his earthly career Jesus manifested the Christ, the eternal spiritual nature of God.⁷⁴⁴

Robert Ellis Key:

The Christ is the truth concerning our heavenly nature.⁷⁴⁵

It is the understanding⁷⁴⁶ of the Christ, or Truth, which we must earnestly strive for.

Ralph E. Wagers:

Jesus was the Son of man. Christ is the Son of God. Christ was the divinity of the man Jesus, that which made him superior to the flesh. Christ is divine. Jesus was human.⁷⁴⁷

Christ, . . .--the divine manifestation of God--does two things: it establishes in human consciousness the sinless, immortal element that identifies the individual with God, and it removes the sinful mortal element.⁷⁴⁸

. . . when the Christ, the spiritual idea of God, is active in human consciousness, it disposes of the mortal misconception, which yields to the spiritual fact.⁷⁴⁹

Richard J. Davis:

Christian Science teaches that there is but one Christ, the spiritual idea of God; but that idea is infinite and therefore infinitely expressed and unfolded by individual man.

⁷⁴⁴ Harold Molter, "The Gift of God," The Christian Science Journal, LXXI (December, 1953), 663.

⁷⁴⁵ Robert Ellis Key, "Restoration Through Spirit," The Christian Science Journal, LXXII (November, 1954), 598.

⁷⁴⁶ Robert Ellis Key, "Christ the Restorer," The Christian Science Journal, LXXII (April, 1954), 207.

⁷⁴⁷ Ralph E. Wagers, "Christian Science: A Spiritual Discovery," The Christian Science Monitor, March 11, 1958, p. 7.

⁷⁴⁸ Ralph E. Wagers, "Sin and Disease Are Deceptions, Not Realities," The Christian Science Journal, LXXXI (February, 1963), 99.

⁷⁴⁹ Ralph E. Wagers, "God Is the Only Employer," Christian Science Sentinel, LXIII (July, 1961), 1212.

Christ is the revelation of man's true spiritual identification as the idea of Soul.⁷⁵⁰

Christ, the divine idea of God, is ever ready to respond to and enter the receptive heart.⁷⁵¹

Richard J. Davis:

Christ, the spiritual idea, is always the Saviour.

Christ reveals to human consciousness the true concept of man as the son of God. It reveals his spiritual identity and nature.

The divinity of the Christ was revealed in the human life and example of the man Jesus. Godlikeness characterized his entire thought.

There is nothing that Jesus did that he would not want us to do. There is nothing that Jesus did that we may not do through spiritual understanding.⁷⁵²

The office of the Christ is shown forth as the understanding of God operating in human experience and destroying and dissolving erroneous belief.⁷⁵³

Albert F. Gilmore:

What we know of God depends upon our understanding of the Christ; for Christ unveils God through the vision purified and exalted by righteous prayer.

. . . the Christ constitutes exact knowledge of God and His creation⁷⁵⁴

⁷⁵⁰ Richard J. Davis, "Sonship," Christian Science Sentinel, LIII (December, 1951), 2273.

⁷⁵¹ Richard J. Davis, "Spiritual Receptivity and Progress," Christian Science Sentinel, LIV (May, 1952), 902.

⁷⁵² Richard J. Davis, "'The Word Was Made Flesh,'" The Christian Science Journal, LXVIII (December, 1950), 606.

⁷⁵³ Richard J. Davis, "'He Sent Redemption Unto His People,'" The Christian Science Journal, LXVIII (November, 1950), 553.

⁷⁵⁴ Albert F. Gilmore, "'What Think Ye of Christ?'" Christian Science Sentinel, XXX (June, 1928), 790.

Albert F. Gilmore:

Christ, as the truth about all things, the complete expression of divine Mind, is found to be the infallible and ever present healing remedy for every ill.

The power of the Christ is unlimited, since it expresses God's majesty and might;⁷⁵⁵

Christ reveals the truth about all things, about reality in its every phase and quality, the ultimate, final, and complete truth about God and His universe of infinite ideas.

. . . the Christ is the manifestation of the divine all-power.
. . . the Christ makes available the omnipotence of God.⁷⁵⁶

The Christ . . . being always and everywhere present, is the means, or agency, whereby God heals and redeems humanity.⁷⁵⁷

The Christ is ever at hand, available, potent, and practicable, a sure means of destroying false concepts, however threatening they may seem, however real they may appear to be.⁷⁵⁸

Jesus was the human; Christ, the divine. Jesus partook of the conditions of matter. Christ was wholly of the nature of Spirit, of divine Life, Truth, and Love.

It was through his supreme manifestation of the Christ that Jesus became the Saviour of humanity. Christ, the true idea of God, found its highest expression through his pure mentality.⁷⁵⁹

Christ Jesus taught and exemplified the most transcendent truth--the fatherhood of God, the brotherhood of man, and the unreality of evil.⁷⁶⁰

⁷⁵⁵ Albert F. Gilmore, "Christmas," The Christian Science Journal, XL (December, 1922), 366.

⁷⁵⁶ Gilmore, "'What Think Ye of Christ?'" 790.

⁷⁵⁷ Albert F. Gilmore, "Christ, the Way," The Christian Science Journal, XLI (April, 1923), 33.

⁷⁵⁸ Albert F. Gilmore, "The Rock, Christ," Christian Science Sentinel, XXIX (October, 1926), 130.

⁷⁵⁹ Albert F. Gilmore, "The Divinity of the Christ," The Christian Science Journal, XLIII (March, 1926), 700.

⁷⁶⁰ Albert F. Gilmore, "Christ's Christianity," The Christian Science Journal, XLV (December, 1927), 497.

Jesus found his nativity, his true selfhood, in the Christ Jesus was more conscious of the Christ, the full expression of God, than any other who has ever appeared on earth.⁷⁶¹

William Milford Correll:

To perceive the Christ as the spiritual idea of God, one must cultivate his spiritual senses. He must be spiritually-minded.⁷⁶²

. . . the Christ is not confined to any time or to any person but . . . it is the activity and presence of God, always available to the receptive thought.⁷⁶³

The Christ is not God but the manifestation of God, or the ideal man as God's expression.⁷⁶⁴

. . . the Christ, the true idea of sonship, is not limited to time, to person, or to location.

The Christ is the activity of God made manifest in man.⁷⁶⁵

The true idea of God is the Christ, the divine Model or ideal, which shapes our experiences when we yield to it and follow it.⁷⁶⁶

The Christ is always speaking to the human consciousness, for it is the healing, saving activity of omnipresent Mind; and he who listens can hear.⁷⁶⁷

⁷⁶¹Albert F. Gilmore, "The Significance of Christmas," The Christian Science Journal, L (December, 1932), 497.

⁷⁶²William Milford Correll, "The Secret Things of God," The Christian Science Journal, LXXXVI (February, 1968), 93.

⁷⁶³Correll, "Not Death but Life," 431.

⁷⁶⁴William Milford Correll, "Unity Plus Distinctness," The Christian Science Journal, LXXXVI (September, 1969), 477.

⁷⁶⁵William Milford Correll, "Sonship with God," The Christian Science Journal, LXXXVI (June, 1969), 315.

⁷⁶⁶William Milford Correll, "The True Idea of God Heals," Christian Science Sentinel, LXVIII (January, 1966), 61.

⁷⁶⁷William Milford Correll, "'Healed is Thy Hardness,'" Christian Science Sentinel, LIX (August, 1957), 1327.

The Christ, as the true idea of God, is ever present and everywhere present so that one cannot come into a situation where the way out is not available. There is always a way.⁷⁶⁸

It is the recognition of the Christ, man's spiritual, eternal nature as God's child, that brings about the permanent change of thought and life that frees the body from suffering.

Christ is the activity of divine Principle in human consciousness and is able to counteract the false influence of mythological material intelligence, or mortal mind.⁷⁶⁹

The Christ as the true idea of God is the Saviour of the human body.⁷⁷⁰

It is only the Christ, Truth, the reflection of the divine Mind, that will destroy the fear of disease and thoroughly cleanse consciousness of the false beliefs involved.⁷⁷¹

Paul Stark Seeley:

In Christian Science we learn that Jesus is the messenger whose message is the Christ--the true idea of God, Spirit, the universal Father-Mind--and man is the spiritual expression of this true Mind, or Ego⁷⁷²

. . . the true idea of God and man, the Christ, must become active in all the minutiae of our human experience.⁷⁷³

The Christ is never apart from God, nor apart from man. The Christ is the active manifestation of divine Mind eternally enlightening men with the true idea of being.⁷⁷⁴

⁷⁶⁸William Milford Correll, "The Spiritual Idea Guides," Christian Science Sentinel, LXX (June, 1968), 987.

⁷⁶⁹William Milford Correll, "Christ Destroys Animal Magnetism," Christian Science Sentinel, LXIX (December, 1967), 2091

⁷⁷⁰William Milford Correll, "Self-knowledge and Self-control," The Christian Science Journal, LXXXVI (November, 1968), 596.

⁷⁷¹William Milford Correll, "Mind Is Substance," Christian Science Sentinel, LXVIII (April, 1966), 595.

⁷⁷²Paul Stark Seeley, "Christian Science Reveals Spiritual Forces in Action," The Christian Science Monitor, March 29, 1960, p. 7.

⁷⁷³Paul Stark Seeley, "Felling the Big Trees," Christian Science Sentinel, XLV (May 15, 1943), 857.

⁷⁷⁴Paul Stark Seeley, "Spiritual Sonship, Humanity's Saviour," The Christian Science Journal, LXIV (December, 1946), 610.

. . . within—not without--the consciousness of each individual God's healing, comforting, saving Christ is forever present.⁷⁷⁵

Man

The Use of the Term "Man" by Selected Teachers. Mrs. Ella W. Hoag:

Man . . . can know himself only as he understands God.
. . . man is spiritually, divinely mental.⁷⁷⁶

Miss L. Ivimy Gwalter:

In Science, God and man are correlated. We cannot think of God without including man; nor can we think of man except in terms of his relation to God.⁷⁷⁷

Miss Ruth Fagundus:

Man . . . is the evidence of God's existence, the expression or reflection of God's essential nature.⁷⁷⁸

Martin Broones:

Man represents and manifests God's nature through reflecting the qualities of God.⁷⁷⁹

Eldredge M. Murray:

. . . man coexists with God and . . . he expresses God's qualities and is governed solely by His law.⁷⁸⁰

⁷⁷⁵Paul Stark Seeley, "The Christ Already Active Within Us," The Christian Science Journal, LXI (December, 1943), 730.

⁷⁷⁶Ella W. Hoag, "Self-knowledge," Christian Science Sentinel, XXVII (November, 1924), 250.

⁷⁷⁷L. Ivimy Gwalter, "Coincidence of the Human and Divine," The Christian Science Journal, LXXVIII (February, 1960), 58.

⁷⁷⁸Ruth Fagundus, "The Glory of God," The Christian Science Journal, LXXV (March, 1957), 136.

⁷⁷⁹Martin Broones, "Freed from the Tyranny of Materialism," The Christian Science Journal, LXXXV (August, 1967), 400.

⁷⁸⁰Murray, "Truth for Authority," 573.

Floyd C. Shank:

Man, the expression of Spirit, reflects his origin--solid, substantial, indestructible, and eternal Spirit.⁷⁸¹

Mrs. Jeanne Roe Price:

Man is the image and likeness of God, the living evidence of God, God's witness. It is impossible for him to possess, or to be, anything that God is not.⁷⁸²

Dr. H. Walton Hubbard, C.S.B., of Spokane, Washington, a pupil in the Boston Normal Class of 1913:

Being God's image and likeness, man is spiritual and perfect. He is active and alert, strong and well, fearless and free, nourished and sustained, sinless and holy.⁷⁸³

Arnold H. Exo, C.S.B., of Chicago, a pupil in the 1949 Boston Normal Class taught by Richard J. Davis:

Man, God's idea, has eternal identity, and because it is eternal, it must be and is perfect.⁷⁸⁴

Mrs. Vera M. Berg, C.S.B., of Stockholm, Sweden, a pupil in the 1958 Boston Normal Class taught by Mrs. Helen Wood Bauman:

Coexistent with God, man's individuality is wholly spiritual, inorganic, incorporeal, indestructible. Man is God's individualized idea, and as such his purity, perfection, and harmony are intact.⁷⁸⁵

⁷⁸¹Shank, "The Solidity of Spirit," 21.

⁷⁸²Jeanne Roe Price, "God's Covenant with Man," The Christian Science Journal, LXIX (April, 1951), 189.

⁷⁸³H. Walton Hubbard, "God's Saving Nearness," The Christian Science Journal, LXIX (August, 1951), 384.

⁷⁸⁴Arnold H. Exo, "The Individualized Glory of Soul," The Christian Science Journal, LXIX (December, 1951), 606.

⁷⁸⁵Vera M. Berg, "What Is Matter?" The Christian Science Journal, LXXX (April, 1962), 170.

W. Stuart Booth:

. . . individual man, made in the image and likeness of Spirit, Mind, divine Love, is a spiritually mental being, an individual consciousness, constituted solely of intelligent, harmonious, loving, pure, and perfect ideas.⁷⁸⁶

. . . individual man is a spiritually mental being, an individual consciousness, constituted of true ideas, which are from God.⁷⁸⁷

Mrs. E. Eloise Prickett, C.S.B., of Sacramento, California, a pupil in the 1946 Boston Normal Class taught by Miss Mary G. Ewing:

. . . the real man, made in God's image, is spiritual and perfect.⁷⁸⁸

Albert F. Gilmore:

Man is the embodiment of all right ideas. He thus includes all true qualities, attributes, and characteristics; these constitute individual, spiritual man.⁷⁸⁹

Mrs. Sylvia Prall Rhodey:

. . . man, made in the image and likeness of God, is always at the standpoint of perfection, never advancing toward it nor receding from it.⁷⁹⁰

Mrs. Olivia P. Whittaker:

. . . man includes all that God expresses.⁷⁹¹

⁷⁸⁶ W. Stuart Booth, "Accepting and Applying Science," Christian Science Sentinel, XLVI (February, 1944), 201.

⁷⁸⁷ W. Stuart Booth, "True Religion," The Christian Science Journal, LI (February, 1934), 627.

⁷⁸⁸ E. Eloise Prickett, "How Real Is God to Us?" Christian Science Sentinel, LIII (June, 1951), 969.

⁷⁸⁹ Albert F. Gilmore, "Personality, Individuality, Identity," Christian Science Sentinel, XXXVI (December, 1933), 343.

⁷⁹⁰ Rhodey, "'The Evergreen of Soul,'" 234.

⁷⁹¹ Olivia P. Whittaker, "Abundant Life," The Christian Science Journal, LXXXV (March, 1967), 128.

Mrs. Kathryn Paulson Grounds:

Man lives in God as the individualized embodiment of divine Mind, and therefore he expresses the normalcy of absolute perfection.⁷⁹²

Alfred Pittman:

. . . man, including the true selfhood of everyone, is the perfect expression of God.⁷⁹³

Irving C. Tomlinson:

Spiritually discerned, man is the full reflection of God. Lacking nothing, God's man, by his very nature, has divine wisdom, infinite intelligence, and perfect spiritual understanding.⁷⁹⁴

George Channing:

. . . man is correctly defined as the embodiment of the qualities of God, divine Mind.⁷⁹⁵

Israel Pickens:

Man is the embodiment of God's ideas, governed by God's law, forever active in expressing that which is good.⁷⁹⁶

. . . man is . . . an individual spiritual consciousness, expressing or reflecting the nature and character of God.⁷⁹⁷

⁷⁹² Kathryn Paulson Grounds, "Increasing the Measure of Life," The Christian Science Journal, LXXXIII (September, 1965), 450.

⁷⁹³ Alfred Pittman, "The Certain Way of Freedom," Christian Science Sentinel, XLIV (June, 1942), 987.

⁷⁹⁴ Irving C. Tomlinson, "The Educational System of Christian Science," The Christian Science Journal, XLII (February, 1925), 585.

⁷⁹⁵ George Channing, "Peace Requires Correct Definition," The Christian Science Journal, LXVIII (December, 1950), 575.

⁷⁹⁶ Israel Pickens, "'This One Thing I Do,'" The Christian Science Journal, LVIII (June, 1940), 147.

⁷⁹⁷ Israel Pickens, "'In Constant Relation with the Divine,'" The Christian Science Journal, LXX (June, 1952), 290.

Albert Clinton Moon:

Man, the expression of Mind, or Spirit, is and must be divinely mental, wholly spiritual, always safe and well.⁷⁹⁸

Miss Margaret Morrison:

As God is ever present, man, His expression, is ever present to be acknowledged and recognized. As he is the individualized expression of all the qualities of Mind, there is nothing lacking in man.⁷⁹⁹

Luther Phillips Cudworth, C.S.B., of Boston, a pupil in the 1934

Boston Normal Class taught by George Shaw Cook:

. . . man is the embodiment of all the qualities of God, and . . . the divine nature constitutes man's being.⁸⁰⁰

Ralph E. Wagers:

. . . we see man as he really is, a spiritual idea, real, harmonious, immortal.⁸⁰¹

Carl J. Welz:

The real man has infinite ability to reflect the qualities of God.⁸⁰²

Since man is God's reflection, emanation, outcome, idea, expression, the ideas God imparts identify the real man.⁸⁰³

⁷⁹⁸ Albert Clinton Moon, "The Unity and Distinctness of God and Man," The Christian Science Journal, LXVIII (August, 1950), 358.

⁷⁹⁹ Margaret Morrison, "'Scientific Man,'" Christian Science Sentinel, XLVII (March, 1945), 377.

⁸⁰⁰ Luther Phillips Cudworth, "The Impartations of Mind," The Christian Science Journal, LXVIII (November, 1950), 523.

⁸⁰¹ Ralph E. Wagers, "Replacing Objects with Ideas," Christian Science Sentinel, LXVI (January, 1964), 151.

⁸⁰² Carl J. Welz, "The Universal Ego," The Christian Science Journal, LXXIX (February, 1961), 62.

⁸⁰³ Carl J. Welz, "Healing Bodily Ailments," Christian Science Sentinel, LXVI (November, 1964), 2093.

Fred W. Decker:

. . . a right concept of man as the idea of God, divine Mind, must be gained in order to enjoy harmony.⁸⁰⁴

Wilson Morgan Riley, C.S.B., of Kansas City, Missouri, and Boston;
a pupil in the 1952 Boston Normal Class taught by Miss Emma C. Shipman:

. . . in Christian Science, man is identified as wholly spiritual, sinless, diseaseless, and deathless.⁸⁰⁵

Richard J. Davis:

. . . an intelligent search for God brings to light the understanding of man as the exact image and likeness of God. In knowing God we therefore find our true selfhood.⁸⁰⁶

. . . man in his only true being is the free, unlimited, unrestricted reflection or expression of God, Mind's witness of its own entity.⁸⁰⁷

Harold Molter:

. . . man in God's image and likeness is deathless, eternal, and indestructible.⁸⁰⁸

God's man is . . . fearless, sinless, intelligent, spiritual, perfect.⁸⁰⁹

⁸⁰⁴Fred W. Decker, "'Thy Kingdom is Come,'" The Christian Science Journal, LIII (March, 1936), 704.

⁸⁰⁵Wilson M. Riley, "Identification," The Christian Science Journal, LXVII (June, 1949), 238.

⁸⁰⁶Richard J. Davis, "God's Nature Revealed in Man," Christian Science Sentinel, LV (August, 1953), 1435.

⁸⁰⁷Richard J. Davis, "God's Law of Freedom," Christian Science Sentinel, LV (July, 1953), 1157.

⁸⁰⁸Harold Molter, "Man Exists in Ever-present Mind," The Christian Science Journal, LXXVI (January, 1958), 37.

⁸⁰⁹Harold Molter, "Our Sure Defense," The Christian Science Journal, LXXIII (July, 1955), 379.

Mrs. Rose L. Kempthorne:

. . . man is the reflection of a wholly good God, divine Mind, whose creation is endowed with eternal, illimitable good.⁸¹⁰

A clear, sustained understanding of what constitutes man's being enables one to reject false appearances, regardless of how, when, or by whom they are presented.⁸¹¹

Robert Ellis Key:

When we look to God we find man, for man is God's image and likeness. In this sonship with God there is no obscurity of vision, no uncertainty of events, no fear of the future.⁸¹²

. . . through discernment of man's Christlike nature we see evil disappear from our experience.

. . . man has a divine nature, a heavenly origin, spiritual and perfect, wholly derived from God.⁸¹³

Paul Stark Seeley:

Man is the reflection, the active evidence and proof, of God, Spirit, Mind. Man is united to, one with, and included in God.⁸¹⁴

It should be noted and remembered that in defining man Mrs. Eddy always does so in terms of effect, because that is what man is in Science.⁸¹⁵

⁸¹⁰Rose L. Kempthorne, "'God, the Mind of Man,'" The Christian Science Journal, LXXXI (November, 1963), 568.

⁸¹¹Rose L. Kempthorne, "Healing Through Right Identification," The Christian Science Journal, LXII (September, 1944), 478.

⁸¹²Key, "Spiritual Convictions," 310.

⁸¹³Robert Ellis Key, "The Heavenly Origin of Man," Christian Science Sentinel, LV (May, 1953), 857.

⁸¹⁴Paul Stark Seeley, "'Man is Not Material; He is Spiritual,'" The Christian Science Journal, LXV (June, 1947), 286.

⁸¹⁵Paul Stark Seeley, "Concerning the Terminology of Christian Science," The Christian Science Journal, LXIV (May, 1946), 248.

Because man is spiritually substantial, he is eternally immutable.⁸¹⁶

Duncan Sinclair:

. . . unless one knows something very definite about God, he cannot know anything about the real nature of man.⁸¹⁷

(Christian Science) declares that God is perfect Mind, infinite good, and that the real man is God's image, reflection, or likeness--therefore perfect.⁸¹⁸

The truth of the entirely spiritual nature of man is . . . fundamental to the student of Christian Science.⁸¹⁹

(The student) should strive wholeheartedly to increase his understanding of the real man, the man who is the image or reflection of God--perfect Mind--and become convinced of man's immunity from all evil.⁸²⁰

George Shaw Cook:

. . . man as the likeness of God, or His full representation, is that which completely and exactly represents the nature, character, and essence of divine Mind.⁸²¹

. . . man, created in God's likeness, is, in his true nature, individually perfect, individually complete, and altogether Godlike in character and essence.⁸²²

⁸¹⁶ Paul Stark Seeley, "The Immutability of Man," Christian Science Sentinel, XLVIII (July, 1946), 1205.

⁸¹⁷ Duncan Sinclair, "The Perfection of Man," Christian Science Sentinel, XXVII (June, 1925), 851.

⁸¹⁸ Duncan Sinclair, "The Judgment Day," The Christian Science Journal, XLIX (April, 1931), 40.

⁸¹⁹ Duncan Sinclair, "Man's True Spiritual Nature," Christian Science Sentinel, XXVIII (May, 1926), 771.

⁸²⁰ Duncan Sinclair, "Sickness, a Dream," Christian Science Sentinel, XXXIX (October, 1936), 150.

⁸²¹ George Shaw Cook, "Representation," Christian Science Sentinel, XLII (May, 1940), 710.

⁸²² George Shaw Cook, "God, the Universe, and Man," The Christian Science Journal, LIX (May, 1936), 100.

(Man) expresses perfectly the divine nature (Man) therefore expresses the qualities of spirituality, eternality, individuality, indestructibility, perfection, completeness, joy, beauty, health.

(Man) exists as consciousness--the conscious reflection or expression of Mind. Man consists of ideas, not organs; spiritual thoughts, not material things.⁸²³

Man, being the likeness of God, Spirit, is that which expresses the nature, essence, or substance of Spirit, and is at one with and inseparable from Spirit, God--his divine Principle.⁸²⁴

. . . man reflects, embodies, or includes those ideas, thoughts, qualities, or characteristics that denote the nature of God, divine Principle.⁸²⁵

Mrs. Helen Wood Bauman:

Man exists in divine Mind as its idea, and to be conscious of man's presence one must be conscious of God's presence.⁸²⁶

Science reveals man as divine idea, the absolute formation of Spirit, and our real identity, or consciousness, is definite, distinct, individual, as Mind's incorporeal reflection.⁸²⁷

The real man is an immortal, existing in divine Mind as its idea and having neither beginning nor ending. He coexists with the Mind whose knowing gives him being.⁸²⁸

⁸²³George Shaw Cook, "What Is Man?" The Christian Science Journal, LV (December, 1937), 509.

⁸²⁴George Shaw Cook, "Man Is Spiritual," The Christian Science Journal, LVII (October, 1939), 392.

⁸²⁵George Shaw Cook, "Man Consists of Ideas; Not Organs," The Christian Science Journal, LVIII (January, 1941), 564.

⁸²⁶Helen Wood Bauman, "Indestructible Life," The Christian Science Journal, LXIX (February, 1951), 94.

⁸²⁷Helen Wood Bauman, "Absolute Truth and the Human Problem," Christian Science Sentinel, L (November, 1948), 1968.

⁸²⁸Helen Wood Bauman, "Spiritual Pre-existence," Christian Science Sentinel, LXII (July, 1960), 1255.

. . . an understanding of the truth that man is an immortal, God's image, pure and whole and obedient to divine law, protects one from mortal ills and demonstrates health and perfection.⁸²⁹

The selected references from the writings of Mary Baker Eddy and selected teachers of Christian Science indicate that a clear distinction should be made in class instruction between man, the spiritual idea, the image and likeness of God, and material man, the temporary mortal concept. In Christian Science usage the real man is spiritual, perfect, and eternal.

Teachers of Christian Science have continued to use the term "man" as did Mrs. Eddy in her writings.

Law

The Use of the Term "Law" by Selected Teachers. John Ellis Sedman:

Only to the degree that we understand and obey God's law can we avail ourselves of His omnipotent and omnipresent power.⁸³⁰

God's law, understood and obeyed, is adequate for the solution of every human problem.⁸³¹

Miss Leslie Harris:

In order to be more conscious of the perpetual control of righteous law, it is requisite that we constantly improve our concept of God⁸³²

⁸²⁹Bauman, "A Provable Theology," 1786.

⁸³⁰John Ellis Sedman, "Utilizing Divine Power," The Christian Science Journal, XLIV (July, 1926), 223.

⁸³¹John Ellis Sedman, "When Spiritual Sense Warns," The Christian Science Journal, LI (August, 1933), 241.

⁸³²Leslie Harris, "Allegiance to Divine Law," The Christian Science Journal, LXXIII (June, 1955), 304.

Mrs. Marie Kimbrough Larkin, C.S.B., of Miami, a pupil in the 1931 Boston Normal Class taught by Duncan Sinclair:

The law of God is the force of good.⁸³³

Paul Kenneth Wavro, C.S.B., of Jacksonville, Florida, a pupil in the 1949 Boston Normal Class taught by Richard J. Davis:

It is natural to conclude that all true law proceeds from Principle.⁸³⁴

John Lawrence Sinton, C.S.B., of Manchester, England, a pupil in the 1937 Boston Normal Class taught by Bicknell Young:

Law in its Christianly scientific application is the invariable sequence and relation between divine Principle and idea.⁸³⁵

Mrs. Katherine English:

God's law is like Himself (Principle), unchanging and unvarying in nature, operation, and effect.

Wherever God is, law is; for God's law is everpresent and ever operative. Wherever man is, law is; for man is the likeness of God, the expression of divine Mind.

Divine law is unerring and unchangeable, but the progressive human demonstration of law is a process, a daily process, of fulfilling God's law, of doing His will.⁸³⁶

God's law is always in operation; it can be appealed to immediately.⁸³⁷

⁸³³ Marie K. Larkin, "The Ever-operative Law of God," The Christian Science Journal, LXXII (November, 1954), 564.

⁸³⁴ Paul K. Wavro, "The Truth About Law," Christian Science Sentinel, XLVII (January, 1945), 88.

⁸³⁵ John Lawrence Sinton, "Law and the Universe," The Christian Science Journal, XLIV (October, 1926), 420.

⁸³⁶ Katherine English, "God's Unchanging Law," The Christian Science Journal, LII (January, 1935), 505.

⁸³⁷ Katherine English, "God's Law of Restoration," Christian Science Sentinel, XXXVI (June, 1934), 843.

Mrs. Elsie S. Bell, C.S.B., of San Diego, a pupil in the 1940 Boston Normal Class taught by Mrs. Julia Michael Johnston:

God's law is universal, and available for all to demonstrate.⁸³⁸

Stanley M. Sydenham, C.S.B., of Leeds, England, a pupil in the 1919 Boston Normal Class taught by Mrs. Ella W. Hoag:

Law, spiritually conceived, is neither restrictive, punitive, nor corrective. True law is protective, constructive, regenerative, redemptive⁸³⁹

Mrs. Kathryn Paulson:

Considered in its proper aspect, law is infinite, partaking of the nature of God and disclosing the changeless dynamics of being. Divine law enforces the moral demands of existence and compels obedience to ethical statutes.⁸⁴⁰

Clifford P. Smith:

The divine Principle of man and the universe always acts through divine law, which is the means of divine government. All that the real man is, all that he does, and all that he experiences is determined or governed by infinite Principle acting by means of spiritual law.⁸⁴¹

Richard J. Davis:

It . . . gives one spiritual conviction to know that God's law is inevitable, inexorable, inescapable, and infallible.⁸⁴²

⁸³⁸Elsie S. Bell, "God's Law Is Universal," Christian Science Sentinel, XLI (October, 1938), 86.

⁸³⁹Stanley M. Sydenham, "Law and Obedience," Christian Science Sentinel, XXXVI (April, 1934), 663.

⁸⁴⁰Kathryn Paulson, "'Be a Law to Yourselves,'" Christian Science Sentinel, LXI (January, 1959), 45.

⁸⁴¹Clifford P. Smith, "Divine Government," Christian Science Sentinel, XXXII (May, 1930), 750.

⁸⁴²Richard J. Davis, "Man the Reflection of Divine Law," Christian Science Sentinel, LV (February, 1953), 371.

Mrs. Lois Garland Davies, C.S.B., of Seattle, a pupil in the 1952
Boston Normal Class taught by Miss Emma C. Shipman:

(Christian Science) is demonstrable spiritual law, and
contrary to evil's claim, attracts and holds spiritually recep-
tive thought by its very exactness and its absoluteness⁸⁴³

Miss Violet Ker Seymer:

God's law is consonant with its source, and its faithful
application rules out human mistakes.⁸⁴⁴

William Milford Correll:

God's law is universal in scope; but it is individual in
application.⁸⁴⁵

George Channing:

If one proves himself to be the man whose Mind is God, he
proves the law of God to be his law. He is thus a law unto
himself, conforming to the law of likeness to his Maker⁸⁴⁶

Miss L. Ivimy Gwalter:

(Man) reflects God's government and thus is a law to himself
of harmony, health, and well-being.⁸⁴⁷

Mrs. Katherine S. Whitney:

Loving God's law, meditating on God's law, and being governed
only by God's law enable the Christian Scientist to be a law to
himself.⁸⁴⁸

⁸⁴³Lois Garland Davies, "Give the Children Absolute Christian
Science," The Christian Science Journal, LXV (October, 1947), 468.

⁸⁴⁴Violet Ker Seymer, "Law," The Christian Science Journal, XLIX
(October, 1931), 411.

⁸⁴⁵William Milford Correll, "'Unity of Principle and Spiritual
Power,'" The Christian Science Journal, LXI (August, 1943), 455.

⁸⁴⁶George Channing, "On Being a Law to Oneself," Christian Science
Sentinel, LI (November, 1949), 2055.

⁸⁴⁷L. Ivimy Gwalter, "A Law to Oneself," Christian Science Sentinel,
LXI (September, 1959), 1633.

⁸⁴⁸Katherine S. Whitney, "Witnessing to God's Law," Christian
Science Sentinel, LIX (October, 1957), 1724.

Mrs. Jeanne Roe Price:

The law of God, the force of good, is always present to bring freedom from all difficulties whatever they may be.⁸⁴⁹

Harold Molter:

God's ever-present power is the Christ, and it is always expressed through and as divine law and order.⁸⁵⁰

Mrs. Blanche Hersey Hogue:

Law is the divine impulsion which holds all existence cohering in one harmoniously working manifestation of the will of God. Law is the divine mode, the way of infinite activity.

Divinity expresses itself through law, works out its purpose as law. Law characterizes the entire activity of God in His care of His creation.⁸⁵¹

John J. Salover:

The persistent, unvarying law of God is the law controlling our real being, our true identity.⁸⁵²

Irving C. Tomlinson:

. . . the law of God demands that we subordinate the outward and material, which mortal mind esteems, and elevate the unseen Christ-idea, which rebukes and destroys false material sense.⁸⁵³

⁸⁴⁹ Jeanne Roe Price, "What Can I Do?" The Christian Science Journal, LXXIX (September, 1961), 449.

⁸⁵⁰ Harold Molter, "The Laws or Forces of God," The Christian Science Journal, LXXII (August, 1954), 431.

⁸⁵¹ Blanche Hersey Hogue, "The One Law," The Christian Science Journal, LVII (September, 1939), 291.

⁸⁵² John J. Salover, "Perfect Soundness," Christian Science Sentinel, LIX (August, 1957), 1433.

⁸⁵³ Irving C. Tomlinson, "Personality Superseded by Principle," The Christian Science Journal, XXVIII (February, 1911), 701.

Charles Porter Lowes, C.S.B., of Los Angeles, a pupil in the 1949

Boston Normal Class taught by Richard J. Davis:

God's law of restoration is ever operating to benefit humanity. It renews, regenerates, revitalizes, and removes whatever is objectionable or useless.⁸⁵⁴

Miss Jean M. Snyder, C.S.B., of Buffalo, New York, a pupil in the

Boston Normal Class of 1937:

God's law of continuity . . . is a law of destruction to false, material thinking and its unhappy effects.⁸⁵⁵

Oscar Graham Peeke:

God's law . . . is omnipotent, omniactive, immutable; . . . the law of universal harmony.⁸⁵⁶

Christian Science shows spiritual law to be suprema over all so-called material law, and wholly beneficent in its ceaseless operations.⁸⁵⁷

Paul Stark Seeley:

Real law is the constituting, governing force of causative Mind. Law, then, expresses the activity of Mind. Being the force or energy of Mind, it is always coexistent and coactive with Mind.⁸⁵⁸

⁸⁵⁴ Charles Porter Lowes, "God's Law of Restoration," The Christian Science Journal, LXVI (September, 1948), 398.

⁸⁵⁵ Jean M. Snyder, "God's Law of Continuity," Christian Science Sentinel, LVIII (September, 1956), 1545.

⁸⁵⁶ Oscar Graham Peeke, "God's Law of Healing," The Christian Science Journal, LIV (May, 1936), 79.

⁸⁵⁷ Oscar Graham Peeke, "Spiritual Law, the Law of Life," The Christian Science Journal, XLIX (March, 1932), 705.

⁸⁵⁸ Paul Stark Seeley, "Christian Science, the Law of God," The Christian Science Journal, LVII (June, 1939), 122.

. . . law is the natural, controlling force, or influence, of sovereign Mind, deific intelligence, always present and active in its representative, man.⁸⁵⁹

God's laws are the moral, spiritual, and universal forces of Principle, Mind. They operate in the thought, or consciousness, of Mind's manifestation, man

Man embodies law in his true nature as God's reflection, or idea. Law is inseparable from man, and man is inseparable from law. They live and act together.⁸⁶⁰

Law perpetuates order in the universe and man. Order is the immediate effect of law. Every human discord is a form of disorder, the result of ignorance of God's law.⁸⁶¹

George Shaw Cook:

Law, rightly regarded, is the operation of divine Principle. It is Mind manifested, Love reflected, Life expressed.⁸⁶²

Christian Science teaches that there is no law operating in the realm of reality but that of God, infinite good.⁸⁶³

. . . the divine sense of law and order corrects and destroys the material beliefs of lawlessness and disorder at every point.⁸⁶⁴

. . . not only is everything in the spiritual universe governed by divine law, but it must, as a necessary consequence, express a complete and perfect sense of order.⁸⁶⁵

⁸⁵⁹Paul Stark Seeley, "On Being a Law to Oneself," The Christian Science Journal, LXIV (March, 1946), 144.

⁸⁶⁰Paul Stark Seeley, "Man and Law," The Christian Science Journal, LXIII (March, 1945), 146.

⁸⁶¹Seeley, "Christian Science, the Law of God," 123.

⁸⁶²George Shaw Cook, "Spiritual Law Supreme," Christian Science Sentinel, XLI (September, 1938), 50.

⁸⁶³George Shaw Cook, "One Law," The Christian Science Journal, LIX (July, 1941), 221.

⁸⁶⁴Ibid., p. 222.

⁸⁶⁵George Shaw Cook, "Law and Order," The Christian Science Journal, LIV (June, 1936), 161.

Leonard T. Carney:

It is through reflecting God's law, through willing acceptance of and obedience to divine mandate, that it becomes law to us.

God's law is the invariable manifestation of Mind, the infallible activity of divine Principle. It signifies perfect cause and perfect effect. It is the only real law.⁸⁶⁶

Duncan Sinclair:

. . . there can be no other real law than God's law--that is, spiritual law. It is this law which forever exists and forever supports creation; and creation includes the real or spiritual man.⁸⁶⁷

The law of Principle of perpetually operative. And to be obedient to the law of Principle is to be divinely governed.⁸⁶⁸

What (Jesus) demonstrated of spiritual law, we may demonstrate. But this necessitates that we have the same Mind in us that was in him.⁸⁶⁹

Christian Scientists are a law to themselves when they are living in obedience to the law of God; . . . when they are living good lives, pure lives, righteous lives.⁸⁷⁰

Robert Ellis Key:

Let us take the side of divine law and steadfastly maintain this standpoint.

Divine law never ceases its action. Nothing can frustrate, arrest, or postpone its operation.⁸⁷¹

⁸⁶⁶ Leonard T. Carney, "The Enforcement of God's Law," The Christian Science Journal, LXVII (March, 1949), 93.

⁸⁶⁷ Duncan Sinclair, "God's Law," The Christian Science Journal, XL (February, 1923), 459.

⁸⁶⁸ Duncan Sinclair, "Basis of Right Government," The Christian Science Journal, LVI (February, 1939), 619.

⁸⁶⁹ Duncan Sinclair, "Divine Love Governs the Universe," The Christian Science Journal, XLVI (September, 1929), 332.

⁸⁷⁰ Duncan Sinclair, "Our Refuge," Christian Science Sentinel, XXXII (October, 1929), 151.

⁸⁷¹ Robert Ellis Key, "The Realm of Law," Christian Science Sentinel, LVI (July, 1954), 1345.

Albert F. Gilmore:

. . . the divine, universal law is the law of eternal harmony. Into the divine order there can enter no semblance of discord.

. . . under divine law all good is being expressed through God's perfect ideas, constantly and eternally.

Like all law, Christian Science must be applied in order to become operative in human experience.

Christian Science, whenever it is scientifically applied, as the unchanging law of God, destroys all false beliefs and erroneous claims; and scientific application is nothing less than practical application of spiritual truth.

(Christian Science) is the only law by which God governs His universe of spiritual ideas; it is never infringed; it is never broken; it is never annulled or repealed; and it is never superseded. It is the eternal expression of God's unchanging will: it is His method of governing the universe, and is always operative.⁸⁷²

Mrs. Helen Wood Bauman:

Protective rather than restrictive, the moral law promotes freedom, harmony, and abundant living.

Divine law acts as a conscious, loving force emanating purposefully from divine Mind to produce an infinite universe of harmonious spiritual ideas.⁸⁷³

Christian Science explains law as spiritual and moral force.⁸⁷⁴

God's law is His will. It is the invariable force of Spirit, the constant mode of Mind's activity, working eternally to produce and maintain a perfect, ordered universe of spiritual ideas.⁸⁷⁵

⁸⁷² Albert F. Gilmore, "'Immutable Law,'" The Christian Science Journal, XLIV (October, 1926), 429.

⁸⁷³ Helen Wood Bauman, "Law and Man," The Christian Science Journal, LXI (April, 1943), 195.

⁸⁷⁴ Helen Wood Bauman, "Law and Health," Christian Science Sentinel, LII (May, 1950), 769.

⁸⁷⁵ Helen Wood Bauman, "Prayer and Law," The Christian Science Journal, LXVI (October, 1948), 464.

It is through law, or the divine will, that Deity evolves, maintains, and controls the spiritual universe, including man in God's image.⁸⁷⁶

Robert Ellis Key:

Divine law is the expression of divine Principle, which regulates, sustains, and upholds the universe, including man.⁸⁷⁷

One's understanding of spiritual law annuls the claims of material so-called law and releases him from its effects.⁸⁷⁸

We are under the law of God now, and good is operating in every detail of our experience.⁸⁷⁹

The selected references from the writings of selected teachers of Christian Science indicate that a clear distinction should be made in class instruction between divine law, the eternal supporting force or influence of God, and so-called material law, the beliefs held by mortals. The result of obedience to divine law is to be found in human experience.

Teachers of Christian Science have continued to use the term "law" as did Mrs. Eddy in her writings.

Spiritual Qualities

Some Comments About Spiritual Qualities by Teachers. Various teachers of Christian Science have mentioned spiritual qualities in their writings. Selected references indicate their basic position.

⁸⁷⁶ Helen Wood Bauman, "The Divine Will," Christian Science Sentinel, LI (December, 1949), 2322.

⁸⁷⁷ Robert Ellis Key, "God's Law Controls Us," The Christian Science Journal, LXIX (June, 1951), 308.

⁸⁷⁸ Robert Ellis Key, "Submission to True Law," The Christian Science Journal, LXXI (April, 1953), 209.

⁸⁷⁹ Robert Ellis Key, "The Government and Law of God," Christian Science Sentinel, LVIII (June, 1956), 941.

Clayton Bion Craig, C.S.B., of Boston, a pupil in the 1940 Boston Normal Class taught by Mrs. Julia Michael Johnston:

The understanding of God and man must find expression in a consciousness filled with the ideas of God. His spiritual qualities and attributes must be consciously reflected.⁸⁸⁰

Alan A. Aylwin:

. . . the synonyms for God unfold the specific attributes of the divine nature. God is always indivisibly One and All. But His nature is infinitely varied⁸⁸¹

Milton Simon:

Our expectation is to demonstrate the attributes of God throughout eternity.⁸⁸²

Mrs. Kathryn Paulson:

Created by one God, embodying the qualities of God, governed by God, man is an inhabitant of the realm of spiritual reality, eternally aware of the Father's encompassing presence.⁸⁸³

Mrs. Helen Wood Bauman:

The qualities of God are individualized in the identities He creates. In fact, the divine qualities are manifested through man.⁸⁸⁴

Spiritual qualities are the thought substance that constitute man in God's image.⁸⁸⁵

⁸⁸⁰ Clayton Bion Craig, "Spiritual Transformation," The Christian Science Journal, LXIX (May, 1951), 219.

⁸⁸¹ Alan A. Aylwin, "The Grace of God," The Christian Science Journal, LXXXVI (June, 1968), 313.

⁸⁸² Milton Simon, "Being Rightly Active," The Christian Science Journal, LXXXVI (September, 1968), 449.

⁸⁸³ Kathryn Paulson, "Man Lives in God," The Christian Science Journal, LXXII (September, 1954), 468.

⁸⁸⁴ Helen Wood Bauman, "God Is Not a Mystery," Christian Science Sentinel, LXX (March, 1968), 371.

⁸⁸⁵ Helen Wood Bauman, "The Formations of Spirit," The Christian Science Journal, LXXI (October, 1953), 550.

. . . the righteous qualities we reflect are laws whereby we
can exercise power to destroy the false action of evil 886

Miss L. Ivimy Gwalter:

Every quality and condition of being is inexhaustible 887

Mrs. Emma Simmons Radcliffe:

As the individual manifests the attributes of Soul, such as truthfulness, orderliness, freedom, wisdom, spiritual seeing and hearing, health, and harmony, he identifies himself as the very evidence of God's being. 888

Mrs. Georgina Tennant:

The qualities that represent Principle--integrity, moral courage, purity--are the materials discovered to be fundamental to happiness and success. 889

Leslie C. Bell:

The attributes of God, reflected by His ideas, include gentleness, quietness, and peaceableness. 890

Mrs. Rose L. Kempthorne:

All divine attributes--spirituality, purity, sinlessness, selflessness, beauty, love, loveliness--characterize man eternally. 891

⁸⁸⁶ Helen Wood Bauman, "Human Beings Reflect God," Christian Science Sentinel, LXX (October, 1968), 1824.

⁸⁸⁷ Gwalter, "The Symphony of Soul," 171.

⁸⁸⁸ Radcliffe, "The Significance of Soul, 66.

⁸⁸⁹ Georgina Tennant, "A Consecrated Life," The Christian Science Journal, LXXXIII (July, 1965), 360.

⁸⁹⁰ Leslie C. Bell, "The Creatures of God's Creating," The Christian Science Journal, LXXV (February, 1957), 63.

⁸⁹¹ Rose L. Kempthorne, "God's Law of Restoration," The Christian Science Journal, LXXXIII (May, 1965), 232.

Herbert L. Frank:

The consistent understanding and reflection of the qualities of God, divine love, is a practical means of healing.⁸⁹²

Mrs. Pauline B. Rader:

. . . each individual expression of God must reflect in some degree both male and female qualities and thus be complete within itself.⁸⁹³

Peter B. Vanderhoef, C.S.B., of Houston, a pupil in the 1961 Boston Normal Class taught by Paul Stark Seeley:

. . . only spiritual qualities constitute one's real mentality and individuality.⁸⁹⁴

Martin Broones:

A consistent cultivation and exercise of the spiritual qualities which characterize man in God's image and likeness enable one to demonstrate his true relationship to God.⁸⁹⁵

William Milford Correll:

As our understanding of God increases, then our belief in evil decreases until it vanishes from our experience.⁸⁹⁶

Duncan Sinclair:

The real spiritual selfhood of each of us is complete; and we can know this and demonstrate it.⁸⁹⁷

⁸⁹²Frank, "The All-harmonious Theme of Life," 6.

⁸⁹³Pauline B. Rader, "What God Joins Together," The Christian Science Journal, LXXXV (August, 1967), 404.

⁸⁹⁴Peter B. Vanderhoef, "Restoration Through Right Thinking," The Christian Science Journal, LXXVIII (June, 1960), 301.

⁸⁹⁵Martin Broones, "Healing Work," The Christian Science Journal, LXXIX (November, 1961), 568.

⁸⁹⁶William Milford Correll, "Dissolving 'the Adamant of Error,'" Christian Science Sentinel, LXVII (August, 1965), 1432.

⁸⁹⁷Duncan Sinclair, "Self-completeness," Christian Science Sentinel, XXXV (June, 1933), 850.

Miss Ruth Fagundus:

Through the recognition of the real man's completeness, one learns not only to manifest the qualities of God, but to see these qualities manifested in others. Thus he expects to meet, and meets everywhere, evidences of goodness and love. He expresses confidence, understanding, obedience, and other spiritual qualities.⁸⁹⁸

Miss Violet Ker Seymer:

. . . true qualities, such as patience, courage, strength, tenderness, are being expressed by spiritual man without limitation, variation, or cessation.⁸⁹⁹

Albert Clinton Moon:

Each idea of God expresses all the divine qualities, but does so in an original and individual way.

Every quality of God is expressed by His image and likeness, man.⁹⁰⁰

John J. Selover:

We should hold in thought and exemplify in action the perfect qualities of God, good.⁹⁰¹

. . . spiritual qualities are already ours by reflection. They are in consciousness.⁹⁰²

The infinite qualities of God are bestowed on man without reservation or discrimination.⁹⁰³

⁸⁹⁸ Ruth Fagundus, "Man's Completeness," Christian Science Sentinel, XLIV (March, 1942), 404.

⁸⁹⁹ Violet Ker Seymer, "Completeness," Christian Science Sentinel, XXXIII (October, 1930), 150.

⁹⁰⁰ Albert Clinton Moon, "God and His Qualities Ever Present," The Christian Science Journal, LXXI (September, 1953), 464.

⁹⁰¹ John J. Selover, "What Is Acceptable to God?" The Christian Science Journal, LXXVIII (November, 1960), 601.

⁹⁰² John J. Selover, "'We Have a Building of God,'" The Christian Science Journal, LXXVII (March, 1959), 154.

⁹⁰³ John J. Selover, "God, the Giver of Good," The Christian Science Journal, LXXVI (November, 1958), 600.

The Use of the Term "Wisdom" by Selected Teachers. W. Stuart Booth:

It is interesting, instructive, and illuminating to note that Christ Jesus, the wisest of men, was at the same time the most humble. He identified both his doctrine and his deeds with God, . . . ,⁹⁰⁴

The wisdom commended in the Bible . . . is based upon and is coincident with spiritual understanding.⁹⁰⁵

. . . every problem encountered by us can and will be solved as we strive to gain and reflect wisdom as a quality of divine Mind.⁹⁰⁶

In our expression of wisdom we need the consciousness of love to keep us humble, tolerant, and teachable; and in our manifestation of the love that is the reflection of divine love, we need wisdom to protect us from the imposition and misleading of so-called personal sense.⁹⁰⁷

Alfred Marshall Vaughn:

To turn humbly to divine Mind for direction is the first step towards gaining true wisdom.⁹⁰⁸

. . . perfect wisdom is expressed by the real man, because he is the reflection of the all-knowing Mind.⁹⁰⁹

Miss Violet Ker Seymer:

Wisdom unmask self-will and substitutes for it the will of God. . . . wisdom, associated with might, provides the remedy for human weakness, moral cowardice, mental inertia.⁹¹⁰

⁹⁰⁴W. Stuart Booth, "True Wisdom," The Christian Science Journal, LII (September, 1934), 317.

⁹⁰⁵Ibid., p. 318.

⁹⁰⁶Ibid., p. 317.

⁹⁰⁷Ibid., p. 318.

⁹⁰⁸Alfred Marshall Vaughn, "True Wisdom," Christian Science Sentinel, XLII (February, 1940), 485.

⁹⁰⁹Ibid., p. 486.

⁹¹⁰Violet Ker Seymer, "Wisdom," Christian Science Sentinel, XXXIX (January, 1937), 410.

Charles Frederick Hackett, C.S.B., a pupil in the 1922 Boston

Normal Class:

True wisdom is an attribute of God, an essential quality of the divine Mind. . . . Man, the image and likeness of God, reflects divine wisdom, and shows forth the glory of the Father. . . .⁹¹¹

As one gets wisdom and understanding, he gains the true knowledge of God, of the true idea of man, of all true activities and relationships--and this is heaven.⁹¹²

A prayerful contemplation of the divine nature is a great aid in getting wisdom.⁹¹³

George Shaw Cook:

The wisdom needed in helping others and in solving problems pertaining to one's own affairs is the kind of wisdom which emanates from divine Mind and is inseparable from that Mind.⁹¹⁴

John L. Randall:

Wisdom is gained through prayer, conscious communion with God.⁹¹⁵

Wisdom gives the ability through spiritual, right reasoning to determine right courses of procedures in human affairs.⁹¹⁶

. . . intelligent, consecrated, spiritual thinking leads to the fuller understanding that all true wisdom is of God and is expressed throughout God's creation.⁹¹⁷

⁹¹¹ Charles F. Hackett, "'Get Wisdom,'" Christian Science Sentinel, XXXII (November, 1929), 205.

⁹¹² Ibid.

⁹¹³ Ibid., p. 206.

⁹¹⁴ George Shaw Cook, "Wisdom and Love," Christian Science Sentinel, XLIII (October, 1941), 1198.

⁹¹⁵ John L. Randall, "'Whence Then Cometh Wisdom?'" The Christian Science Journal, LI (June, 1933), 141.

⁹¹⁶ Ibid., p. 142.

⁹¹⁷ Ibid., p. 143.

The Use of the Term "Purity" by Selected Teachers. Judge Clifford P.

Smith:

Jesus declared and insisted on the present possibility of purity and perfection for the individual man.⁹¹⁸

Charles V. Winn:

. . . purity is not only something to be greatly desired, but is also a positive spiritual fact here and now.⁹¹⁹

The pure in heart see, discern, comprehend that which is pure and perfect, for these alone are real.⁹²⁰

Miss Violet Ker Seymer:

Purity means consistency. . . . a man is pure according as his ideal is pure, and his ideal is pure in proportion as it is spiritual.⁹²¹

Elmer F. Backer:

Purity of consciousness is a direct measure of one's spiritual progress;⁹²²

. . . purity must permeate all spiritual building.⁹²³

⁹¹⁸ Clifford P. Smith, "Purity and Salvation," The Christian Science Journal, XLIV (December, 1926), 517.

⁹¹⁹ Charles V. Winn, "Pure in Heart," The Christian Science Journal, LVII (July, 1939), 197.

⁹²⁰ Ibid., p. 198.

⁹²¹ Violet Ker Seymer, "Purity," The Christian Science Journal, XXXIII (August, 1915), 274.

⁹²² Elmer F. Backer, "'The Corner-stone is Purity,'" The Christian Science Journal, LI (October, 1933), 372.

⁹²³ Ibid., p. 373.

Mrs. Helen Wood Bauman:

Without spirituality, or scientific purity, there is no ability to express the power which destroys human ills.⁹²⁴

The pure in heart love because they see what is lovable-- God's likeness.⁹²⁵

Man's purity of consciousness is always demonstrable because it is true and present; it exists forever in Mind in a perpetually uncontaminated state.⁹²⁶

The scientific Christian attains the demonstration of man's spiritual purity by desiring pure consciousness above all else.⁹²⁷

The understanding that God is man's only Mind exterminates all impurities, whether considered to be hereditary or acquired.⁹²⁸

Without purity the ability to perceive creation as God makes it is lacking.⁹²⁹

Through Christ, acting perpetually in human consciousness, is revealed the scientific purity which surpasses moral innocence, demonstrating the nothingness of matter, sin, and all destructiveness.⁹³⁰

John J. Selover:

Each individual is possessed of the capacity to demonstrate pure, perfect, upright being.⁹³¹

⁹²⁴Helen Wood Bauman, "Man's Inherent Purity," Christian Science Sentinel, LVII (August, 1955), 1477.

⁹²⁵Helen Wood Bauman, "Purity and Love," Christian Science Sentinel, LVIII (January, 1956), 65.

⁹²⁶Helen Wood Bauman, "Pure Consciousness," Christian Science Sentinel, LXIII (September, 1961), 1517.

⁹²⁷Ibid., p. 1518.

⁹²⁸Ibid., p. 1517.

⁹²⁹Bauman, "Purity and Love," 66.

⁹³⁰Helen Wood Bauman, "The Strength of Purity," Christian Science Sentinel, LXI (July, 1959), 1259.

⁹³¹John J. Selover, "'Purity the Path to Perfection,'" Christian Science Sentinel, LIX (May, 1957), 855.

. . . man, the reflection of Spirit, is necessarily pure and upright.⁹³²

That which is pure excludes all adulterating traits, such as hatred, jealousy, fear, ignorance, or sin. Purity is freedom from all such erroneous characteristics.⁹³³

The consciousness of purity which emanates from God is an ever-present possibility for each individual.⁹³⁴

Miss Violet Ker Seymer:

Spirit, the only substance, is the essence of purity. Thought emanating from God, infinite Mind, is entirely spiritual, and therefore entirely pure.⁹³⁵

Duncan Sinclair:

Love to God . . . shows itself in purity of thought, high moral purpose, enlightened spirituality.⁹³⁶

Leslie C. Bell:

Infinite purity knows no evil, no element of impurity, decay, or decadence.⁹³⁷

⁹³²Ibid., p. 856.

⁹³³Violet Ker Seymer, "'Keep Theyself Pure,'" Christian Science Sentinel, XXXVI (May, 1935), 770.

⁹³⁴Duncan Sinclair, "Putting First Things First," Christian Science Sentinel, XXXIX (May, 1937), 730.

⁹³⁵Leslie C. Bell, "Invulnerable Purity," The Christian Science Journal, LX (June, 1942), 128.

⁹³⁶John J. Salover, "Man Is Pure and Upright," Christian Science Sentinel, LXIII (February, 1961), 327.

⁹³⁷Ibid., p. 328.

The Use of the Term "Understanding" by Selected Teachers. George

Channing:

Spiritual understanding forms its own manifestation. It needs only to be consciously entertained and utilized.⁹³⁸

George Shaw Cook:

Understanding, being a quality of God, divine Mind is reflected by man, and, speaking absolutely, man can have no other understanding than that which he derives from God.⁹³⁹

Oscar Graham Peeke"

. . . the only remedy for all wrong conditions is to be found in spiritual understanding and demonstration of God's power.⁹⁴⁰

Harry C. Browne of Boston:

The understanding of man's likeness to his Maker is our salvation from all evil. Man . . . expresses perfection, harmony, holiness, and immortality.⁹⁴¹

Herbert L. Frank:

. . . in divine metaphysics the illusion of error is not destroyed without bringing to human consciousness some understanding of divine Truth.⁹⁴²

⁹³⁸George Channing, "Self-control versus Bondage," Christian Science Sentinel, LI (May, 1949), 943.

⁹³⁹George Shaw Cook, "'His Understanding is Infinite,'" The Christian Science Journal, LVII (March, 1940), 675.

⁹⁴⁰Oscar Graham Peeke, "True Education Lies in Spiritual Understanding," Christian Science Sentinel, XLVII (August, 1945), 1241.

⁹⁴¹Harry C. Browne, "The Glorious Result of Obedience to God's Laws," The Christian Science Journal, LVIII (May, 1940), 82.

⁹⁴²Herbert L. Frank, "The Chemistry of Spirit," The Christian Science Journal, LXXII (November, 1954), 566.

Gordon V. Comer:

(The student) must see that it is spiritual understanding alone which will enable him to correct the error in his thinking that is seemingly expressed in adverse conditions.⁹⁴³

Alfred Pittman:

. . . as true understanding grows, ignorance with all its supposed outward manifestations--limitation, discord, disease, and so on--must disappear.⁹⁴⁴

Albert F. Gilmore:

Understanding God as the infinite and omnipotent destroys the desire to accept as real whatever does not emanate from a divine source.⁹⁴⁵

Evelyn F. Heywood:

He who is imbued with spiritual understanding, by separating the true from the false gives continual evidence of divine reality; . . .⁹⁴⁶

Paul Stark Seeley:

One thing only should men be engaged in getting, and that is understanding.⁹⁴⁷

In the understanding of God inheres the power to nullify sin, to destroy disease, and to abolish death.⁹⁴⁸

⁹⁴³ Gordon V. Comer, "Progress and Rewards," Christian Science Sentinel, XXXV (June, 1933), 803.

⁹⁴⁴ Alfred Pittman, "'For the Healing of the Nations,'" Christian Science Sentinel, XLIII (October, 1940), 110.

⁹⁴⁵ Albert F. Gilmore, "On the Overcoming of Temptation," Christian Science Sentinel, XXX (February, 1928), 510.

⁹⁴⁶ Evelyn F. Heywood, "Understanding," Christian Science Sentinel, XLIII (July, 1941), 918.

⁹⁴⁷ Paul Stark Seeley, "Giving and Getting," Christian Science Sentinel, XXVI (September, 1923), 3.

⁹⁴⁸ Paul Stark Seeley, "'Make Him They First Acquaintance,'" Christian Science Sentinel, XLVIII (October, 1946), 1869.

Robert Ellis Key:

Spiritual understanding, which enables us to realize our unity with God, will bring the blessings of God's love into our experience in a way we can humanly appreciate.⁹⁴⁹

What we understand of God and man reveals what we actually are: the man of God's creating, the man of complete understanding.⁹⁵⁰

Mrs. Helen Wood Bauman:

Understanding invariably transforms. It never leaves a relationship, a condition, or a circumstance unchanged, but spiritualizes whatever it embraces.⁹⁵¹

The false impulses of the carnal mind, which would produce matter and disorder, are stilled by the understanding of their unreality.⁹⁵²

The scientific understanding of science, theology, and medicine equips one to protect himself from the silent, mental influence of the three counterfeit modes of mortal thought, which claim to be law to human experience.⁹⁵³

William Milford Correll:

The remedy for every ill is spiritual understanding.⁹⁵⁴

. . . spiritual understanding is cultivated through earnest and consistent prayer.⁹⁵⁵

⁹⁴⁹Robert Ellis Key, "The Sacred Ties of Home," Christian Science Sentinel, LVI (July, 1954), 1209.

⁹⁵⁰Robert Ellis Key, "Standard and Understanding," Christian Science Sentinel, LIII (September, 1951), 1613.

⁹⁵¹Helen Wood Bauman, "The Acme of Christian Science," The Christian Science Journal, LXX (July, 1952), 378.

⁹⁵²Helen Wood Bauman, "Joy in Obedience," Christian Science Sentinel, LI (August, 1949), 1439.

⁹⁵³Bauman, "Three Measures of Meal," 210.

⁹⁵⁴William Milford Correll, "Wake Up to the Facts," The Christian Science Journal, LXXXVI (September, 1968), 479.

⁹⁵⁵William Milford Correll, "Accent on Spiritual Sense," Christian Science Sentinel, LXXI (April, 1969), 638.

W. Stuart Booth:

. . . spiritual understanding . . . confers divine ability to deny, reverse, and correct material sense testimony, which claims that evil, discord, disease, and limitation of good are veritable.⁹⁵⁶

To gain (the) spiritual understanding of God we . . . must yield all belief in matter and evil as attractive and powerful; we must forsake human concepts for spiritual ideas and ideals.⁹⁵⁷

. . . applied spiritual understanding protects us from a false world belief which would lead us away from the straight and right mental path⁹⁵⁸

Miss Violet Ker Seymer:

A human being is blessed in proportion as he develops and utilizes spiritual understanding.⁹⁵⁹

As our understanding of Truth is utilized and extended, it must prevail over all error.⁹⁶⁰

Solely through adding to our spiritual understanding of God and man, and living what we understand, can we overcome fear, sickness, and sin, and see more of the truth⁹⁶¹

It is never too late to gain spiritual understanding and to reap its natural fruitage in release from error, and joy in Godlikeness.⁹⁶²

⁹⁵⁶W. Stuart Booth, "Our High Standard," The Christian Science Journal, LI (June, 1933), 161.

⁹⁵⁷W. Stuart Booth, "Affliction Antidoted," The Christian Science Journal, LI (August, 1933), 281.

⁹⁵⁸W. Stuart Booth, "Undivided Allegiance to God," Christian Science Sentinel, XL (November, 1937), 243.

⁹⁵⁹Violet Ker Seymer, "The Divine Influence Ever Present," Christian Science Sentinel, XLI (September, 1938), 10.

⁹⁶⁰Violet Ker Seymer, "Expectancy," The Christian Science Journal, XLVII (March, 1930), 694.

⁹⁶¹Violet Ker Seymer, "Contemplation," The Christian Science Journal, LIV (June, 1936), 159.

⁹⁶²Violet Ker Seymer, "Children of God," The Christian Science Journal, LI (March, 1934), 686.

Duncan Sinclair:

We must gain an understanding, a progressive understanding of God and His creation--spiritual reality--and conform our lives thereto.⁹⁶³

Spiritual understanding is the constant companion of the Christian Scientist Where there is the realization that Love alone is real and alone is present, fear cannot possibly intrude itself.⁹⁶⁴

It is the understanding of and faith in God and the overcoming of material sense which heals mentally and physically.⁹⁶⁵

(We) must combine spiritual understanding with the divine qualities of love and tenderness and good will.⁹⁶⁶

Every student of Christian Science is aware that in the degree in which he understands the truth of the allness of God--Spirit--and of good as ever present, and denies matter and evil, he gains in harmony, finds himself mastering material and evil beliefs.⁹⁶⁷

We must cultivate the calm of spiritual understanding, which will not allow us to be moved.⁹⁶⁸

Nothing can be of greater value . . . to mankind than a correct understanding of God.⁹⁶⁹

⁹⁶³ Duncan Sinclair, "Putting First Things First," Christian Science Sentinel, XXXIX (May, 1937), 730.

⁹⁶⁴ Duncan Sinclair, "Spiritual Understanding," Christian Science Sentinel, XXXIV (April, 1932), 690.

⁹⁶⁵ Ibid., p. 691.

⁹⁶⁶ Duncan Sinclair, "Spiritual Healing," Christian Science Sentinel, XXX (June, 1928), 833.

⁹⁶⁷ Duncan Sinclair, "The Kingdom of Heaven," Christian Science Sentinel, XXXVIII (May, 1936), 710.

⁹⁶⁸ Duncan Sinclair, "The Calm of Spiritual Understanding," Christian Science Sentinel, XL (November, 1937), 230.

⁹⁶⁹ Duncan Sinclair, "Existence Continuous," The Christian Science Journal, XLV (September, 1927), 329.

The Master unquestionably proved that spiritual understanding and harmony are inseparable.⁹⁷⁰

In times of doubt and perplexity, spiritual understanding can always be relied upon.⁹⁷¹

To be able to do this healing work more efficiently, we must constantly strive for a greater measure of spiritual understanding, a greater degree of purity of thought and humility.⁹⁷²

. . . we have in the understanding of spiritual reality a powerful means of correcting the errors of material sense.⁹⁷³

Spiritual understanding will protect us in every emergency.⁹⁷⁴

The Use of the Term "Courage" by Selected Teachers. Albert Clinton

Moon:

True courage is the fearlessness of real manhood, a quality of omnipresent God.⁹⁷⁵

John Randall Dunn:

. . . you . . . are God-equipped with courage, power, and strength to stand for that which is wholesome, righteous, and truly happyfying.⁹⁷⁶

⁹⁷⁰ Duncan Sinclair, "Understanding and Harmony," Christian Science Sentinel, XLII (April, 1940), 670.

⁹⁷¹ Duncan Sinclair, "Spiritual Understanding and Its Application," Christian Science Sentinel, XXXV (February, 1933), 470.

⁹⁷² Duncan Sinclair, "Refuting Material Sense Testimony," The Christian Science Journal, LIII (July, 1935), 231.

⁹⁷³ Duncan Sinclair, "The Realm of the Real Is Spirit," The Christian Science Journal, LIII (April, 1935), 41.

⁹⁷⁴ Duncan Sinclair, "Courage to Go Forward," The Christian Science Journal, XLV (January, 1928), 560.

⁹⁷⁵ Albert Clinton Moon, "God and His Qualities Ever Present," The Christian Science Journal, LXXI (September, 1953), 463.

⁹⁷⁶ John Randall Dunn, "Why Should I Not Smoke?" Christian Science Sentinel, XLV (September, 1943), 1529.

Miss Evelyn F. Heywood:

It requires courage and sincerity, fidelity and resolution, to seek undeviatingly the spiritual ultimate.⁹⁷⁷

Alfred Marshall Vaughn:

(Courage) comes from the realization that spiritual man reflects God's omnipotence and supremacy, in which God is All.⁹⁷⁸

Albert F. Gilmore:

. . . true courage . . . (is based) upon an understanding of God as the infinite power, the source of all strength.

. . . courage finds its true expression in heroism, and freedom from all fear, in firmness, boldness, resolution, fortitude, and valor.⁹⁷⁹

Herbert L. Frank:

. . . the moral courage which is substantive indicates the presence of spiritual power.⁹⁸⁰

. . . one can exercise morality and courage to resist every deceptive suggestion advanced to convince the public, and the individual, that certain diseases or adverse conditions are irresistible.⁹⁸¹

Scientific morality shows how any error which would obtrude into human experience may be rejected courageously.

The exercise of sound morals and of moral courage in an evil hour is a sure means of healing and liberation.⁹⁸²

⁹⁷⁷ Evelyn F. Heywood, "'The Spiritual Ultimate,'" Christian Science Sentinel, XLIV (April, 1942), 592.

⁹⁷⁸ Alfred Marshall Vaughn, "Casting Out Fear," Christian Science Sentinel, I (June, 1948), 1067.

⁹⁷⁹ Albert F. Gilmore, "Courage," The Christian Science Journal, XL (August, 1922), 199.

⁹⁸⁰ Herbert L. Frank, "Morality and Courage," The Christian Science Journal, LXXI (April, 1953), 171.

⁹⁸¹ Ibid., p. 172.

⁹⁸² Ibid., p. 173.

Mrs. E. Eloise Prickett:

. . . moral courage enables us to face calmly the most disturbing situations.

. . . we must be consecrated, unselfish, pure in heart, and morally courageous.

When tempted to be afraid, the alert student turns to God and in a childlike manner prayerfully seeks courage and strength.

We must meet courageously the malicious and destructive beliefs of mortal mind, deny them reality, and prove them unreal.⁹⁸³

Ernest C. Moses:

In Christian Science, moral courage is regarded as an effect of spiritual understanding.

. . . immortal courage . . . is divine, and always available. Courage is an eternal quality, giving strength to all who will accept and use it.

. . . courage is an immortal attribute, being allied to the spiritual strength which man derives from his divine Principle, God.⁹⁸⁴

Mrs. Emma Read Newton:

True courage destroys beliefs opposed to strength of character, beliefs which obscure spiritual identity and hinder high achievement.⁹⁸⁵

Courage is ageless. Today the demand is for greater and steadier courage to fight the mesmerism of materiality.⁹⁸⁶

The courage needed in divine healing is . . . a scientific courage that enables one to contradict and correct material sense evidence and arguments.⁹⁸⁷

⁹⁸³ E. Eloise Prickett, "Moral Courage Essential in Demonstrating Christian Character," The Christian Science Journal, LXXVI (December, 1958), 630.

⁹⁸⁴ Ernest C. Moses, "Courage," The Christian Science Journal, XLVIII February, 1931), 642.

⁹⁸⁵ Emma Read Newton, "The Snowdrop Teaches Courage," The Christian Science Journal, LXXIV (June, 1956), 286.

⁹⁸⁶ Ibid., p. 287.

⁹⁸⁷ Ibid., p. 288.

One who holds his gaze steadfast on the perfection of God and man, no matter what the physical senses argue, is expressing courage.⁹⁸⁸

. . . courage enables one to remain steadfast regardless of the temptations that false belief includes.⁹⁸⁹

Courage is a quality that precedes the demonstration of Truth and carries one through to the destruction of error.⁹⁹⁰

Mrs. Ella W. Hoag:

As we learn to express constant moral courage in our thinking, it will be a comparatively easy matter to use it in our acting.⁹⁹¹

The demand for courage is made upon every one of us equally.⁹⁹²

. . . it takes courage to be true under trying circumstances; to press on under all sorts of difficulties; . . . to win the battle whatever the apparent odds against one.⁹⁹³

Duncan Sinclair:

. . . the Christian Scientist courageously takes his stand for good, denying power and presence to evil.⁹⁹⁴

. . . moral courage--is indispensable in the battle against evil which Christians are called upon to wage.⁹⁹⁵

⁹⁸⁸ Sylvia N. Poling, "Contriteness, Consecration, and Courage," The Christian Science Journal, LXXXII (July, 1964), 359.

⁹⁸⁹ Ibid., p. 360.

⁹⁹⁰ Ibid., p. 361.

⁹⁹¹ Ella W. Hoag, "Moral Courage," Christian Science Sentinel, XXVIII (October, 1925), 170.

⁹⁹² Ella W. Hoag, "Courage," Christian Science Sentinel, XXVII (September, 1924), 50.

⁹⁹³ Ibid., p. 51.

⁹⁹⁴ Duncan Sinclair, "Comfort and Courage," The Christian Science Journal, LIV (January, 1937), 561.

⁹⁹⁵ Duncan Sinclair, "'Be Strong and of a Good Courage,'" Christian Science Sentinel, XXXVI (May, 1934), 770.

One of the greatest spiritual assets anyone can possess is moral courage.⁹⁹⁶

Moral courage has a scientific foundation: it is always based on faith in the right.⁹⁹⁷

. . . courage . . . grows more confident, more stable, with every added proof of the power of good over the illusion of evil.⁹⁹⁸

Precipitous action needs to be guarded against; and moral courage is an excellent brake on all activity which is untimely or ill-considered.⁹⁹⁹

Miss Violet Ker Seymer:

. . . we can always reach out mentally for the courage that is at hand.

. . . courage and valor cannot ebb away, for the law of divine Love unfailingly supports and rewards every righteous effort.¹⁰⁰⁰

Christian (courage) must not be thought of as merely personal and liable to fluctuate according to circumstances. Spiritual courage is ever stable and undaunted.

. . . the spiritual courage and fidelity expressed by Christian Scientists all over the world strengthen the hands of every unseen warrior, through the unity of good.¹⁰⁰¹

William D. McCrackan:

Sense-testimony does not furnish good and sufficient reason for courage.¹⁰⁰²

⁹⁹⁶Duncan Sinclair, "Moral Courage," Christian Science Sentinel, XXXII (November 16, 1929), 210.

⁹⁹⁷Ibid., p. 211.

⁹⁹⁸Duncan Sinclair, "'Be of Good Courage,'" Christian Science Sentinel, XXIX (June, 1927), 791.

⁹⁹⁹Ibid., p. 792.

¹⁰⁰⁰Violet Ker Seymer, "Courage and Valor," The Christian Science Journal, XLVII (July, 1929), 218.

¹⁰⁰¹Ibid., p. 219.

¹⁰⁰²William D. McCrackan, "True Courage," Christian Science Sentinel, XVIII (December, 1915), 283.

The Use of the Term "Power" by Selected Teachers. Paul Stark Seeley:

True power may be thought of as God's ability to constitute, maintain, and govern. This ability God inherently possesses; man inevitably expresses.¹⁰⁰³

James Irving Burgess:

. . . all power is of God, the one divine Mind, and therefore spiritually mental.¹⁰⁰⁴

Stanley M. Sydenham:

. . . good is the only power, and . . . good is infinitely available.¹⁰⁰⁵

Ralph B. Scholfield:

. . . all power is of God and . . . infinite Life and Love deprive sin, sickness, and death of kingdom, power, and glory, and therefore of actual truth.¹⁰⁰⁶

John J. Selover:

True power is of God alone. . . . true power is the force and might of God, Spirit.¹⁰⁰⁷

Alfred Pittman:

Christian Science conclusively confirms the existence of spiritual power, reveals its exact nature, and shows how it may be utilized with confidence under any conditions.¹⁰⁰⁸

¹⁰⁰³Paul Stark Seeley, "The Gentleness of Power," The Christian Science Journal, LXII (January, 1944), 45.

¹⁰⁰⁴James Irving Burgess, "'The Time for Thinkers Has Come,'" The Christian Science Journal, LXXVII (July, 1959), 360.

¹⁰⁰⁵Stanley M. Sydenham, "Power Belongs to God," Christian Science Sentinel, XLIX (October, 1947), 1769.

¹⁰⁰⁶Ralph B. Scholfield, "Our Lifework," The Christian Science Journal, LXXVIII (June, 1960), 282.

¹⁰⁰⁷John J. Selover, "All Power Is From Above," The Christian Science Journal, LXXXVII (July, 1969), 364.

¹⁰⁰⁸Alfred Pittman, "A Help Always at Hand," Christian Science Sentinel, XLIV (August, 1942), 1388.

Mrs. Julia Michael Johnston:

God's power is the endless unfolding of divine good, . . . it encircles the universe, and . . . nothing can escape its loving, liberating power from the darkness of fear and false belief.¹⁰⁰⁹

Mrs. Pauline B. Rader:

God's power is available to all who believe on Him and live according to His divine precepts.¹⁰¹⁰

Miss Emma C. Shipman:

. . . we need to be steadfast in the conviction that spiritual power is superior to material force.¹⁰¹¹

Miss Elizabeth Earl Jones:

Power is an attribute of God, good, not of evil, and we can foresee and forestall the claims of evil.¹⁰¹²

Mrs. Gladys Gleason:

Christian Science teaches that one and all may wield power to heal because man reflects God's healing power.¹⁰¹³

Miss Adah M. Jandt:

. . . no one need hesitate to claim (spiritual) power to cast out error and heal the sick.¹⁰¹⁴

¹⁰⁰⁹ Julia Michael Johnston, "The Power of God," Christian Science Sentinel, XXXII (August, 1930), 947.

¹⁰¹⁰ Rader, "The True Concept of God," 1634.

¹⁰¹¹ Emma C. Shipman, "Our Safety," Christian Science Sentinel, XLV (June, 1943), 969.

¹⁰¹² Elizabeth Earl Jones, "The 'Great White Throne,'" Christian Science Sentinel, XLV (October, 1943), 1755.

¹⁰¹³ Gladys Gleason, "'The Most Sacred and Salutary Power,'" The Christian Science Journal, LXIII (February, 1945), 87.

¹⁰¹⁴ Jandt, "Three Requisites," 567.

William James Hay:

. . . righteousness and spiritual understanding confer a power beyond and above any material so-called power.¹⁰¹⁵

Floyd C. Shank:

Power is not manufactured. Power exists; it needs only to be reflected. Power is not corporeal; it is spiritual.¹⁰¹⁶

Mrs Kathryn Paulson:

. . . the individual is allied to divine power in proportion to his reflection of God¹⁰¹⁷

R. Ashley Vines:

. . . spiritual power has complete dominion over the false claims of material law.¹⁰¹⁸

Mrs. Katherine S. Whitney:

We manifest God's power in our work as we claim no other purpose, motive, or objective than His glory.¹⁰¹⁹

Leslie C. Bell:

Spirit, Mind, is the only power, and we reflect this power in our experience as we spiritualize thought.¹⁰²⁰

¹⁰¹⁵ William James Hay, "'Why Are Ye So Fearful?'" Christian Science Sentinel, LXX (December, 1968), 2158.

¹⁰¹⁶ Floyd C. Shank, "Spiritual Versus Material Power," Christian Science Sentinel, XLIX (May, 1947), 925.

¹⁰¹⁷ Kathryn Paulson, "'Be a Law to Yourselves,'" Christian Science Sentinel, LXI (January, 1959), 45.

¹⁰¹⁸ R. Ashley Vines, "Individual Exemption," The Christian Science Journal, LXX (October, 1952), 523.

¹⁰¹⁹ Katherine S. Whitney, "God's Kingdom, Power, and Glory Forever," The Christian Science Journal, LXXVII (April, 1959), 176.

¹⁰²⁰ Leslie C. Bell, "Man Is Never Under Pressure," The Christian Science Journal, LXXIX (November, 1961), 562.

Miss L. Ivimy Gwalter:

Christian Science enables us not only to claim our heritage of spiritual power but also to defend it.¹⁰²¹

George Channing:

It is . . . important to recognize that the power of man is the power of God reflected or expressed.¹⁰²²

Elisha B. Seeley:

Power is that which causes, supports, and sustains,--never that which hinders, weakens, or destroys.¹⁰²³

Mrs. Anna E. Herzog:

God's power is always infinite. As we go on learning about God and loving Him more truly, our sense of His omnipotence is enlarged day by day¹⁰²⁴

William P. McKenzie:

. . . real power is manifested when God-like qualities are evidenced;¹⁰²⁵

Lyman S. Abbott:

It must . . . be recognized and affirmed constantly, and with conviction, that God is the only power.¹⁰²⁶

¹⁰²¹L. Ivimy Gwalter, "Destroying the Goliaths of Evil," Christian Science Sentinel, LXIX (March, 1967), 353.

¹⁰²²George Channing, "The Inseparability of God and Man," Christian Science Sentinel, LI (September, 1949), 1661.

¹⁰²³Elisha B. Seeley, "The Omnipotence of God," The Christian Science Journal, XXXVI (May, 1918), 67.

¹⁰²⁴Anna E. Herzog, "'O Magnify the Lord,'" The Christian Science Journal, XLI (July, 1923), 189.

¹⁰²⁵William P. McKenzie, "Compassion Is Greatly Needed," The Christian Science Journal, LVIII (August, 1940), 233.

¹⁰²⁶Lyman S. Abbott, "'Abreast of the Times,'" The Christian Science Journal, LX (December, 1942), 508.

Alfred Marshall Vaughn:

Spiritual power is innate in man. It is not something we have to gain. . . . spiritual power is inseparable from spiritual selfhood.

The realization that man is conscious of spiritual power as ever present, ever available, and inexhaustible, and of oneself as always reflecting it, is a wonderful protection from aggressive mental suggestion.¹⁰²⁷

Charles V. Winn:

True power and dominion are the outcome of spiritual understanding and faithfulness in obeying God. . . . that which is God-like manifests God's power;¹⁰²⁸

Miss Violet Ker Seymer:

Power is inherent in divine Mind, and in proportion as we express this mind, we express its power.¹⁰²⁹

. . . each student must feel convinced of the intrinsic power of every true thought he sincerely entertains.¹⁰³⁰

Robert Ellis Key:

We all have the power to exchange the false for the true--material sense for spiritual understanding.¹⁰³¹

In Christian Science we recognize the need to dwell upon and to exercise spiritual power and to feel this power permeating every declaration of truth we make.¹⁰³²

¹⁰²⁷ Alfred Marshall Vaughn, "Spiritual Power," Christian Science Sentinel, XXXVIII (January, 1936), 347.

¹⁰²⁸ Charles V. Winn, "Power," Christian Science Sentinel, XXXV (August, 1933), 1023.

¹⁰²⁹ Violet Ker Seymer, "Spiritual Understanding--The Solution," The Christian Science Journal, LV (September, 1937), 335.

¹⁰³⁰ Violet Ker Seymer, "Reality Is Power," Christian Science Sentinel, XXXVII (June, 1935), 790.

¹⁰³¹ Robert Ellis Key, "Light in Our Dwellings," Christian Science Sentinel, LI (March, 1949), 550.

¹⁰³² Robert Ellis Key, "One God, One Power," Christian Science Sentinel, LVII (October, 1955), 1825.

Mrs. Helen Wood Bauman:

Christian Science insists that the only power is the might of good and that this power operates as law.¹⁰³³

Christian Scientists know that spiritual power belongs to God alone and that there is no limit to its healing possibilities.¹⁰³⁴

As long as his moral status is held high and his consecrated efforts to heal are not lessened, the student has the right to expect his reflection of divine power to increase.¹⁰³⁵

Armed with the living power of good, we are equipped to silence the aggressive evil suggestion.¹⁰³⁶

Duncan Sinclair:

Christian Science declares that God is infinite Spirit; that He is omnipotent, all-powerful; and it concludes from this that spiritual power alone is real power.¹⁰³⁷

. . . the power of God is always available to meet the needs of mankind.¹⁰³⁸

Spiritual power can be utilized through consecratedness to the divine. It is thus a question of consciousness.¹⁰³⁹

¹⁰³³ Helen Wood Bauman, "God's Directive Power," The Christian Science Journal, LXXVI (March, 1958), 151.

¹⁰³⁴ Helen Wood Bauman, "The Great Physician," Christian Science Sentinel, LXVIII (September, 1966), 1561.

¹⁰³⁵ Helen Wood Bauman, "The Power of Mind," The Christian Science Journal, LXXIV (May, 1956), 263.

¹⁰³⁶ Helen Wood Bauman, "God the Only Healer," The Christian Science Journal, LXVIII (October, 1950), 502.

¹⁰³⁷ Duncan Sinclair, "Spiritual Power," Christian Science Sentinel, XXXII (November, 1929), 170.

¹⁰³⁸ Duncan Sinclair, "Availability of Divine Power," Christian Science Sentinel, XXXIII (September, 1930), 30.

¹⁰³⁹ Duncan Sinclair, "Holding Thought in Line with the Divine," The Christian Science Journal, XLII (September, 1924), 332.

The power of Truth to destroy error is seen in Christian Science practice in the healing of disease and sin.¹⁰⁴⁰

. . . spiritual understanding gives one the power to speak to every form of error, to every belief of material sense, with authority, and so to prove the unreality of the error or false belief and to heal the sick.¹⁰⁴¹

. . . the power of God can be utilized or made immediately available to men.¹⁰⁴²

The Use of the Term "Strength" by Selected Teachers. Miss Emma C.

Shipman:

We find strength for daily duties by turning in prayer to our Father-Mother Mind, the source of inexhaustible intelligence and wisdom.¹⁰⁴³

William D. McCrackan:

The divine Mind is constantly unfolding to receptive human apprehension greater strength, further opportunities, more glorious beauties.¹⁰⁴⁴

Mrs. Pauline B. Rader:

. . . we derive our true strength from cultivating spiritual resources rather than from concentrating on building up physical bodies and exercising human minds.¹⁰⁴⁵

¹⁰⁴⁰ Duncan Sinclair, "God Alone Has Power," Christian Science Sentinel, XXXVIII (March, 1936), 590.

¹⁰⁴¹ Duncan Sinclair, "The Perfection of Creation," The Christian Science Journal, XLII (March, 1925), 677.

¹⁰⁴² Duncan Sinclair, "The Power of God," The Christian Science Journal, XLII (May, 1924), 101.

¹⁰⁴³ Emma C. Shipman, "Indestructible Relationship," The Christian Science Journal, LXX (December, 1952), 620.

¹⁰⁴⁴ William D. McCrackan, "Is Man's Work Ever Done?" Christian Science Sentinel, XIX (September, 1916), 71.

¹⁰⁴⁵ Pauline B. Rader, "True Humility Brings the Strength of Spirit," Christian Science Sentinel, LV (November, 1953), 1993.

Peter V. Ross:

Difficulties develop the strength of the individual who manfully faces them.¹⁰⁴⁶

Miss Evelyn F. Heywood:

Strength to stand upright in resisting evil, whether it argue as disease or sin, danger or destruction, lies in the understanding which identifies man with God's perfect and complete creation.¹⁰⁴⁷

. . . the conscious strength of Spirit comes from within Incisively, vigorously, must evil be resisted and conquered wherever it presents itself, but always as from the inner man, always by the exercise of those qualities which Mind bestows.¹⁰⁴⁸

Mrs. Helen Wood Bauman:

. . . one's strength is in proportion to his spirituality Man can never be weary, for his origin is exhaustless Life.¹⁰⁴⁹

Christly qualities alone build up spiritual strength and the ability to detect and destroy evil influences.¹⁰⁵⁰

Miss Violet Ker Seymer:

Genuine strength is changeless, because it is inseparable from divine righteousness, fidelity, uprightness, joy.¹⁰⁵¹

. . . one needs to be spiritually strong if one is to make headway against the currents of materiality.¹⁰⁵²

¹⁰⁴⁶ Peter V. Ross, "Out of Weakness Made Strong," The Christian Science Journal, LXI (April, 1943), 228.

¹⁰⁴⁷ Evelyn F. Heywood, "'Stand Upright . . . Be Strong,'" Christian Science Sentinel, XLV (October, 1943), 1810.

¹⁰⁴⁸ Evelyn F. Heywood, "'Strengthened With Might,'" Christian Science Sentinel, XLIV (May, 1942), 942.

¹⁰⁴⁹ Helen Wood Bauman, "Tireless Manhood," Christian Science Sentinel, LI (May, 1949), 857.

¹⁰⁵⁰ Helen Wood Bauman, "Mental Influence," The Christian Science Journal, LXXXIV (August, 1966), 429.

¹⁰⁵¹ Violet Ker Seymer, "Strength," Christian Science Sentinel, XXXVIII (June, 1936), 810.

¹⁰⁵² Violet Ker Seymer, "Daily Nutrition," The Christian Science Journal, LIV (April, 1936), 40.

Mrs. Ella W. Hoag:

With strength as with other things, mankind has looked to matter to find what was never there.

. . . attempt nothing without the support, direction, and control of divine Mind. . . . spiritual strength will never fail. . . . understanding is spiritual strength.¹⁰⁵³

Duncan Sinclair:

. . . spiritual understanding is the means of promoting strength.¹⁰⁵⁴

The power of God, the strength of Spirit, . . . is acknowledged by the Christian Scientist to be unlimited.¹⁰⁵⁵

Science declares that health is the normal condition of man. . . . man, by reflection, manifests unlimited power or strength.¹⁰⁵⁶

Robert Ellis Key:

Spiritual strength is awakened in the spiritually-minded.¹⁰⁵⁷

There is no withdrawal of God's power; therefore it is impossible to believe there is an ebb and flow of spiritual strength. The strength derived from Spirit is not dependent on mortal mind or material forces.

The bulk of a matter body is no criterion to physical, moral, or spiritual strength. . . . we prove Christian Science step by step through demonstration.¹⁰⁵⁸

¹⁰⁵³ Ella W. Hoag, "Spiritual Strength," The Christian Science Journal, XLI (May, 1923), 89.

¹⁰⁵⁴ Duncan Sinclair, "Protection and Strength," Christian Science Sentinel, XXXVI (January, 1934), 390.

¹⁰⁵⁵ Duncan Sinclair, "The Strength of Spirit," The Christian Science Journal, XLIX (November, 1931), 473.

¹⁰⁵⁶ Duncan Sinclair, "Renewing Our Strength," The Christian Science Journal, L (August, 1932), 283.

¹⁰⁵⁷ Robert Ellis Key, "Spiritual Energy," Christian Science Sentinel, LIV (September, 1952), 1655.

¹⁰⁵⁸ Robert Ellis Key, "Where Is Your Strength?" The Christian Science Journal, LXVIII (August, 1950), 392.

George Shaw Cook:

. . . viewed from the standpoint of divine metaphysics, strength is seen to be mental, or spiritual, rather than material.

The law of God, Spirit, operates as a law of immediate restoration to a right, normal sense of strength and activity.

. . . real strength is not affected either by adverse material conditions or by erroneous states of thought.

. . . whether one manifests a sense of strength, vigor, and vitality, even in a physical way, depends not upon material conditions, but upon what one thinks or knows.¹⁰⁵⁹

Alfred Pittman:

(Strength) is by nature infinite and inexhaustible, incapable of fatigue, and allied always with assurance and joy.

Those who drop the false sense for the true idea do indeed experience the divine action which is at once unlimited and unlabored, the true, spiritual strength which cannot fail;

Strength is not derived from matter or the human body, and hence is not subject to their restrictions and hazards. . . . it is omnipresent, and everywhere adequately available, because it is of God. . . . time and age have nothing to do with strength;

. . . God . . . is revealed in Science as infinite strength or power; and the universe and man are found to be, in their real, spiritual character, the expression of His nature.¹⁰⁶⁰

The Use of the Term "love" by Selected Teachers. Friedrich Preller:

We truly live only as we love, as we reflect divine Love.¹⁰⁶¹

¹⁰⁵⁹ George Shaw Cook, "Strength and Courage," Christian Science Sentinel, XLI (May, 1939), 770.

¹⁰⁶⁰ Alfred Pittman, "God Our Strength," Christian Science Sentinel, XLIV (February, 1942), 370.

¹⁰⁶¹ Friedrich Preller, "'Passed From Death Unto Life,'" The Christian Science Journal, LXXX (September, 1962), 455.

Howard J. Chambers:

Not only is it more love which is needed, but a higher quality of love.¹⁰⁶²

Mrs. Alice Pyke Howe:

Our love for God is measured only by our love for our fellow men.¹⁰⁶³

Israel Pickens:

Our highest love is to see man as God sees him.¹⁰⁶⁴

John Ashcroft:

True love is not a mere sentiment, not a passing emotion; it is the clear-sighted spiritual perception of things as they really are.¹⁰⁶⁵

Albert Clinton Moon:

To love means to reflect through spiritualized thinking God's goodness, perfection, beauty, holiness, and joy.¹⁰⁶⁶

Mrs. Clara Armitage Brown:

Spiritual love is strong in loyalty to righteousness.¹⁰⁶⁷

¹⁰⁶² Howard J. Chambers, "Spiritualizing Our Expression of Love," The Christian Science Journal, LIX (March, 1942), 696.

¹⁰⁶³ Alice Pyke Howe, "'Love Alone is Life,'" The Christian Science Journal, LXX (August, 1952), 404.

¹⁰⁶⁴ Israel Pickens, "'The Sweet Amenities of Love,'" The Christian Science Journal, LIX (August, 1941), 252.

¹⁰⁶⁵ John Ashcroft, "'Love Thy Neighbor as Thyself,'" Christian Science Sentinel, XX (May, 1918), 766.

¹⁰⁶⁶ Albert Clinton Moon, "Love 'Thinketh No Evil,'" The Christian Science Journal, LXIX (December, 1951), 615.

¹⁰⁶⁷ Clara Armitage Brown, "The Might of Spiritual Love," The Christian Science Journal, LXIII (October, 1945), 489.

Mrs. Rose L. Kempthorne:

Spiritual love is sincere, active, and constant under all circumstances.¹⁰⁶⁸

Peter B. Biggins:

. . . true love is always manifested in sweet and pure affection.¹⁰⁶⁹

Miss Lucia C. Coulson:

. . . love grows with giving and brings to us a substantial return in kind, for there is nothing in the whole world as remunerative as love. It communicates itself, expresses itself, multiplies itself.¹⁰⁷⁰

Mrs. Joy E. R. Zint:

Generosity, spontaneous kindness, unselfishness manifest the love which reflects divine Love.¹⁰⁷¹

Archibald Carey:

Alert love will detect, neutralize, and destroy . . . erroneous suggestions.¹⁰⁷²

Herschel P. Nunn:

Unselfed love is the substance of true progress.¹⁰⁷³

¹⁰⁶⁸ Rose L. Kempthorne, "Love," The Christian Science Journal, LXXI (April, 1953), 170.

¹⁰⁶⁹ Peter B. Biggins, "Being and Loving," Christian Science Sentinel, XXXIII (July, 1931), 687.

¹⁰⁷⁰ Lucia C. Coulson, "'An House Not Made with Hands,'" Christian Science Sentinel, XXXV (April, 1933), 603.

¹⁰⁷¹ Joy E. R. Zint, "'Love is Reflected in Love,'" The Christian Science Journal, LIX (June, 1941), 147.

¹⁰⁷² Archibald Carey, "The Power of Love," The Christian Science Journal, LVII (May, 1939), 75.

¹⁰⁷³ Herschel P. Nunn, "'Living, loving, acting, enjoying,'" The Christian Science Journal, LII (December, 1934), 459.

Mrs. Vivien U. Willard:

All real or genuine love . . . proceeds from God, manifests God, and reflects God, good.¹⁰⁷⁴

Charles V. Winn:

Spiritual love strives constantly to see the Father's image in everyone, and works faithfully to remove from consciousness everything that would obstruct the true vision of God and of man in His likeness.¹⁰⁷⁵

Mrs. Grace McKee Briggs:

. . . the measure of our love for God is in proportion to our love for our fellow man¹⁰⁷⁶

W. Stuart Booth:

When that true sense of love for God and man, which is the reflection of divine Love, is realized by students of Christian Science, fear and selfishness are cast out of their thought, and the influence of divine Mind is shown in wisdom, intelligence, sagacity, activity, and alertness.¹⁰⁷⁷

Warwick A. Tyler:

There is a very simple and practical way in which we can prove whether we really love God. We prove our love for God by the love we manifest to our neighbor.¹⁰⁷⁸

Albert F. Gilmore:

To love is to lift one's self in some degree out of the sense of selfishness.¹⁰⁷⁹

¹⁰⁷⁴ Vivien U. Willard, "Love Requisite," The Christian Science Journal, LI (September, 1933), 302.

¹⁰⁷⁵ Charles V. Winn, "'Greater Love,'" The Christian Science Journal, XLVIII (May, 1930), 80.

¹⁰⁷⁶ Grace McKee Briggs, "Love That Is Felt," Christian Science Sentinel, XXXIII (April, 1931), 625.

¹⁰⁷⁷ W. Stuart Booth, "Dedication Versus Debt," The Christian Science Journal, LII (October, 1934), 377.

¹⁰⁷⁸ Warwick A. Tyler, "Reflecting Love," Christian Science Sentinel, XXXI (September, 1928), 44.

¹⁰⁷⁹ Albert F. Gilmore, "'From Death Unto Life,'" Christian Science Sentinel, XXVII (October, 1924), 150.

John Randall Dunn:

Remember, the only way to dwell in Love is to love, and we love only as we impersonalize evil.¹⁰⁸⁰

Miss Jean M. Snyder:

The highest love one can entertain for another is to see him as God's image and likeness.¹⁰⁸¹

Hendrik J. deLange:

That which is humanly evidenced as love may be regarded as a craving for completeness, oneness, a longing for the Love which really, divinely is--the love which is fundamental, complete, substantial, spiritual, universally One and all.¹⁰⁸²

Mrs. Gladys C. Girard:

The practice of love as the antidote for hate in all its multifarious forms should be the first demand upon our lives.¹⁰⁸³

Harold Molter:

The patient endeavor to manifest love in individual thinking is the evidence of the law of Love, for continuing love will expose and dissolve the counterfeit beliefs of selfishness, stubbornness, and human will.¹⁰⁸⁴

Mrs. Elizabeth McArthur Thomson:

. . . one's duty to himself and others must include a manifestation of love and brotherhood. . . (the) practical value of doing good as well as being good.¹⁰⁸⁵

¹⁰⁸⁰ John Randall Dunn, "Power, Love, and a Sound Mind," Christian Science Sentinel, XLVIII (October, 1946), 1735.

¹⁰⁸¹ Jean M. Snyder, "God, Our Fortress," The Christian Science Journal, LXXVI (September, 1958), 452.

¹⁰⁸² Hendrik J. deLange, "Love," The Christian Science Journal, LVII (March, 1940), 639.

¹⁰⁸³ Gladys C. Girard, "Hate Must Yield to Love," The Christian Science Journal, LXXXVII (December, 1969), 625.

¹⁰⁸⁴ Harold Molter, "'The Universal Solvent of Love,'" The Christian Science Journal, LXIII (February, 1945), 65.

¹⁰⁸⁵ Elizabeth McArthur Thomson, "'Come and Dine,'" The Christian Science Journal, LXXII (July, 1954), 354.

Robert Ellis Key:

Human love is legitimate only when it is anchored in the divine, when its motive is impersonal and pure.¹⁰⁸⁶

Mrs. Pearl G. Andrews:

The true concept of love is firm, immovable, in its sense of justice and judgment, and is not afraid to let God's will be done.¹⁰⁸⁷

Mrs. Katherine English:

There is love enough to satisfy every longing if we look for it in Spirit, where it alone will be found.¹⁰⁸⁸

Alfred Marshall Vaughn:

If we are having a hard time working out the problem of health, it is well earnestly to strive to express more love in every detail of our lives.¹⁰⁸⁹

George shaw Cook:

Lack of activity, lack of interest, lack of advancement and expansion, often will be found to be due to lack of love.¹⁰⁹⁰

Samuel Greenwood:

The lack of love, as spiritually understood, underlies all the miseries and sufferings of mankind, while its quickening presence is their divine redemption.¹⁰⁹¹

¹⁰⁸⁶ Robert Ellis Key, "A Way Worth While," The Christian Science Journal, LXXII (June, 1954), 316.

¹⁰⁸⁷ Pearl G. Andrews, "The Motherhood of God," The Christian Science Journal, LXIV (October, 1946), 474.

¹⁰⁸⁸ Katherine English, "'The Famished Affections,'" Christian Science Sentinel, XXV (January, 1923), 424.

¹⁰⁸⁹ Alfred Marshall Vaughn, "'Love One Another,'" Christian Science Sentinel, XXXIV (November, 1931), 207.

¹⁰⁹⁰ George Shaw Cook, "'Love Alone is Life,'" Christian Science Sentinel, XXXIX (April, 1937), 650.

¹⁰⁹¹ Samuel Greenwood, "Love at the Helm of Thought," Christian Science Sentinel, XVIII (January, 1916), 403.

John J. Selover:

Spiritual love is the oil which guards against the friction that physical activity claims to engender. In love there is no friction.¹⁰⁹²

Not only must one love and understand God, but he must love every idea of God and have no hatred or any other false attitude toward his neighbor.¹⁰⁹³

Paul Stark Seeley:

Our love must be the love which God gives us. It must, like its Giver, be impartial and good, not humanly confined to person, localities, or things.¹⁰⁹⁴

The love that brings harmony, unity, understanding, and peace is the love that is spiritual and universal, not fleshly or centered on personality.¹⁰⁹⁵

Duncan Sinclair:

The standard of the Christian Scientist is a high one--constant love for God and man. And it cannot be lowered.¹⁰⁹⁶

Sometimes we wonder why we are not experiencing a far greater measure of joy in our lives than we do. The reason probably is the feebleness of our love.¹⁰⁹⁷

Miss Adah M. Jandt:

Our love must be spiritual, pure, unselfed, an emanation of divine Love--for only spiritual love will endure--. . . .

¹⁰⁹² John J. Selover, "Our Twofold Duty," The Christian Science Journal, LXXV (June, 1957), 318.

¹⁰⁹³ John J. Selover, "'I Rest My Case,'" The Christian Science Journal, LXXV (December, 1957), 655.

¹⁰⁹⁴ Paul Stark Seeley, "'A More Expansive Love,'" The Christian Science Journal, LXV (October, 1947), 486.

¹⁰⁹⁵ Paul Stark Seeley, "Improving Human Relationships," Christian Science Sentinel, L (May, 1948), 943.

¹⁰⁹⁶ Duncan Sinclair, "The Characteristics of a Christian," Christian Science Sentinel, XLII (September, 1939), 70.

¹⁰⁹⁷ Paul Stark Seeley, "Divine Love," Christian Science Sentinel, XXXVIII (October, 1935), 150.

As our love grows outward and upward, it will glow with spiritual power and spiritual understanding, and we shall not only endure in the overcoming of evil, but shall also be able to help others to do so.¹⁰⁹⁸

Mrs. Anna E. Herzog:

Real love is continuous, changeless, invariable. Love is unconcerned about its reception; it loves on because its nature is to do so.¹⁰⁹⁹

Alfred Pittman:

. . . the need for more power is a need for more love.¹¹⁰⁰

Wherever love appears, . . . it is a manifestation of power--power that knows no resistance; . . .¹¹⁰¹

. . . a clearer sense of love unfailingly heals lack, for the reason that Love is infinite substance.¹¹⁰²

Miss Violet Ker Seymer:

The love which reflects divine Love is spiritual, impartial, and unquenchable.¹¹⁰³

Reflected love is always light-bearing, comfort-bearing. There is in reality no unwanted individual, for God's plan includes no superfluity.¹¹⁰⁴

¹⁰⁹⁸ Adah M. Jandt, "That Our Love Was Not Cold," Christian Science Sentinel, XLIV (December, 1942), 2126.

¹⁰⁹⁹ Anna E. Herzog, "Our God of Love," The Christian Science Journal, XLIX (July, 1931), 220.

¹¹⁰⁰ Alfred Pittman, "The Unity and Adequacy of Good," The Christian Science Journal, LVII (January, 1940), 547.

¹¹⁰¹ Alfred Pittman, "The Meaning of Love," The Christian Science Journal, LIV (June, 1936), 130.

¹¹⁰² Alfred Pittman, "Love, the Key to All Good," The Christian Science Journal, LIX (April, 1941), 46.

¹¹⁰³ Violet Ker Seymer, "Laying Aside Weights," The Christian Science Journal, LIII (August, 1935), 292.

¹¹⁰⁴ Violet Ker Seymer, "Loving the Stranger," Christian Science Sentinel, XXXII (December, 1929), 331.

Christian Science draws a clear line of distinction between unselfed love, as the reflection of divine Love, replete with healing power, and the merely human unselfishness which holds itself at the beck and call of individuals.¹¹⁰⁵

Whoever would be liberated must not keep thinking of his burden, but should love and ponder the newborn idea of man, for only by so doing will he find harmony and immortality.¹¹⁰⁶

Mrs. Ella W. Hoag:

We all want to love, to express all that is lovely and lovable, for this is man's God-given nature.¹¹⁰⁷

. . . if each one is to prove he is individually and spiritually the image and likeness of God, each must understand and demonstrate the love which is holy and divine.¹¹⁰⁸

Our love for our fellow-man must be so great that no temptation can make us admit the reality of anything which God has not made.¹¹⁰⁹

The reaching after unselfed love permits no stopping in the bypaths of selfishness and personal desire.¹¹¹⁰

Mrs. Helen Wood Bauman:

Genuine love reflects divine Love selflessly, generously, and spontaneously, because it is the natural order of man's being in God's creation.¹¹¹¹

¹¹⁰⁵ Violet Ker Seymer, "Evangelization of Self," Christian Science Sentinel, XXXII (January, 1930), 411.

¹¹⁰⁶ Violet Ker Seymer, "Love is Life," Christian Science Sentinel, XXXII (April, 1930), 651.

¹¹⁰⁷ Ella W. Hoag, "'Love Alone is Life,'" Christian Science Sentinel, XXVI (August, 1924), 990.

¹¹⁰⁸ Ella W. Hoag, "Demonstrating Love," Christian Science Sentinel, XXIX (October, 1926), 111.

¹¹⁰⁹ Ella W. Hoag, "Love's Panoply," Christian Science Sentinel, XXIX (December, 1926), 311.

¹¹¹⁰ Ella W. Hoag, "Unselfed Love," The Christian Science Journal, XLVI (August, 1928), 268.

¹¹¹¹ Helen Wood Bauman, "Universal Love," Christian Science Sentinel, LI (April, 1949), 638.

Spiritual love must be expressed in affection, compassion, unselfed mercy. The absolute truth must be manifested in honesty and trustworthiness. Spiritual purity must be liberated through moral integrity, chastity, and human decency.¹¹¹²

Unselfed love dominates the thought of one whose purpose is God-derived, and self-immolation becomes the rule of life.¹¹¹³

. . . love is not entirely substantial unless it embraces the whole race in a spirit of affectionate service.¹¹¹⁴

The fleshly element in human consciousness must be seen as worthless and unreal before one can consciously manifest the scientific, unselfed love which reflects divine Love.¹¹¹⁵

Only love can make true greatness. Without it, real identity--God's image--is obscured, undiscovered.¹¹¹⁶

Carl J. Welz:

Accepting the opportunity to love our neighbor effectively we shall find ourselves solving our own problems successfully.¹¹¹⁷

Paris H. Renshaw:

In the degree that we purify our thinking and overcome the lusts of the flesh and human selfishness we shall be able truly to love and to understand Love.¹¹¹⁸

¹¹¹²Helen Wood Bauman, "Emphasizing Humane Power," The Christian Science Journal, LXX (October, 1952), 544.

¹¹¹³Helen Wood Bauman, "Defining Purpose," The Christian Science Journal, LXXXIII (August, 1965), 429.

¹¹¹⁴Helen Wood Bauman, "Necessary Adjustments," Christian Science Sentinel, LXV (July, 1963), 1162.

¹¹¹⁵Helen Wood Bauman, "The Beauty of Unselfed Love," The Christian Science Journal, LXIII (May, 1945), 250.

¹¹¹⁶Helen Wood Bauman, "Love Is Divine Principle," The Christian Science Journal, LXVI (September, 1948), 417.

¹¹¹⁷Carl J. Welz, "The Universal Ego," The Christian Science Journal, LXXIX (February, 1961), 64.

¹¹¹⁸Paris H. Renshaw, "Love, the Most Potent Thing in the World," The Christian Science Journal, LXXIII (October, 1955), 508.

Alan A. Aylwin:

To love it is necessary to get a material sense of self out of the way--to silence its clamor, or egotism.¹¹¹⁹

Miss L. Ivimy Gwalter:

To love . . . is to refute all material sense testimony with immortal evidence, to silence human will, to stand unmesmerized by the delusions of sense, untouched by its clamor.¹¹²⁰

Mrs. Sylvia Prall Rhodey:

Unselfed love is a law of annihilation to the self-centeredness and littleness which sometimes characterize nearsightedness.¹¹²¹

The Use of the Term "Health" by Various Teachers. Judge Clifford

P. Smith:

Health . . . is primarily a mental and spiritual quality, and is to be gained and preserved as such.¹¹²²

Duncan Sinclair:

. . . one's thinking determines one's health, good health resulting from righteous thinking and ill health from erroneous thinking.¹¹²³

¹¹¹⁹ Alan A. Aylwin, "'All Consciousness is Mind, and Mind is God,'" The Christian Science Journal, LXXX (October, 1962), 507.

¹¹²⁰ L. Ivimy Gwalter, "'Thou Shalt Love Thy Neighbor as Thyself,'" The Christian Science Journal, LXXII (March, 1954), 113.

¹¹²¹ Sylvia Prall Rhodey, "All-harmonious, Fetterless Mind," The Christian Science Journal, LXXXV (May, 1967), 233.

¹¹²² Clifford P. Smith, "Christian Science Healing," Christian Science Sentinel, XVIII (April, 1916), 683.

¹¹²³ Duncan Sinclair, "Right Thinking and Health," Christian Science Sentinel, XXXII (August, 1930), 1010.

Fred Yould:

Science defines health as a spiritual quality bestowed on man by his heavenly Father, rather than an unstable condition of the human body.¹¹²⁴

Mrs. Olivia Putnam Whittaker:

. . . true health is governed by divine law and is therefore constant and invariable. It never can be displaced by disease.¹¹²⁵

Mrs. Mildred C. Gammill:

. . . since the health of man reflects the harmony of God, it is secure and eternal, untouched by fear, ignorance, or sin, and not subject to disease, frailty, or imperfection.¹¹²⁶

Harold Molter:

. . . good health is actually a quality of God, Spirit, and is inherent in all of God's ideas. . . . man, the expression of God, can never be sick or subject to physical or mental discord.¹¹²⁷

Maurice W. Hastie:

Health is a quality of divine Mind, not a property of corporeal body; and health being eternally expressed by God, is forever reflected by man, His idea.¹¹²⁸

Harold E. Marietta:

. . . permanent health is spiritual and scientific. . . . it is found in our understanding of God and of man's relationship to Him. True health is lasting, changeless, not dependent on age, time, or circumstance.¹¹²⁹

¹¹²⁴ Fred Yould, "Wholehearted Reliance on God," Christian Science Sentinel, LIII (March, 1951), 357.

¹¹²⁵ Olivia Putnam Whittaker, "'The Rule of Perpetual Harmony,'" The Christian Science Journal, LXXXI (February, 1963), 78.

¹¹²⁶ Mildred C. Gammill, "There Is No Disease," The Christian Science Journal, LXXVIII (February, 1960), 66.

¹¹²⁷ Harold Molter, "Immunity from Contagion and Disease," Christian Science Sentinel, LIX (September, 1957), 1605.

¹¹²⁸ Maurice W. Hastie, "Our Watch Against the Thief," The Christian Science Journal, LXXII (April, 1954), 183.

¹¹²⁹ Harold E. Marietta, "The Science of Health," Christian Science Sentinel, LVI (November, 1954), 2076.

Mrs. Mary Wellington Gale:

One maintains health through claiming and demonstrating man's spiritual identity as the manifestation of infinite Mind.¹¹³⁰

Mrs. Vivien U. Lynch:

Health, the effect of spiritual understanding, is not vested in or dependent upon the material body, but is the manifestation of spiritual wholeness and completeness.¹¹³¹

William Milford Correll:

We are able to demonstrate genuine health only by reversing material sense evidence and finding the higher evidence of Spirit.¹¹³²

Mrs. Frances Elmina Brown:

Christian science teaches the need of health as evidence of being a practical Christian.¹¹³³

Howard J. Chambers:

. . . the attainment of perfect health is a present possibility.¹¹³⁴

Miss M. Ethel Whitcomb:

. . . right mental activity is the price of health, and all may have it who are willing to pay the price.¹¹³⁵

¹¹³⁰ Mary Wellington Gale, "The Christian Science Standard of Health," The Christian Science Journal, LXXXIV (April, 1966), 189.

¹¹³¹ Vivien U. Lynch, "Joy Is Healing," Christian Science Sentinel, L (April, 1948), 625.

¹¹³² William Milford Correll, "Seeking True Evidence," The Christian Science Journal, LXXXVIII (March, 1970), 149.

¹¹³³ Frances Elmina Brown, "A Practical Approach to Health," The Christian Science Journal, LXXXV (April, 1967), 188.

¹¹³⁴ Howard J. Chambers, "The Way to Health," The Christian Science Journal, LXXI (January, 1953), 12.

¹¹³⁵ M. Ethel Whitcomb, "Prevention of Disease," The Christian Science Journal, XXXII (June, 1914), 147.

James Irving Burgess:

. . . the true sense of health is maintained by Christlike thinking.¹¹³⁶

Samuel Greenwood:

Real health is the expression of holiness and so long as one's thoughts and desires are impure or unholy, he should not suppose that he is expressing real health.¹¹³⁷

Robert Ellis Key:

The scientific sense of health is a natural condition of the scientific man

It is our privilege to demonstrate unassailable health in proportion as we understand the wholeness, allness, and oneness of God and our inseparability from Him.¹¹³⁸

Ralph E. Wagers:

(Christian Science) teaches that health is a divine quality of being rather than a favorable condition of matter.¹¹³⁹

As human thought becomes spiritually enlightened, one becomes conscious of the fact that health is more than merely a favorable condition of matter or the body. It is a spiritual quality which each individual derives from God, his divine Parent.¹¹⁴⁰

Albert M. Cheney:

. . . health is a condition of Mind, a spiritual quality of God.¹¹⁴¹

¹¹³⁶ James Irving Burgess, "Health Is Normal," The Christian Science Journal, LIX (January, 1942), 578.

¹¹³⁷ Samuel Greenwood, "Overcoming Latent Error," The Christian Science Journal, XXXVI (January, 1919), 471.

¹¹³⁸ Robert Ellis Key, "'The Scientific Sense of Health,'" The Christian Science Journal, LXVII (December, 1949), 535.

¹¹³⁹ Ralph E. Wagers, "Disease--Real or Unreal?" Christian Science Sentinel, LXII (April, 1960), 635.

¹¹⁴⁰ Ralph E. Wagers, "The Advantage of Spiritual Healing," Christian Science Sentinel, LXV (July, 1963), 1299.

¹¹⁴¹ Albert M. Cheney, "Establishing the Scientific Sense of Health," The Christian Science Journal, LIV (June, 1936), 141.

. . . health is permanent, wholly spiritual, and undeviatingly perfect.¹¹⁴²

Leslie C. Bell:

True health, being spiritual, is established only through spiritualization of thought and the destruction of fear and sin.

In actuality, health is spiritual and is never dependent on material conditions but is the reflection of the divine qualities of Mind.¹¹⁴³

John J. Selover:

The individual has but to awaken to the fact that health is a constituent aspect of his true being, in order to enjoy it in this present stage of experience.¹¹⁴⁴

. . . health is a spiritual, eternal quality of God and belongs to man, God's perfect expression, by divine reflection. Health is infinite, invariable. . . it is clearly and constantly apparent to spiritual sense.¹¹⁴⁵

George Shaw Cook:

. . . real health, being a quality of Mind, Soul, Spirit, is spiritual wholeness or perfection, and is to be found only in the spiritual realm and never in matter or a material body.¹¹⁴⁶

Lester B. McCoun:

Health is a spiritual condition, not a property of matter.¹¹⁴⁷

¹¹⁴²Ibid., p. 142.

¹¹⁴³Leslie C. Bell, "Yield with Full Consent to Truth," Christian Science Sentinel, LXX (July, 1968), 1145.

¹¹⁴⁴John J. Selover, "Beware of Covetousness," The Christian Science Journal, LXXVII (February, 1960), 98.

¹¹⁴⁵John J. Selover, "Disease Has No Identity," Christian Science Sentinel, LX (January, 1958), 21.

¹¹⁴⁶George Shaw Cook, "What Is Health?" Christian Science Sentinel, XLII (October, 1939), 110.

¹¹⁴⁷Lester B. McCoun, "The Understanding of Soul, and Health," The Christian Science Journal, L (November, 1932), 453.

Eric W. Carr:

. . . it is natural and right that health and harmony should be manifested in our lives.¹¹⁴⁸

George Channing:

Being a fact, health is not subject to change. It is maintained by the divine Mind whose quality it is. So understood, it is spiritually perceived, and this spiritual perception operates as a law of health to human consciousness.¹¹⁴⁹

Albert F. Gilmore:

. . . fundamentally health is spiritual harmony, and . . . it is in no measure dependent upon material conditions.¹¹⁵⁰

Robert Stanley Ross:

Health is not in matter and will never be found there.¹¹⁵¹

Mrs. Annie M. Knott:

. . . nothing can be of greater importance than to know what health is, and how it is to be realized and maintained.¹¹⁵²

The Use of the Term "Holiness" by Selected Teachers. Mrs. Kathryn

Paulson:

When we acknowledge the all-power of Mind, we are naturally attracted in the direction of holiness . . .¹¹⁵³

¹¹⁴⁸ Eric W. Carr, "Finding Health and Harmony," Christian Science Sentinel, LII (October, 1950), 1732.

¹¹⁴⁹ George Channing, "Changeless and Unafraid," Christian Science Sentinel, LI (March, 1949), 547.

¹¹⁵⁰ Albert F. Gilmore, "Spiritual Healing Versus Mental Quackery," Christian Science Sentinel, XXVIII (September, 1925), 10.

¹¹⁵¹ Robert Stanley Ross, "Health," Christian Science Sentinel, XXVI (June, 1924), 824.

¹¹⁵² Annie M. Knott, "Health," Christian Science Sentinel, XIV (May, 1912), 771.

¹¹⁵³ Kathryn Paulson, "'Nothing Shall Offend Them,'" The Christian Science Journal, LXXVII (June, 1959), 287.

Charles V. Winn:

Each day spent on the heights of holiness reveals more of the infinity of good and the consequent emptiness, finiteness, unreality of evil.¹¹⁵⁴

Mrs. Clara Armitage Brown:

One cannot have true beauty, health, and happiness without holiness. These inhere in holiness.¹¹⁵⁵

Alfred Marshall Vaughn:

. . . let us earnestly strive to be holier and endeavor to keep the fact of perfect God and perfect man uppermost in thought.¹¹⁵⁶

Mrs. Emma Easton Newman:

When true holiness is realized, the improved belief of the patient will be manifested in improved physical health.¹¹⁵⁷

Ralph E. Wagers:

. . . there is a definite relationship between holiness and health.

. . . a life dedicated to holiness has power over illness and defects, whether they be mental, moral, or physical.¹¹⁵⁸

Duncan Sinclair:

Christian Science has given us the Science of holiness.¹¹⁵⁹

¹¹⁵⁴ Charles V. Winn, "'Grace for To-day,'" Christian Science Sentinel, XLIII (May, 1941), 743.

¹¹⁵⁵ Clara Armitage Brown, "Health and Holiness Are Inseparable," The Christian Science Journal, LXXXII (February, 1964), 61.

¹¹⁵⁶ Alfred Marshall Vaughn, "Continual Unfoldment, Joyous Progress," Christian Science Sentinel, LV (August, 1953), 1329.

¹¹⁵⁷ Emma Easton Newman, "Christian Science Treatment: Released Spiritual Power," The Christian Science Journal, LXVI (May, 1948), 193.

¹¹⁵⁸ Ralph E. Wagers, "Holiness and Health," The Christian Science Journal, LXXXIII (July, 1965), 377.

¹¹⁵⁹ Duncan Sinclair, "Nobility of Character," Christian Science Sentinel, XXXVI (May, 1934), 710.

. . . when we think of holiness, we picture to ourselves a consciousness wherein dwell beauty and serenity, a mentality where the desire is to cherish good to the exclusion of all unlike good.

. . . holiness . . . is incompatible with sensuous indulgence.¹¹⁶⁰

The selected references from the writings of various teachers of Christian Science suggest that spiritual qualities to be discussed during class instruction should include wisdom, purity, spiritual understanding, courage, spiritual power, love, health, and holiness.

Teachers of Christian Science have continued to stress the importance of spiritual qualities as did Mrs. Eddy in her writings.

In addition to consideration of spiritual qualities embodied in man, pupils receiving class instruction should learn to recognize and handle the claims of evil.

Evil

The Use of the Term "Evil" by Selected Teachers. Various teachers of Christian Science have mentioned evil in their writings. Selected references indicate their basic position.

Charles D. Reynolds:

. . . in scientific Christian practice it is just as important to know the truth about evil as it is to know the truth itself . . . ,¹¹⁶¹

¹¹⁶⁰ Duncan Sinclair, "'The Beauty of Holiness,'" The Christian Science Journal, XLVIII (June, 1930), 159.

¹¹⁶¹ Charles D. Reynolds, "Truth Telling Destroys Evil," Christian Science Sentinel, XXI (October, 1918), 86.

Maurice W. Hastie:

. . . we need to know the nature of evil only to the extent of knowing it as a false claim, and proving it to be so.¹¹⁶²

Paul Stark Seeley:

Christian Science analyzes the nature of evil for the purpose of helping men to detect, resist, and destroy it.¹¹⁶³

Mrs. Alice Thrall Nebe:

The allness of good cannot be accepted without recognizing the consequent nothingness of evil.¹¹⁶⁴

Albert F. Gilmore:

The Christian Scientist is enlisted to destroy evil whenever encountered.¹¹⁶⁵

Albert Clinton Moon:

. . . good alone is real and . . . evil or error is merely an illusive sense, a falsity, having no Principle, foundation, or permanence.¹¹⁶⁶

Miss Evelyn F. Heywood:

. . . when (evil) is understood as nothing, it has no ability to cause distress.¹¹⁶⁷

¹¹⁶² Maurice W. Hastie, "Our Watch Against the Thief," The Christian Science Journal, LXXII (April, 1954), 181.

¹¹⁶³ Paul Stark Seeley, "The Impotence of Mesmerism," The Christian Science Journal, LXI (July, 1943), 418.

¹¹⁶⁴ Alice Thrall Nebe, "Thoughts from a Psalm," The Christian Science Journal, XLVII (October, 1929), 381.

¹¹⁶⁵ Albert F. Gilmore, "Consistency," The Christian Science Journal, XLII (June, 1924), 159.

¹¹⁶⁶ Albert Clinton Moon, "Divine Truth and Its Application to Humanity," The Christian Science Journal, LXXIII (October, 1955), 516.

¹¹⁶⁷ Evelyn F. Heywood, "Blessedness, Not Penalty," Christian Science Sentinel, XLV (June, 1943), 1032.

Miss L. Ivimy Gwalter:

. . . evil has no man to identify it, no law to sustain it, no substance to perpetuate it, no power with which to accomplish its ends.¹¹⁶⁸

Mrs. Kathryn Paulson Grounds:

. . . evil must be seen as without locality, without power to act, and without identity through which to act.¹¹⁶⁹

Miss Violet Ker Seymer:

All evil is baseless, causeless; it has no purpose, destination, destiny, or permanence.¹¹⁷⁰

Richard J. Davis:

. . . the nature of evil and its operation must be understood as mere belief or illusion.¹¹⁷¹

Mrs. Anna E. Herzog:

We must declare and know that supposititious evil has no power, no law, no intelligence, no ability to plan, co-operate, hypnotize, influence, persist, or endure.¹¹⁷²

Paul B. Gruschow:

. . . evil is a negation, an illusion, which does not exist in God's creation.¹¹⁷³

¹¹⁶⁸ L. Ivimy Gwalter, "'The Infinite Penetration of Truth,'" Christian Science Sentinel, LIV (May, 1952), 925.

¹¹⁶⁹ Kathryn Paulson Grounds, "'In Thy Great Heart Hold Them,'" The Christian Science Journal, LXXXII (November, 1964), 565.

¹¹⁷⁰ Violet Ker Seymer, "Encouraging Changes," Christian Science Sentinel, XXXII (May, 1930), 771.

¹¹⁷¹ Richard J. Davis, "'Fear of the Serpent Overcome,'" The Christian Science Journal, LXXI (February, 1953), 94.

¹¹⁷² Anna E. Herzog, "Declaring the Truth," Christian Science Sentinel, XLIII (November, 1941), 1291.

¹¹⁷³ Paul B. Gruschow, "Divine Good Heals," The Christian Science Journal, LXXVIII (November, 1960), 570.

James Irving Burgess:

. . . evil and disease, lacking divine authority, are seen in Science to be nothing but illusions of the material senses, false beliefs, untruths mentally entertained.¹¹⁷⁴

Ralph W. Cessna:

Evil conditions, being unlike God, good, have no reality and appear only as evidence of false beliefs entertained by mortals.¹¹⁷⁵

Mrs. Mildred C. Gammill:

. . . there is no evil, for there is no mind apart from God to conceive it, receive it, or believe it.¹¹⁷⁶

Oscar Graham Peeke:

Evil being a negation, the supposititious opposite of God, or good, it can only delude, or seem to be something, through ignorance of the truth about its delusiveness, just as any lie may deceive through ignorance of the falsity of that lie.¹¹⁷⁷

Mrs. Ella W. Hoag:

. . . always the belief in evil--not person--is what must be resisted. Always evil must be seen to be without basis or superstructure, without cause or effect, without entity or power, without personality or mind¹¹⁷⁸

¹¹⁷⁴James Irving Burgess, "Be Up and Doing with Truth," The Christian Science Journal, LXXIX (October, 1961), 511.

¹¹⁷⁵Ralph W. Cessna, "Truth Must Be Demonstrated," The Christian Science Journal, LXXV (May, 1957), 254.

¹¹⁷⁶Mildred C. Gammill, "There Is No Dream," The Christian Science Journal, LXXVIII (February, 1960), 66.

¹¹⁷⁷Oscar Graham Peeke, "'Semper Paratus': Always Ready," Christian Science Sentinel, XXXI (February, 1929), 443.

¹¹⁷⁸Ella W. Hoag, "Right Resistance," Christian Science Sentinel, XXVI (May, 1924), 710.

Israel Pickens:

Evil . . . is . . . a self-imposed belief, a supposition, an unreality. Like darkness, evil is a nonentity. Evil is without cause, law, order, or power.¹¹⁷⁹

Warwick A. Tyler:

Evil is always the supposititious opposite of Truth; its every phase is a lie.¹¹⁸⁰

Robert William Bayles:

When seen to be nothing, evil is destroyed.¹¹⁸¹

The Board of Directors of The First Church of Christ, Scientist:

. . . remember that evil is never personal, but is simply false belief, which lacks Principle, power, and identity.¹¹⁸²

W. Stuart Booth:

. . . evil is temporal, unreal, and powerless.¹¹⁸³

Herbert W. Beck:

. . . evil must always be handled as an unreal, impersonal lie, an expression of ignorance which never belongs to the real individual.¹¹⁸⁴

¹¹⁷⁹ Israel Pickens, "'Be Not Afraid,'" The Christian Science Journal, XLIX (October, 1931), 378.

¹¹⁸⁰ Warwick A. Tyler, "Unknowing Evil," The Christian Science Journal, XLIV (August, 1926), 281.

¹¹⁸¹ Robert William Bayles, "Beholding the Glorious Forms of Mind," The Christian Science Journal, LXXXIV (February, 1966), 71.

¹¹⁸² Board of Directors, "Annual Report," The Christian Science Journal, LVIII (June, 1940), 155.

¹¹⁸³ W. Stuart Booth, "Right Discernment of Evil," The Christian Science Journal, LII (February, 1935), 601.

¹¹⁸⁴ Herbert W. Beck, "True Christian Character," The Christian Science Journal, LIV (May, 1936), 73.

John C. Lathrop:

. . . evil and disease are never anything but false beliefs, errors of thought, and as such they can readily be detected and eradicated from thought by intelligent recourse to the divine Principle of being.¹¹⁸⁵

Dr. John M. Tutt:

Evil is false belief, and must either be conceived or entertained by the individual before it can appear real to him--before it can be a part of his experience.¹¹⁸⁶

Mrs. Olivia P. Whittaker:

In the proportion that we perceive the unreality of evil and the infinite reality of good, evil will fade and disappear from our experience.¹¹⁸⁷

Mrs. Margaret Udell:

Evil's unreality is proved as we identify ourselves as being the very expression of the one consciousness, Mind, and as we shut out all aggressive suggestions of a mind apart from God. ¹¹⁸⁸

Carl J. Welz:

When we recognize the spiritual fact in regard to a specific claim of evil, healing takes place, and the truth about evil, namely its nothingness, is demonstrated.¹¹⁸⁹

¹¹⁸⁵ John C. Lathrop, "'The Beam in Thine Own Eye,'" The Christian Science Journal, XXVIII (January, 1911), 662.

¹¹⁸⁶ John M. Tutt, "The Lamb and the Wolf," The Christian Science Journal, XL (December, 1922), 347.

¹¹⁸⁷ Olivia P. Whittaker, "Defending Our Heritage," The Christian Science Journal, LXXVIII (December, 1960), 634.

¹¹⁸⁸ Margaret Udell, "'The Great Question,'" The Christian Science Journal, LXXIII (September, 1955), 453.

¹¹⁸⁹ Carl J. Welz, "The Truth About Evil," The Christian Science Journal, LXXX (September, 1962), 490.

Mrs. Pauline B. Rader:

We can only prove the unreality of evil--and especially the particular evil that seems to assail us--by looking away from matter to Spirit for the answer.¹¹⁹⁰

William P. McKenzie:

To return for evil a greater evil seems the ideal of physical courage, but to return good for evil shows moral courage, and reveals manliness dominant above animality.¹¹⁹¹

Martin F. Jackson:

. . . it is not Christian Science which makes evil unreal. Evil is unreal to begin with; and Christian Science simply awakens us to this fact.¹¹⁹²

Samuel Greenwood:

It is not claimed that evil has no testimony to offer in its behalf, but that this testimony is not based on the truth, and therefore should not be accepted.¹¹⁹³

Adam H. Dickey:

To meet the present onslaught of evil requires devotion, application, and determination on our part.¹¹⁹⁴

Leslie C. Bell:

. . . all evil is an illusion of the material senses, which if persistently believed in becomes to one a delusion.¹¹⁹⁵

¹¹⁹⁰ Pauline B. Rader, "Right Thinking Leads to Peace," The Christian Science Journal, LXXXVI (June, 1968), 293.

¹¹⁹¹ William P. McKenzie, "Moral Courage," Christian Science Sentinel, XVII (July, 1915), 943.

¹¹⁹² Martin F. Jackson, "Unreality of Evil," The Christian Science Journal, XL (October, 1922), 271.

¹¹⁹³ Samuel Greenwood, "Error Proved Unreal," The Christian Science Journal, XXXII (May, 1914), 63.

¹¹⁹⁴ Adam H. Dickey, "Preparedness," Christian Science Sentinel, XX (May, 1918), 743.

¹¹⁹⁵ Leslie C. Bell, "The Unreality of Evil," The Christian Science Journal, LVI (October, 1938), 357.

. . . there is no substance, persistence, or resistance in evil.¹¹⁹⁶

George Shaw Cook:

Evil is without real entity, volition, action, substance, mind or presence. There is no law to sustain it. It has no Principle to authorize it or to give it power.¹¹⁹⁷

Evil is negative, and is without ability to deceive or to control one who understands the omnipresence and omni-action of God, infinite good¹¹⁹⁸

Mrs. Helen Wood Bauman:

. . . evil is nothing more than a false sense, which makes man and all creation appear to be mortal and material.¹¹⁹⁹

. . . any evil . . . is nothing more than a deceptive appearance evolved and maintained by animal magnetism or hypnotism.¹²⁰⁰

. . . evil is animal in its nature and hypnotic in its action¹²⁰¹

Alfred Pittman:

(Evil) is illusion, and it is dispelled scientifically by the realization of spiritual truth.¹²⁰²

¹¹⁹⁶ Leslie C. Bell, "Handling the Claims of Mortal Mind," The Christian Science Journal, LXVII (March, 1949), 107.

¹¹⁹⁷ George Shaw Cook, "Omniactive Good," The Christian Science Journal, LVII (July, 1939), 217.

¹¹⁹⁸ Ibid., p. 218.

¹¹⁹⁹ Helen Wood Bauman, "Bruising the Serpent's Head," The Christian Science Journal, LXXV (May, 1957), 262.

¹²⁰⁰ Helen Wood Bauman, "The Master's Example," Christian Science Sentinel, LIV (June, 1952), 1079.

¹²⁰¹ Helen Wood Bauman, "Evil's Powerlessness," The Christian Science Journal, LXVIII (January, 1950), 29.

¹²⁰² Alfred Pittman, "For Complete and Conclusive Victory," Christian Science Sentinel, XLIV (January, 1942), 194.

. . . evil in all its forms is sheer mesmerism, nothing appearing as something.¹²⁰³

Evil in any form, no matter how substantial or persistent it may have seemed, is never an actuality.¹²⁰⁴

Herbert E. Rieke:

Christian Science does not explain evil as something but as error to be denied and explained away with an understanding of the truth of being.¹²⁰⁵

Evil is but a material, beclouded, misty sense of things.¹²⁰⁶

Duncan Sinclair:

Never at any time are evil and its seeming effects other than erroneous mental suggestion.¹²⁰⁷

It is well to be clear on the fact that it is evil, and evil alone, which should be condemned. . . . we recognize the suggestions of evil in order to deny them, to reverse their mesmeric power, to nullify them.¹²⁰⁸

. . . it requires high moral courage to stand before the seeming forces of evil and declare their nothingness.¹²⁰⁹

¹²⁰³ Alfred Pittman, "Claiming the Victory Over Evil," Christian Science Sentinel, XLIII (April, 1941), 650.

¹²⁰⁴ Alfred Pittman, "More Than Defense," The Christian Science Journal, LX (June, 1942), 168.

¹²⁰⁵ Herbert E. Rieke, "Theological Progress," The Christian Science Journal, LXVII (February, 1949), 66.

¹²⁰⁶ Herbert E. Rieke, "Why?" The Christian Science Journal, LIV (November, 1936), 433.

¹²⁰⁷ Duncan Sinclair, "Opportunities for Good," Christian Science Sentinel, XXXII (February, 1930), 431.

¹²⁰⁸ Duncan Sinclair, "No Condemnation of the Real Man," Christian Science Sentinel, XL (December, 1937), 310.

¹²⁰⁹ Duncan Sinclair, "Our 'Battle-plan,'" The Christian Science Journal, LV (January, 1938), 561.

Milton Simon:

Because evil is illusory, it can never become true or existent, nor can it affect one's real being.¹²¹⁰

Christian Science equips us to view evil as animal magnetism, mesmeric suggestion, and wholly unreal.¹²¹¹

Ralph E. Wagers:

Christian Science uncovers the nature of evil, exposes its deceptive methods, and enables us successfully to overcome it.¹²¹²

Christian Science enables us to prove with scientific certainty that evil is never anything but deception.¹²¹³

From the standpoint of one's experience, evil may appear to be very real. But from the standpoint of divine logic, evil is deception, not reality.¹²¹⁴

Robert Ellis Key:

In Christian Science our active combat impersonalizes evil and deals with evil for what it is, namely a negation. Christian Science divests evil of power, prestige, and presence, and demonstrates the allness, wholeness, and oneness of God, good.¹²¹⁵

¹²¹⁰ Milton Simon, "The Right Question," The Christian Science Journal, LXXI (November, 1953), 568.

¹²¹¹ Milton Simon, "Right Assimilation," Christian Science Sentinel, LXII (June, 1960), 1057.

¹²¹² Ralph E. Wagers, "Overcoming the Claims of Evil," The Christian Science Journal, LXXX (February, 1962), 97.

¹²¹³ Ralph E. Wagers, "Our Thankfulness to God," The Christian Science Journal, LXXIX (November, 1961), 599.

¹²¹⁴ Ralph E. Wagers, "Evil Is Deception, Not Reality," The Christian Science Journal, LXXIX (May, 1961), 260.

¹²¹⁵ Robert Ellis Key, "Constructive Combat," Christian Science Sentinel, LI (February, 1949), 285.

No one need become a victim of evil. Its suggestions are lies, hypnotic or mesmeric delusions, and are dissolved by an understanding of the allness of God as understood through the Christ¹²¹⁶

William Milford Correll:

All evil, including both sin and disease, is in the nature of deception or mesmerism, and human thought must be awakened by the liberating Christ in order to demonstrate the nothingness of error¹²¹⁷

The selected references from the writings of various teachers of Christian Science indicate that evil is to be discussed during class instruction. Evil is to be recognized as a false claim, an illusion, a negation, delusion, a lie, and a deceptive appearance. Evil is designated as baseless, causeless, and unreal. Evil is always without identity, locality, law, substance, or power.

Teachers of Christian Science have continued to define evil as did Mrs. Eddy in her writings. Evil is regarded as nothingness--an error of thought to be detected, resisted, and destroyed.

In addition to consideration of evil, pupils receiving class instruction should learn the nature of Christian Science mental practice.

Christian Science Mental Practice

Comments on Christian Science Mental Practice by Selected Teachers.

Various teachers of Christian Science have commented on Christian Science mental practice in their writings. Selected references indicate their basic position.

¹²¹⁶ Robert Ellis Key, "An Important Subject," Christian Science Sentinel, LV (May, 1953), 944.

¹²¹⁷ William Milford Correll, "Paying the Price of Truth," Christian Science Sentinel, LV (February, 1953), 363.

Ralph B. Scholfield:

Christian Science practice develops from within through the love, faithfulness, and spiritual mindedness of the individual.¹²¹⁸

Robert H. Mitchell:

In making preparation for the public practice of Christian Science, it is necessary that the individual devote a considerable portion of every day to spiritual work.¹²¹⁹

Andrew J. Graham:

The Christian Science practitioner helps to correct the thought of his patient only as his own thought is corrected.¹²²⁰

Neil H. Bowles:

A successful Christian Science practice is built on the understanding of the letter and word of the teachings of Christian Science, consecration to the things of Spirit, and an unselfed desire to serve mankind with humble Christliness.¹²²¹

Mrs. Lavinia L. Butterworth:

A practitioner is one who heals through love and spiritual understanding. The practitioner has a conviction of the allness of God, Mind, Spirit, and of the health and perfection of man in God's image and likeness.¹²²²

Alan A. Aylwin:

The public practice of Christian Science . . . not only is a noble profession in which we help and heal others, but

¹²¹⁸Ralph B. Scholfield, "Our Lifework," The Christian Science Journal, LXXVIII (June, 1960), 282.

¹²¹⁹Robert H. Mitchell, "Going into the Practice," The Christian Science Journal, LXXXII (October, 1964), 511.

¹²²⁰Andrew J. Graham, "The Sinless Man, Why?" Christian Science Sentinel, XXX (June, 1928), 863.

¹²²¹Neil H. Bowles, "The Christian Science Practitioner," The Christian Science Journal, LXXVI (April, 1958), 186.

¹²²²Lavinia L. Butterworth, "Practicing Christian Science," The Christian Science Journal, LXXVIII (August, 1960), 397.

also is the most effective means for promoting our own spiritual growth.¹²²³

Mrs. Helen Wood Bauman:

The practitioner realizes that his practice of Truth takes place in his consciousness rather than in material space and place.¹²²⁴

Maurice W. Hastie:

. . . the practice . . . takes work, time, and thought, also patience, prayer, and perseverance; but it is inspiring, uplifting, rewarding.¹²²⁵

W. Stuart Booth:

. . . the prime objective of Christian Science practice is the transformation and spiritualization of human consciousness.¹²²⁶

Mrs. Miriam Hand Douglas:

The aim of one's practice should be the restoration of all things in their perfect state.¹²²⁷

Mrs. Ella W. Hoag:

There is no doubt but that error must be recognized and handled, but getting rid of error is not the main object in the practice of Christian Science. Our effort should always be to prove Truth's all-presence and power.¹²²⁸

¹²²³ Alan A. Aylwin, "The Practice and Its Rewards," The Christian Science Journal, LXXXVIII (January, 1970), 39.

¹²²⁴ Helen Wood Bauman, "The Christian Science Practitioner," The Christian Science Journal, LXXXII (October, 1964), 544.

¹²²⁵ Maurice W. Hastie, "Preparation for the Practice," The Christian Science Journal, LXXX (March, 1962), 124.

¹²²⁶ W. Stuart Booth, "Onward, Christian Scientists!" Christian Science Sentinel, XXXVI (June, 1934), 790.

¹²²⁷ Miriam Hand Douglas, "The Armor of Divinity," The Christian Science Journal, LXXIV (August, 1956), 398.

¹²²⁸ Ella W. Hoag, "It Is Truth That Heals," Christian Science Sentinel, XXVII (June, 1925), 850.

Lloyd B. Coate:

It is important that the Christian Science practitioner strive to realize that man reflects or manifests all that includes health, happiness, contentment, and supply . . . all harmony.¹²²⁹

Albert M. Cheney:

The practitioner must be wise, tactful, compassionate, and loving when ministering to those whom he would lift above the errors and discords of false belief.¹²³⁰

Leonard T. Carney:

The ethical requirement of him who enters the practice of Christian Science is to maintain within himself through devout prayer, honesty in duty, sincerity in demeanor, purity in thought and action, meekness in attitude.¹²³¹

Mrs. Mary Hughes Sweeney:

Practice in Christian Science is subjective. It is carried on in the realm of thought. It involves knowing what is true and denying what is not true.¹²³²

Israel Pickens:

The practitioner constantly works to realize that he cannot be mesmerized to believe a lie about God or about Man.¹²³³

¹²²⁹ Lloyd B. Coate, "The Focus of Ideas," The Christian Science Journal, LXXII (May, 1954), 236.

¹²³⁰ Albert M. Cheney, "'The Universal and Perfect Remedy,'" Christian Science Sentinel, XLIII (August, 1941), 1031.

¹²³¹ Leonard T. Carney, "The Code of Ethics in Christian Science," The Christian Science Journal, LXVI (April, 1948), 146.

¹²³² Mary Hughes Sweeney, "Practicing Christian Science," The Christian Science Journal, LXXIX (June, 1961), 286.

¹²³³ Israel Pickens, "'Rising Above the False,'" The Christian Science Journal, LXXX (December, 1962), 625.

Wilbert H. Gardiner:

The practitioner does not bring about a desired result; he simply discerns a truth already existing in the infinitude of God, and healing results as this truth destroys the error of belief.¹²³⁴

Floyd C. Shank:

In practicing Christian Science, we are taught to reject as unreal the appearance of any power or presence besides God and to affirm His supremacy and allness and ever-presence until we silence the false material sense testimony of sickness or sin.¹²³⁵

John J. Selover:

(In Christian Science practice) each case is different and must be pleaded from the standpoint of the requirements of the case. The argument is particularly directed against the suppositional mental cause of the trouble rather than against physical appearances.¹²³⁶

William P. McKenzie:

Every practitioner should maintain his quiet assurance regarding the end of error in all cases.¹²³⁷

Mrs. Ida G. Stewart:

If there is neither expectancy nor spontaneity in the practitioner's thought, the sick may be influenced by this dull sense, and become resistant, stagnant, apathetic, and difficult to heal.¹²³⁸

¹²³⁴ Wilbert H. Gardiner, "Christian Science Practice," The Christian Science Journal, XLV (April, 1927), 18.

¹²³⁵ Floyd C. Shank, "Scientific Practice Is Defense Against Malpractice," The Christian Science Journal, LXXIX (January, 1961), 5.

¹²³⁶ John J. Selover, "'I Rest My Case,'" The Christian Science Journal, LXXV (December, 1957), 654.

¹²³⁷ William P. McKenzie, "Enduring to the End," The Christian Science Journal, XXXV (March, 1918), 690.

¹²³⁸ Ida G. Stewart, "Obedience," The Christian Science Journal, XLV (February, 1928), 603.

Mrs. Mabel Reed Hyzer:

The loving work of a practitioner does not generally consist in much questioning or searching into human experience to discover some specific error.¹²³⁹

Ralph E. Wagers:

In the practice of Christian Science, what one sees spiritually as the present fact appears humanly in restoration or healing.¹²⁴⁰

Miss Emma C. Shipman:

Receptivity to good, expectation of good, and activity in maintaining the standards of goodness are important for both practitioner and patient.¹²⁴¹

Robert Ellis Key:

The practice of Christian Science is a scientific practice; it is therefore exact, and not speculative. The truth concerning God and man, when entertained and understood by the Christian Science practitioner, heals with certainty.

In Christian Science practice, physical difficulties can be traced to errors of thought, and when the moral and spiritual outlook is improved, the physical difficulty is destroyed.¹²⁴²

Milton Simon:

The practitioner is never dealing with anything outside of his own consciousness.¹²⁴³

¹²³⁹ Mabel Reed Hyzer, "Love One Another," Christian Science Sentinel, XXXI (June, 1929), 844.

¹²⁴⁰ Ralph E. Wagers, "The Office of Practitioner," The Christian Science Journal, LXXXII (February, 1964), 97.

¹²⁴¹ Emma C. Shipman, "Fruitful Convictions," The Christian Science Journal, LIII (May, 1935), 63.

¹²⁴² Robert Ellis Key, "Some Logical Conclusions," The Christian Science Journal, LXIX (August, 1951), 419-420.

¹²⁴³ Milton Simon, "'Which One?'" Christian Science Sentinel, LIII (March, 1951), 397.

. . . in Christian Science we resolve conditions into thoughts and then replace erroneous thoughts with spiritual ideas.¹²⁴⁴

Albert F. Gilmore:

Increasing confidence on the part of the public in Christian Science as a remedial means necessitates higher consecration on the part of the practitioner, deeper devotion to the fuller expression of the Christ-qualities in daily life.¹²⁴⁵

The practitioner deals with bodily conditions as wholly mental

When spiritual truth replaces false belief, thought is corrected, and the outward manifestation becomes harmonious.¹²⁴⁶

William Milford Correll:

The role of the practitioner is that of a metaphysician. He approaches every case from the standpoint that he is dealing with a state of thought and not a condition of matter.¹²⁴⁷

It is good practice to dispose of false suggestions currently and promptly by reversing them and destroying them and then keeping thought engaged with the allness and goodness of God.¹²⁴⁸

Harold Molter:

. . . right thinking is the basis for success in the practice of Christian Science.¹²⁴⁹

¹²⁴⁴ Milton Simon, "What You Think Counts," The Christian Science Journal, LXXV (June, 1967), 284.

¹²⁴⁵ Albert F. Gilmore, "The Healing of Children," Christian Science Sentinel, XXV (November, 1922), 250.

¹²⁴⁶ Albert F. Gilmore, "Right Mental Practice," Christian Science Sentinel, XXIX (February, 1927), 490.

¹²⁴⁷ William Milford Correll, "The Role of the Practitioner," The Christian Science Journal, LXXXVI (April, 1968), 205.

¹²⁴⁸ William Milford Correll, "Alert but Not Afraid," The Christian Science Journal, LXXXVI (July, 1968), 375.

¹²⁴⁹ Harold Molter, "The Right Thinker," The Christian Science Journal, LXXVI (June, 1958), 315.

We must practice spiritual consistency, obedience to Principle, spiritual honesty, self-forgetfulness, purity, and justice.¹²⁵⁰

If we strive first to please God in all our ways by practicing the truths of Christian Science consistently in daily living, we cannot fail of success.¹²⁵¹

Duncan Sinclair:

Every Christian Science practitioner does his work by knowing the truth about God and man, assured that sickness is a delusion¹²⁵²

The practitioner of Christian Science is . . . a scientific thinker, capable of analyzing mentally the cases which come to him for help; able to discern and uncover the error causing the trouble, in order to declare its nothingness; consecrated in his endeavors to live the Christ-life; faithful to his understanding of revealed spiritual truth.¹²⁵³

In Christian Science practice healing results from the understanding of the perfection of God, divine Principle, and of His idea, man. It is a proof that this understanding has been gained and properly applied.¹²⁵⁴

Judge Clifford P. Smith:

What a Christian Science practitioner needs for handling a case effectively is the vivid consciousness of absolute facts pertaining to it; he needs to clearly grasp particular ideas as being the absolute truth of the situation.¹²⁵⁵

¹²⁵⁰Harold Molter, "The Prevention of Disease," Christian Science Sentinel, LVI (March, 1954), 416.

¹²⁵¹Harold Molter, "A Fruitful Bough," The Christian Science Journal, LXXVII (December, 1959), 654.

¹²⁵²Duncan Sinclair, "Disease a Delusion," Christian Science Sentinel, XXVII (December, 1924), 291.

¹²⁵³Duncan Sinclair, "The Laborer and His Hire," Christian Science Sentinel, XL (May, 1938), 730.

¹²⁵⁴Duncan Sinclair, "Healing," Christian Science Sentinel, XXXVII (September, 1934), 10.

¹²⁵⁵Clifford P. Smith, "Aids to Healing," The Christian Science Journal, XLIX (April, 1931), 36.

. . . the practice (of Christian Science) consists of detecting the error or evil in human thought, and avoiding or destroying it with divine thought.¹²⁵⁶

Carl J. Welz:

Christian science practice acknowledges no physical conditions, good or bad, but deals with disease as entirely mental.¹²⁵⁷

In treating a case, the practitioner silently affirms the presence of health. Spiritually conscious of the omnipresence of good, he denies with authority the suggestion that good can be absent.¹²⁵⁸

Dr. John M. Tutt:

. . . as a rule the office of practitioner should be that of helper. Both practitioner and patient should work to know the truth¹²⁵⁹

. . . the wise practitioner does not give advice or tell patients what to do.¹²⁶⁰

Mrs. Anna E. Herzog:

Putting into practice the rules and instructions of Christian Science, we gain greater and greater proficiency in demonstration.¹²⁶¹

When an individual attempts constantly to reflect the spiritual ideas of divine Mind, he is endeavoring to practice Christian

¹²⁵⁶ Clifford P. Smith, "Mental Diagnosis," The Christian Science Journal, XLIX (November, 1931), 472.

¹²⁵⁷ Carl J. Welz, "Scientific Mental Practice," Christian Science Sentinel, LXIV (February, 1962), 196.

¹²⁵⁸ Carl J. Welz, "The Permanent Effect of a Christian Science Treatment," The Christian Science Journal, LXXXII (August, 1964), 431.

¹²⁵⁹ John M. Tutt, "Practitioner and Patient," Christian Science Sentinel, XVIII (February, 1916), 465.

¹²⁶⁰ John M. Tutt, "Christian Science Practice: Its Ethical Aspect," The Christian Science Journal, LXXXII (October, 1964), 507.

¹²⁶¹ Anna E. Herzog, "Improving by Proving," Christian Science Sentinel, XLIII (September, 1941), 1051.

Science. Thought so trained becomes more and more instant in its rejection of error.¹²⁶²

Miss L. Ivimy Gwalter:

The actual practice or performance of Christian Science is not anything spasmodic; it is the habitual, steadfast, daily, even hourly, living and being of spiritualized consciousness.¹²⁶³

Neither speculation nor formula can lift us above the mists of error, nor do they enter into the understanding and practice of Christian Science.¹²⁶⁴

Herbert W. Beck:

Healings naturally follow the practice of Christian Science. But we must be humble, and at all times bear in mind that God does the healing.¹²⁶⁵

Ames Nowell:

In Christian Science practice there must be scientific analysis in order to distinguish between the true and the false¹²⁶⁶

Lester B. McCoun:

. . . right mental practice is to know God as He is and His creation as God knows it to be.¹²⁶⁷

¹²⁶² Anna E. Herzog, "Individualizing Infinite Power," The Christian Science Journal, XLIV (August, 1926), 261.

¹²⁶³ L. Ivimy Gwalter, "Practice Versus Malpractice," Christian Science Sentinel, XLIX (August, 1947), 1474.

¹²⁶⁴ L. Ivimy Gwalter, "Demonstration, the Seal of Discipleship," The Christian Science Journal, LXVI (February, 1948), 85.

¹²⁶⁵ Herbert W. Beck, "'And As Ye Go . . . Heal the Sick,'" The Christian Science Journal, LVII (May, 1939), 68.

¹²⁶⁶ Amos Nowell, "Man's Only Mind Is God," The Christian Science Journal, LXVII (May, 1949), 209.

¹²⁶⁷ Lester B. McCoun, "Safety in True Thinking," Christian Science Sentinel, XXXII (June, 1930), 786.

Mrs. Perle L. Smith:

The disappearance of false sense before the facts of being is the result of practice.¹²⁶⁸

Loyd Putnam Lindsey:

(Christian Science practice) involves the denial and destruction of the spurious claims of error, and demands clear and positive affirmations of truth and its evidence.¹²⁶⁹

Robert Ramsey:

The practice of Christian Science involves the recognition that both the bad experience and its seeming cause, wrong thinking, are illusive and unreal.¹²⁷⁰

Albert Clinton Moon:

While our Leader's revelation is complete, it appears to the individual student in the degree that he assimilates and puts into practice her clear teachings, which reveal the divine order of being.¹²⁷¹

Herbert L. Frank:

It is a mistake to attempt to establish in practice a sense of the unreality of a particular discord without having first learned in some degree that which is spiritually true.¹²⁷²

¹²⁶⁸Perle L. Smith, "Translation," The Christian Science Journal, XLII (April, 1924), 20.

¹²⁶⁹Loyd Putnam Lindsey, "Restoration," The Christian Science Journal, LXIII (August, 1945), 384.

¹²⁷⁰Robert Ramsey, "Right Practice," Christian Science Sentinel, XXVI (April, 1920), 663.

¹²⁷¹Albert Clinton Moon, "'Study Thoroughly the Letter,'" Christian Science Sentinel, XL (July, 1938), 885.

¹²⁷²Frank, "The All-harmonious Theme of Life," 5.

Clarence W. Chadwick:

To work primarily for mere physical relief or healing, is to depart from true Christian Science practice.¹²⁷³

Alfred Farlow:

It is . . . a part of the practice of . . . Christian Science to assume that the process of the destruction of error need not be prolonged.¹²⁷⁴

Miss Lela May Aultman:

A Christian Scientist deals with each patient through spiritual discernment of the individual need.¹²⁷⁵

Mrs. Loy Elizabeth Anderson:

The opportunity to enter into the public practice of Christian Science is given to all who are prepared to fulfill their part in this holy work.¹²⁷⁶

Mrs. Elizabeth McArthur Thomson:

Christian Science practice is the embodiment and expression of a love of God, good, so developed in the human heart and thought that it takes precedence over every other desire and hope.

Ability to practice Christian Science successfully develops with increased spiritual understanding of God and His law¹²⁷⁷

The selected references from the writings of various teachers of Christian Science show some of the basic points about Christian Science mental practice to be included in class instruction.

¹²⁷³ Clarence W. Chadwick, "'Thy Saving Health,'" The Christian Science Journal, XXXII (November, 1914), 435.

¹²⁷⁴ Alfred Farlow, "Fulfillment of Prophecy," The Christian Science Journal, XXXIV (February, 1917), 628.

¹²⁷⁵ Lela May Aultman, "Trust God," The Christian Science Journal, LXX (June, 1952), 294.

¹²⁷⁶ Loy Elizabeth Anderson, "The Christian Science Practitioner," The Christian Science Journal, LXXVII (December, 1959), 623.

¹²⁷⁷ Thomson, "'Come and Dine,'" 355.

Christian Science mental practice is a result of love for God and man, faithfulness in spiritual activity, consistent correction of thought, consecration to good, patience, perseverance, and an unselfish desire to serve mankind. The practitioner is expected to be honest, sincere, compassionate, and receptive to good.

The basic method of prayerful mental work is steadfast acknowledgment of spiritual truths and denial of that which is false. The Scientist is expected to work with quiet assurance and maintain an expectation of good.

Teachers of Christian Science have continued to teach the fundamentals of Christian Science mental practice as outlined in Mrs. Eddy's writings.

In addition to consideration of Christian Science mental practice, pupils receiving class instruction should learn the value and importance of Church.

Church

Comments on Church by Selected Teachers. Various teachers of Christian Science have commented on Church in their writings. Selected references indicate their basic position.

Dr. Samuel Swantees:

. . . the true Church is always spiritual, and derives its power wholly from the spiritual understanding which it exemplifies or reflects¹²⁷⁸

¹²⁷⁸ Samuel Swantees, "Unselfed Love," The Christian Science Journal, XLI (March, 1924), 601.

Mrs. Blanche Hersey Hogue:

. . . the mission of the Church of Christ, Scientist, is impersonal, impartial, world-wide.¹²⁷⁹

William P. McKenzie:

If the Christian Scientist gains a metaphysical view of Church he will be content to work in the church.¹²⁸⁰

Leslie C. Bell:

The fundamental fact of the mental nature of all experience shows the mental nature of our church experience.¹²⁸¹

William Milford Correll:

. . . it is essential that Christian Scientists have a progressive appreciation and an unfolding sense of Church. . . . we must conceive of the divine impetus behind this unfoldment and understand the substance of it in order that we may support the human manifestation.¹²⁸²

John Randall Dunn:

To find Church . . . one must go to the spiritually mental realm; and one finds its foundation in the truth taught by the Master (Christ Jesus).¹²⁸³

Duncan Sinclair:

. . . we should keep before us the value of our church as a redemptive agent, morally and spiritually, and as the indefatigable upholder of civil and religious freedom.¹²⁸⁴

¹²⁷⁹ Blanche Hersey Hogue, "The Mission of the Church of Christ, Scientist," The Christian Science Journal, LX (June, 1942), 130.

¹²⁸⁰ William P. McKenzie, "Working in the Church," Christian Science Sentinel, XX (February, 1918), 510.

¹²⁸¹ Leslie C. Bell, "The Privilege of Ushering," Christian Science Sentinel, XLV (February, 1943), 230.

¹²⁸² William Milford Correll, "Steady Church Progress," The Christian Science Journal, LXXXVI (May, 1968), 259.

¹²⁸³ John Randall Dunn, "Some Thoughts on Church Building," The Christian Science Journal, LXVI (March, 1948), 129.

¹²⁸⁴ Duncan Sinclair, "Supporting Our Church Activities," Christian Science Sentinel, XLI (May, 1939), 770.

Miss Audrey H. Butterworth:

We take the idea of Church with us wherever we go.¹²⁸⁵

Israel Pickens:

. . . the church organization affords the means whereby one may best serve God and the Cause of Christian Science.¹²⁸⁶

Mrs. Ella W. Hoag:

. . . it requires the highest possible demonstration of scientific Christianity to protect the Church of Christ, Scientist, as it should be protected. Needless to say that in such demonstration there is no room for personal aggrandizement, personal adulation, personal contemplation either of ourselves or of others.¹²⁸⁷

John L. Rendall:

. . . the mental attitude of the members necessarily determines conditions in the church, which is the externalized manifestation of the thought of its membership.¹²⁸⁸

Ezra W. Palmer:

. . . the Church can bring about humanity's redemption only when it is sustained and upheld by loyal, devoted, God-loving Christian Scientists throughout the world.¹²⁸⁹

Miss L. Ivimy Gwalter:

In our present state of growth, church organization is the safeguard of Christian Science.¹²⁹⁰

¹²⁸⁵Audrey H. Butterworth, "The Mind-healing Church," The Christian Science Journal, LXXXIV (July, 1966), 367.

¹²⁸⁶Israel Pickens, "'A More Excellent Ministry,'" Christian Science Sentinel, XL (December, 1937), 303.

¹²⁸⁷Ella W. Hoag, "Protecting Our Churches," Christian Science Sentinel, XXVIII (August, 1926), 1010.

¹²⁸⁸John L. Rendall, "Ethics of Church Government," Christian Science Sentinel, XXIX (November, 1926), 204.

¹²⁸⁹Ezra W. Palmer, "Qualifying for Membership," Christian Science Sentinel, XLIII (January, 1941), 403.

¹²⁹⁰L. Ivimy Gwalter, "The Church of Christ Scientist," The Christian Science Journal, XLI (April, 1923), 1.

Will B. Davis:

. . . we must learn to establish in consciousness the true concept of Church in order to maintain harmony in the human institution, church.¹²⁹¹

Harold Molter:

The human manifestation of church can improve only as the true spiritual Church is individually understood and demonstrated.¹²⁹²

Alfred Pittman:

Knowing the truth about Church is . . . the prime essential for improving and extending the usefulness of our churches.¹²⁹³

Mrs. Elizabeth Carroll Scott:

(Christian Scientists) are learning that the only real and living Church is the spiritual expression, or manifestation, of God.

. . . Church is a subjective experience, established in consciousness, and there maintained by Mind.¹²⁹⁴

David E. Sleeper:

As each one discerns the right concept of Church and rejects the false concept of it, he helps to bring the human manifestation into conformity with the divine idea.

Our task is . . . to support our church by working unselfishly to share what we have.¹²⁹⁵

¹²⁹¹Will Be Davis, "What Am I Seeing in Church?" Christian Science Sentinel, LXI (June, 1959), 969.

¹²⁹²Harold Molter, "Church and Home," Christian Science Sentinel, XLVIII (March, 1946), 494.

¹²⁹³Alfred Pittman, "Church Work," The Christian Science Journal, LIX (November, 1941), 466.

¹²⁹⁴Elizabeth Carroll Scott, "Church," The Christian Science Journal, LXVIII (July, 1950), 321.

¹²⁹⁵David E. Sleeper, "How to Attract the Receptive Thought to Our Churches," Christian Science Sentinel, LXI (September, 1959), 1705.

Mrs. Helen Wood Bauman:

. . . the purpose of a church is to take the Science of Christ to the community and to the whole race.¹²⁹⁶

The power of Christ, Truth, which the true idea of Church expresses, is supreme; it can never be overthrown or diminished by the violence of opposing evil.¹²⁹⁷

George Shaw Cook:

Church reflects qualities that are spiritual and divine such as unity, oneness, indivisibility, harmony, eternality, completeness, perfection. It is preserved, sustained, supplied, controlled, directed, and protected by Principle--Life, Truth, Love.

It should be evident that the spiritual or perfect idea of Church enthroned as consciousness will correct and displace all imperfect, material, discordant beliefs about church.¹²⁹⁸

. . . the real Church . . . is governed, controlled, directed, sustained, and preserved by its Principle. Therefore it is governed rightly, directed wisely, provided for adequately.¹²⁹⁹

Mrs. Una B. Willard:

. . . taking an active interest in church affairs is the duty as well as the joy of every member.¹³⁰⁰

Samuel Greenwood:

. . . a church can do no more than the reflected goodness and love of its members makes possible.¹³⁰¹

¹²⁹⁶ Helen Wood Bauman, "'The Great Congregation,'" The Christian Science Journal, LXXXV (January, 1967), 36.

¹²⁹⁷ Helen Wood Bauman, "The Power of Church," Christian Science Sentinel, LX (September, 1958), 1694.

¹²⁹⁸ George Shaw Cook, "The Church Universal and Triumphant," The Christian Science Journal, LVI (June, 1938), 158.

¹²⁹⁹ George Shaw Cook, "The Problem of Government," Christian Science Sentinel, XXXVII (July, 1935), 958.

¹³⁰⁰ Una B. Willard, "Church Membership and Citizenship," Christian Science Journal, XXXVI (June, 1918), 111.

¹³⁰¹ Samuel Greenwood, "What We Can Do for Our Church," The Christian Science Journal, XXXVI (June, 1918), 111.

Bliss Knapp:

The spiritual progress of a church is commensurate with the spiritual progress of its members.¹³⁰²

William R. Rathvon:

The Scientist who does much for his church, has a church which does much for him.¹³⁰³

John J. Selover:

The enemy of the human institution is to be found in our failure to love and honor the true Church.¹³⁰⁴

Paul Stark Seeley:

. . . the Church of Christ, Scientist, is the orderly, God-sanctioned, God-ordained way for proclaiming and demonstrating the Word of God, the pure Science of Being, among men.¹³⁰⁵

Charles V. Winn:

Every agency of the Christian Science Church has only one purpose, and that is to heal.¹³⁰⁶

Algernon Hervey Bathurst:

It is the truth understood and demonstrated by the church members that brings about the healing and redeeming work; and this is the all-important part of every activity of the Christian Science movement.¹³⁰⁷

¹³⁰² Bliss Knapp, "The Importance of Church Membership," Christian Science Sentinel, XLVIII (March, 1946), 353.

¹³⁰³ William R. Rathvon, "Giving a Lecture," Christian Science Sentinel, XIX (June, 1917), 806.

¹³⁰⁴ John J. Selover, "Our Twofold Duty," The Christian Science Journal, LXXV (June, 1957), 318.

¹³⁰⁵ Paul Stark Seeley, "Should I Join the Church?" Christian Science Sentinel, XLV (March, 1943), 458.

¹³⁰⁶ Charles V. Winn, "'The Church Universal and Triumphant,'" Christian Science Sentinel, XXXII (August, 1930), 943.

¹³⁰⁷ Algernon Hervey Bathurst, "Joining a Christian Science Church," Christian Science Sentinel, XXVII (July, 1925), 863.

Robert Ellis Key:

Our churches are built on the battlegrounds of our experiences. Every temptation overcome, every sickness healed, every breach repaired, is a stone in the spiritual structure.¹³⁰⁸

Robert Dolling Wells:

. . . whatever we do to extend the activities of our branch churches has basic value only as it supports and enlarges the individual's spiritual capacity.¹³⁰⁹

The selected references from the writings of various teachers of Christian Science indicate that pupils receiving class instruction in Christian Science should consider the role of church in its impersonal, impartial, world-wide healing mission. A clear distinction is to be made between the true idea of Church which is spiritually mental, maintained in consciousness by divine Mind; and the church as the human manifestation or valuable redemptive agent offering members opportunity for service to mankind. It is the duty of the loyal, devoted, unselfish church member to contribute to the harmony of church through the spiritual qualities expressed in his thought.

Teachers of Christian Science have continued to stress the twofold nature of church as did Mrs. Eddy in her writings.

The selected references from the writings of various teachers indicate that basic subject-matter content for class instruction includes the topics God, Christ Jesus, man, divine law, spiritual qualities, evil, Christian Science mental practice, and Church.

¹³⁰⁸ Robert Ellis Key, "Healing Is Building," Christian Science Sentinel, LI (January, 1949), 154.

¹³⁰⁹ Robert Dolling Wells, "Individual Growth and the Church Member," Christian Science Sentinel, LX (February, 1958), 314.

CHAPTER V

SUMMARY

This study provides suitable material for a serious study of Christian Science and includes information on some of the possible subject matter content for a basic short course of class instruction for educating future teachers of Christian Science.

As a basis for improving the educational program of the Christian Science Church, the study brings together in a topical arrangement examples of some significant statements of authorized teachers of Christian Science during the period, 1910-1970.

The study could prove valuable as a reference tool for both teachers of Christian Science and Christian Science Sunday School teachers.

The study contributes information about the theological concepts of greatest concern and interest to teachers of Christian Science and records information about a subject in the field of religious education which has not been previously reported.

I. FINDINGS

1. Class instruction is considered an extremely important activity of the Christian Science Church. Pupils are to be carefully selected by teachers on the basis of their spiritual qualifications and apparent promise for future service to the Christian Science movement.

2. The basic steps considered most desirable for learning are listening and doing.

3. The basic purpose of class instruction is to help the student improve his human experience through fostering a desirable change in his thinking.

4. The motive in teaching Christian Science is to improve the student's moral sense, to clarify the ethics of Christian Science practice, and to enable the student to protect himself from sin.

5. Some of the fundamental objectives in teaching Christian Science are to provide a thorough preparation for the individual and public practice of Christian Science, to provide fresh impetus to study, to stimulate a love and living of Christian Science, and to elucidate Christian Science through careful Bible study.

6. Additional yearly instruction after initial class teaching is to be provided pupils at annual meetings designed to provide careful reinforcement of class instruction.

7. Teachers of Christian Science are expected to be charitable, kind, faithful, good, and honest.

8. Teachers of Christian Science are expected to avoid a resort to faith in corporeal means, condemnation, limiting the power of God, self-seeking, envy, passion, pride, hatred, and revenge.

9. Only teachers who have valid certificates are qualified to teach Christian Science within the Christian Science Church organization structure.

10. Before and after class instruction, the pupil is expected to engage in his own individual study of the Bible and the writings of Mary Baker Eddy.

11. The most important information essential for a short course of class instruction in Christian Science should deal with the following topics: God, synonyms for God, Christ Jesus, man, divine law, spiritual qualities, evil, Christian Science mental practice, and Church.

12. Class instruction may define God as vital, strong, enduring Life; precise, accurate, dependable Truth; tender, gentle, all-persuasive Love; infinite, indivisible Spirit; all-harmonious, ever-informing Soul; pure Mind, the source of all intelligence and wisdom; and divine Principle, the First Cause of law and order.

13. A clear distinction should be made in class instruction between the Christ and Jesus. Christ may be defined as the ideal Truth; the true idea of God, man, and the universe. Jesus may be identified as the highest human concept of the divine idea. Jesus may be recognized as the human who most effectively presented the eternal, incorporeal Christ to mankind.

14. Class instruction should make a clear distinction between man, the spiritual idea, the image and likeness of God, and material man, the temporary mortal concept. In Christian Science usage, the real man is spiritual, perfect, and eternal.

15. Class instruction should make a clear distinction between divine law, the eternal supporting force or influence of God, and so-called material law, the beliefs held by mortals. The result of obedience to divine law is to be found in human experience.

16. Spiritual qualities to be discussed during class instruction may include wisdom, purity, spiritual understanding, courage, spiritual power, love, health, and holiness. These spiritual qualities characterize real man, the image and likeness of God.

17. During class instruction, evil is to be defined as a false belief, a delusive deception, an illusion without intelligence, power, or identity. Since the terminology of Christian Science requires the word "real" to be used only to designate the spiritual, the eternal and indestructible; the word "unreal" must be applied to the term "evil."

18. In Christian Science mental practice, only the active exercise of moral and spiritual qualifications such as unselfishness, purity, love, honesty, truthfulness, and faith in God prepare the pupil to master error through the good dominant in his thought.

19. Although no formula is permitted in Christian Science practice, a general procedure may involve acknowledging the power and presence of God, arguing facts of harmonious being, considering sickness as merely a temporal dream, denying the existence of matter, eliminating fear, and utilizing Truth over error until healing is realized.

20. During class instruction, Church is to be considered in its educating and healing mission. A distinction is to be made between the spiritual idea Church and the human manifestation, the redeeming institution church.

II. IMPLICATIONS FOR FUTURE RESEARCH

The investigator will endeavor to place the information in this study before the Christian Science public through a series of articles to be submitted for publication in the Christian Science periodicals.

Future studies could provide useful information for class instruction through a consideration of published material in the Christian Science periodicals on the following topics: baptism, salvation, healing, sin, time, supply, body, and Bible topics, such as angels and Holy Ghost.

Future studies could provide useful information for class instruction through a consideration of unpublished materials on Christian Science class instruction, such as class notes taken in the classes of various teachers.

Future studies could also seek to determine the relationship of periodical articles to certain selected historical and contemporary events.

Future studies might also seek to determine the relationship of writing for the Christian Science periodicals to increased responsibility of writers within the Christian Science Church organization.

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APPENDIX

1913 Boston Normal Class taught by Mrs. Laura E. Sargent

Allan, Gavin W.
Toronto, Canada

Nebe, Mrs. Alice Thrall
Detroit, Michigan

Boland, Mrs. Ella S.
Philadelphia, Pennsylvania

Odom, Brigman C.
Dallas, Texas

Boswell, W. Albert
London, England

Palmer, Ezra W.
Denver, Colorado

Chalmers, Miss Agnes Florida
Grand Rapids, Michigan

Pennell, Mrs. Helen S.
Atchison, Kansas

Christie, Mrs. Mary E.
Houston, Texas

Perkins, Guy S.
Springfield, Massachusetts

Coate, Lloyd B.
Dayton, Ohio

Post, William Leander
Washington, D. C.

Ely, Daniel M.
Cleveland, Ohio

Schulz, Miss Ulla (later Mrs. Olden-
Berlin, Germany bourg)

Fell, Col. William Edwin
Leeds, England

Scott, Mrs. Mary Trammell
Atlanta, Georgia

Fosberry, Mrs. Eugenia M.
San Francisco, California

Sheldon, William K.
Seattle, Washington

Friendlich, Miss Anna
Portland, Oregon

Sheridan, Mrs. Nettie Pendleton
Everett, Washington

Getty, Mrs. Caroline
Paris, France

Simpson, Mrs. Mary E.
Christchurch, New Zealand

Haskell, Olcott
San Francisco, California

Tennant, Charles W. J.
London, England

Hubbard, H. Walton
Spokane, Washington

Van Meter, Mrs. Marietta U.
Portland, Oregon

Jandt, Miss Adah M. (from Chicago)
Sioux City, Iowa

Watson, Mrs. Hessie E.
Marinette, Wisconsin (to Long
Beach, California

Leighton, Mrs. Emma S.
Minneapolis, Minnesota

White, Mrs. Harriet Reed
Chicago, Illinois

1916 Boston Normal Class taught by Judge Clifford P. Smith

Armstrong, Henry J. Chicago, Illinois	Miles, Mrs. Elizabeth D. Richmond, Virginia
Beinkamp, Mrs. Clara E. Cincinnati, Ohio	Paine, Gustavus Swift Reno, Nevada
Borland, Mrs. Katherine Potter Pittsburg, Pennsylvania	Parnell, Mrs. Edith H. St. Paul, Minnesota
Burkitt, Miss Adelaide Melbourne, Australia	Porter, Hon. Mrs. Frances Leeds, England (to Dublin, Ireland)
Carr, Mrs. Helen Fanshawe Brooklyn, New York	Reilley, Mrs. A. Leone (later Mrs. George) Sacramento, California (to Oakland and San Francisco)
Combs, Mrs. Willie R. San Antonio, Texas	Robinson, F. Elmo Portland, Oregon
Evans, Almus Pratt Concord, New Hampshire	Sinclair, Duncan Glasgow, Scotland
Frickey, Charles B. Rochester, New York	Smith, Mrs. Perle L. Birmingham, Alabama
Goodman, Mrs. Helen Hastings Chicago, Illinois	Stone, William Taylor Melbourne, Australia
Groomes, Mrs. Ida B. Memphis, Tennessee	Straub, Mrs. Ida W. Philadelphia, Pennsylvania
Hinton, Mrs. Sue T. (later Mrs. Burton) Louisville, Kentucky (to Los Angeles)	Strickler, Virgil O. New York, New York
Holton, Miss M. Adelaide Minneapolis, Minnesota	Tutt, Dr. John M. Kansas City, Missouri
Love, Robert C. New Orleans, Louisiana (to Chicago)	Tyler, Warwick A. Salt Lake City, Utah
Lowe, George R. Ottawa, Canada	Wheatley, Mrs. Louise Knight (later Mrs. Cook and later Mrs. Hovnanian) New Haven, Connecticut (to Kansas City, Missouri)
Michael, Miss Julia Warner (later Mrs. Johnston) Buffalo, New York (to New York City)	Wilke, Mrs. Anna C. Johannesburg, South Africa

1919 Boston Normal Class taught by Mrs. Ella W. Hoag

Anderson, Miss Margaret M. Durban, Union of South Africa	Gregory, Louis A. Los Angeles, California (from Lincoln, Nebraska)
Anderson, Mrs. Rosemary O. New London, Connecticut	Harwood, John W. Liverpool, England
Ashcroft, John St. Louis, Missouri	Hitchcock, Arthur L. Washington, D. C.
Barndollar, Mrs. Fannie Elizabeth Manchester, New Hampshire	Kilpatrick, William Duncan Detroit, Michigan
Bell, Frank Philadelphia, Pennsylvania (to New York City)	LaVaque, Mrs. Emma Williams Duluth, Minnesota
Booth, W. Stuart Denver, Colorado	Matthews, Mrs. Nellie L. Marquette, Michigan
Braithwaite, John Sidney London, England	McCord, Mrs. Victoria Webb Des Moines, Iowa (to LaJolla, California)
Cate, Mrs. Myrtle E. Phoenix, Arizona	Renshaw, Paris H. Spokane, Washington
Degn, Miss Aurora Brisbane, Australia	Ross, Peter V. San Francisco, California
Dickey, Edward W. Los Angeles, California	Seeley, Elisha B. Boston, Massachusetts
Dunn, John Randall St. Louis, Missouri	Seeley, Paul Stark Boston, Massachusetts (to Portland, Oregon)
Filler, Harry K. Columbus, Ohio	Swalley, Mrs. Amelia T. Tampa, Florida
Glenn, Miss Margaret Murney (later Mrs. Matters) Boston, Massachusetts (to New York City)	Sydenham, Stanley Morton Leeds, England
Goodman, Mrs. Jeannette H. Chicago, Illinois	Van Arsdale, Henry Pasadena, California
Graham, Andrew J. (Rev.) Boston, Massachusetts	Webb, Miss Evelyn (later Mrs. Sumner) Belfast, Ireland

1922 Boston Normal Class taught by Frank W. Gale

Biggins, Peter B. Edmonton, Canada (to Seattle, Washington)	Jennings, Mrs. Eulora M. Berkeley, California
Carr, Eric W. London, England	Lengsfeld, Miss M. Elizabeth New Orleans, Louisiana
Downs, Samuel Turney Indianapolis, Indiana	Milliken, Mrs. Olive J. Atlanta, Georgia
English, Mrs. Katherine Vancouver, Canada	Moses, Ernest C. Chicago, Illinois
Gilbreath, Miss Etta M. Baltimore, Maryland	Naumann, Mrs. Martha Dresden, Germany
Gilkey, E. Howard Columbus, Ohio	Norwood, Mrs. Elisabeth F. Boston, Massachusetts
Gilmore, Albert Field Brooklyn, New York	Perine, Thomas C. Indianapolis, Indiana
Givens, Mrs. Lucy Latham Wichita, Kansas	Pickens, Israel Mobile, Alabama
Gundelfinger, Mrs. Palmyre R. Fresno, California	Pogson, Reuben Hull, England
Gyger, Mrs. Caroline Foss New York, New York	Price, Mrs. Kathryn Oklahoma City, Oklahoma
Hackett, Charles Frederick Utica, New York	Roesser, Charles J. Buffalo, New York
Hagerty, Miss Laura Dunbar Buffalo, New York	Shaw, Rev. Charles Mawdesley Manchester, England
Hard, Orlin T. Chicago, Illinois	Veazey, Mrs. Addie Wentz Chicago, Illinois
Hartman, Miss Marie C. The Hague, The Netherlands	Welte, Mrs. Sara Edith Berne, Switzerland
Heitman, Charles E. New York, New York	Whitcomb, Miss M. Ethel Boston, Massachusetts

1925 Boston Normal Class taught by Mrs. Emilie B. Hulin

Avery, Mrs. Minnie S.
Roanoke, Virginia

Inglesby, Mrs. Mary Burns
Boise, Idaho

Beck, Herbert W.
Boston, Massachusetts
(to San Francisco)

Jandron, Francis Lyster
Detroit, Michigan

Bovet, Miss Mary E.
London, England

Lee, Mrs. Mary Sands
Chicago, Illinois

Briggs, Mrs. Grace McKee
Topeka, Kansas
(to Westwood Hills, California)

McCoun, Lester B.
Omaha, Nebraska

Burkhart, Theodore
Portland, Oregon

Marczinski, Paul
Magdeburg, Germany
(to Hannover, Germany)

Carson, James A.
Calgary, Canada

Nicholson, Mrs. Anna B.
Perth Australia

Chapman, Mrs. Frances Sargent
New Orleans, Louisiana

Rastert, Miss Louise K.
Cincinnati, Ohio

Dewsbury, Mrs. Agnes Amelia
Wellington, New Zealand

Schooley, Mrs. Jennie Baird
Kansas City, Missouri

Eames, Mrs. Mary L.
Bangor, Maine

Shepard, William V. K.
Philadelphia, Pennsylvania

Edes, Archibald W.
Los Angeles, California

Sirrime, Mrs. Ella J.
Billings, Montana

Elliott, Mrs. Annie Mary
Nashville, Tennessee

Snedaker, Mrs. Georgia W.
Salt Lake City, Utah

Flinn, John J. (Chicago)
Evanston, Illinois

Studley, Miss Helen E.
Grand Rapids, Michigan

Foster, S. Britton R.
Toronto, Canada

Trulock, Mrs. Joe J.
Oklahoma City, Oklahoma

Harsch, Paul Arthur
Toledo, Ohio

Yould, Fred
Atlanta, Georgia
(to Miami, Florida)

Hoppes, Adam O.
Muncie, Indiana

Zint, Mrs. Joy E. R.
Denver, Colorado

1928 Boston Normal Class taught by Rev. Irving C. Tomlinson

Allison, Miss Olive
Indianapolis, Indiana

Peeke, Oscar Graham
Kansas City, Missouri

Bleakly, Howard Graham
East Orange, New Jersey

Putnam, Miss Ethel
Pasadena, California

Broadbent, Mrs. Edith Emily
Leeds, England
(to London)

Reed, Major F. Ellis
Milwaukee, Wisconsin

Brown, William E.
Los Angeles, California

Rideing, Mrs. Ella Berry
Paris, France
(from Cannes)

Campbell, Hugh Stuart
Chicago, Illinois

Ritchie, Mrs. Nelvia E.
Philadelphia, Pennsylvania

Carpenter, Jr., Gilbert C.
Providence, Rhode Island

Robinson, Miss Isobel Lillian
Newark, New Jersey

DuBois, Louis J.
New York New York

Ross, Robert Stanley
New York, New York

Garaghty, Mrs. Jennie C.
Detroit, Michigan

Smith, Cushing
Detroit, Michigan

Greene, Samuel W.
Chicago, Illinois

Telschow, Albert
Hannover, Germany

Hart, Salem Andrew
Cleveland, Ohio

Thompson, Mrs. Viola L. Jones
Madison, Wisconsin

Harzog, Mrs. Anna E.
Columbus, Ohio

Thomson, Mrs. Elizabeth McArthur
St. Louis, Missouri

Hughes, Mrs. Grace E.
Milwaukee, Wisconsin

Verrall, Mrs. Gertrude Morris
New York, New York

Jenks, Chancellor L.
Evanston, Illinois

Wallace, Mrs. Emma Noble
St. Joseph, Missouri

McCloud, Earl
San Antonio, Texas

Willard, Mrs. Vivien U.
(later Mrs. Lynch)
Toledo, Ohio (to New York City)

McGaw, Mrs. Martha
Philadelphia, Pennsylvania

Wood, Robert A.
Houston, Texas

1931 Boston Normal Class taught by Duncan Sinclair

Appenzeller, Miss Hedwig Stuttgart, Germany	Kirtland, William W. Chicago, Illinois
Arnold, Charles Edward Tulsa, Oklahoma	Kitchen, William K. Orange, New Jersey
Backer, Elmer F. Davenport, Iowa	Larkin, Mrs. Marie Kimbrough Miami, Florida
Booth, Mrs. Janet Turner Christchurch, New Zealand	Lewis, Benjamin Palmer New York, New York
Carey, Archibald Detroit, Michigan	Lindsey, Loyd Putnam Asheville, North Carolina
Cheney, Albert M. Long Beach, California	MacDonald, Mrs. Lily Sydney, Australia
Coulson, Miss Lucia Claudine London, England	McCandless, Mrs. Ethel M. Omaha, Nebraska
Cullom, Mrs. Maud S. Baltimore, Maryland	McLeod, Edgar San Francisco, California
Halsey, Miss Florence May Albany, New York	Moltke, Count Helmuth von Berlin, Germany
Haviland, Byron B. Seattle, Washington	Montgomery, Miss Nellie A. Eugene, Oregon
Higgins, Elmer A. South Bend, Indiana	Stewart, Miss Jeanne M. Butte, Montana
Hunt, Mrs. Charlotte S. Cape Town, Union of South Africa	Swantees, Samuel Frederick St. Louis, Missouri
Hurley, Thomas E. Louisville, Kentucky	Updegraff, Frank A. Topeka, Kansas
Joubert, Mrs. Christina M. Pretoria, Union of South Africa	Winn, Charles V. Pasadena, California
Keever, Mrs. Amy Eaton Aberdeen, South Dakota	Works, Mrs. Harriet W. Los Angeles, California

1934 Boston Normal Class taught by George Shaw Cook

Andrews, Mrs. Pearl G. Akron, Ohio	Hyzer, Mrs. Mabel Reed Miami, Florida
Bailey, Irving S. Hartford, Connecticut	Indermille, Fred W. Dallas, Texas
Birtles, William Birmingham, England	Iverson, Mrs. Ane Marie Bradley Rochester, New York
Carney, Leonard T. Beverly Hills, California	Johnson, Mrs. Emily Foxley Pittsburg, Pennsylvania
Channing, George San Francisco, California	Kemphorne, Mrs. Rose L. Detroit, Michigan
Clippinger, Mrs. Geneva Mary Chicago, Illinois	Kolliner, Sim A. St. Paul, Minnesota
Comar, Gordon V. Denver, Colorado	Nitschke, Alfred Eric Cleveland, Ohio
Cronstedt, Count Sigge Stockholm, Sweden	Pittman, Alfred Chicago, Illinois
Cudworth, Luther Phillips Boston, Massachusetts	Ramsey, Robert Glasgow, Scotland
Dacker, Fred W. San Diego, California	Rowell, James G. Kansas City, Missouri
deLange, Hendrik Jan Holland	Sammons, Mrs. Grace Banks Chicago, Illinois
Eagle, Harold S. Jacksonville, Florida	Schnewlin, Mrs. Lina Martha Berne, Switzerland
Findley, William Shireff London, England	Sedman, John Ellis Los Angeles, California
Fraser, John Alexander Craigie Calgary, Canada	Spangler, Mrs. Helen H. Los Angeles, California
Helm, Mrs. Bertha Washington, D. C.	Willard, Mrs. Una B. Portland, Oregon

1937 Boston Normal Class taught by Bicknell Young

Abbott, Lyman S. Detroit, Michigan	Knoell, Lorimer Frederic Milwaukee, Wisconsin
Bogert, William E. Minneapolis, Minnesota	Laird, Mrs. Margaret Ledward Chicago, Illinois
Bonham, Herbert Earl Oakland, California	LeBlond, Mrs. Mildred L. (later Mrs. Baxter) San Francisco, California
Carroll, Mrs. Burnetta D. Cleveland, Ohio	Little, Mrs. Sara Black Pittsburg, Pennsylvania
Coats, Curtis LeRoy New Orleans, Louisiana	MacRae, Harry B. Dallas, Texas
Cobb, Miss Carolyn Atlanta, Georgia	Martin, George W. Melbourne, Australia
D'Arcy, Mrs. Mary B. St. Louis, Missouri	McCleery, Reuben Wellington, New Zealand
Davis, Richard J. Chicago, Illinois (to San Jose, California)	Nunn, Herschel P. Portland, Oregon
Haywood, Miss Evelyn F. London, England	Oliver, Mrs. Runie T. Houston, Texas
Hickman, Adair New York, New York	Rawson, Mrs. Mildred Wyatt London, England
Hill, Frederick C. Los Angeles, California	Sampsell, Maj. Chauncey Whitney Syracuse, New York
Holdship, Mrs. Aimee Sydney, Australia	Scholfield, Ralph Beckett London, England
Holloway, Eugene Holmes Salt Lake City, Utah	Sinton, John Lawrence Manchester, England
Ker Seymer, Miss Violet London, England	Snyder, Miss Jean M. Buffalo, New York
Key, Robert Ellis London, England	Wait, Mrs. Edna Kimball Chicago, Illinois

1940 Boston Normal Class taught by Mrs. Julia Michael Johnston

Bell, Mrs. Elsie S. San Diego, California	Laemmlin, Mrs. Alice St. Gall, Switzerland
Bell, Leslie C. Sydney, Australia	Lombard, Albert E. Los Angeles, California (to Pasadena, California)
Biederman, William G. Washington, D. C.	McKee, Mrs. Jane W. Los Angeles, California
Buchanan, Ernest L. Winnipeg, Canada	McReynolds, James Harry Dallas, Texas
Craig, Clayton Bion, Ohio	Mackie, Mrs. Edna Turrentine New Orleans, Louisiana
Daniell, Edward Earle Philadelphia, Pennsylvania	Mansbach, Miss Wanda Denver, Colorado
de Wit, John Baltimore, Maryland	Mayes, Mrs. Carolyn Shanahan San Francisco, California
Decker, Mrs. Irma Tulsa, Oklahoma	Mulock, Mrs. Marjorie Detroit, Michigan
Flint, Mrs. Ray Cox Providence, Rhode Island	Myers, Stacy H. Tacoma, Washington
Gwalter, Miss L. Ivy New York, New York (to Boston)	Rhodes, Harry L. Topeka, Kansas
Head, Mrs. Jerita V. Blair San Francisco, California	Scott, Mrs. Elizabeth Carroll Memphis, Tennessee
Hooper, E. Howard St. Louis, Missouri	Wagers, Ralph E. Chicago, Illinois
Hord, Mrs. Lyda Hundley Sandifer Washington, D. C. (from Lexington, Kentucky)	Watson, Roy Garrett Houston, Texas
Hyers, Miss Mabel L. Chicago, Illinois	Woodward, Charles Cleveland, Ohio
Jones, Mrs. Elizabeth Earl Asheville, North Carolina	Watt, Ian George Utica, New York

1943 Boston Normal Class taught by Dr. John M. Tutt

Anderson, Mrs. Loy Elizabeth Omaha, Nebraska	Hoffman, John I. Philadelphia, Pennsylvania
Ayres, Mrs. Myrtle C. Indianapolis, Indiana	Howe, Mrs. Alice Pyke Boston, Massachusetts
Bailey, Mrs. Edith Oklahoma City, Oklahoma	Knight, Mrs. Lulu M. Chicago, Illinois
Bartlett, Frank Sargent New York, New York	Leland, Miss Leslie Toledo, Ohio
Barto, Phillip S. Erie, Pennsylvania	Merriman, Josiah C. Los Angeles, California
Brown, Mrs. Clara Armitage Houston, Texas	Molter, Harold Chicago, Illinois
Campbell, Hugh T. Seattle, Washington	Moon, Albert Clinton Chicago, Illinois
Craig, Joseph Newark, New Jersey	Robinson, Mrs. Edith Baird Minneapolis, Minnesota
Crawford, Miss Margaret Seattle, Washington	Schneider, Mrs. Anetta G. Chicago, Illinois
Douglas, Mrs. Miriam Hand Washington, D. C.	Shank, Floyd C. San Francisco, California
Eddison, Colin Rucker London, England	Vernon, Frank S. Glendale, California
Fey, Mrs. Helen Kruse Cincinnati, Ohio	Weber, Mrs. Gladys Jane Gleason Brooklyn, New York
Frank, Herbert L. Milwaukee, Wisconsin	Welker, Adolph Henry Fort Wayne, Indiana
Gardiner, Wilbert H. Chicago, Illinois	Westover, James K. Buffalo, New York
Greenleaf, Mrs. Gertrude Milwaukee, Wisconsin	Whitney, Mrs. Katherine Shepard Cleveland, Ohio

1946 Boston Normal Class taught by Miss Mary G. Ewing

Allen, Mrs. Louie
Sheffield, England

MacCann, Mrs. Marion D.
Wichita, Kansas

Bauman, Mrs. Helen Wood
St. Joseph, Missouri
(to Boston, Massachusetts)

Middaugh, Miss Florence
Los Angeles, California

Boorer, Frederick William
Toronto, Canada

Nay, Mrs. Mary Lee Gough
Chicago, Illinois (to Boston)

Brown, Mrs. Louise Hurford
Los Angeles, California

Nowell, Ames
New York, New York
(from Florida)

Butterworth, Mrs. Lavinia L.
Philadelphia, Pennsylvania

Price, Mrs. Jeanne Roe
Montclair, New Jersey

Chambers, Howard J.
Detroit, Michigan

Prickett, Mrs. E. Eloise
Sacramento, California

Davis, Will B.
Chicago, Illinois

Rader, Mrs. Dorothy S.
East Orange, New Jersey

Fagundus, Miss Ruth
Baltimore, Maryland

Rieke, Herbert E.
Indianapolis, Indiana

Halverstadt, Romaine M.
Chicago, Illinois

Ruden, Mrs. Violet Howard
Des Moines, Iowa

Harris, Miss Leslie
Birmingham, Alabama

Scovill, Norman Dexter
Portland, Oregon

Holt, Mrs. Madora
Beverly Hills, California

Simon, Milton
New York, New York

Johnson, William Reid
Tulsa, Oklahoma

Steves, Clarence W.
Washington, D. C.

Jones, Mrs. Mary S.
Richmond, Virginia

Thomas, Miss Gertrude D.
Buffalo, New York

Leaton, George E.
Glendale, California

Vincent, James A.
San Francisco, California

Lunan, L. Gordon
Edinburg, Scotland
(to London, England)

Woodard, Clifford A.
Cambridge, Massachusetts

1949 Boston Normal Class taught by Richard J. Davis

Adams, Mrs. Anne R. Columbus, Ohio	Lowes, Charles Porter Los Angeles, California
Bowles, Neil H. Atlanta, Georgia	Newcomb, Mrs. Miriam D. San Diego, California
Burgess, James Irving Wellesley, Massachusetts	Preller, Friedrich Berlin, Germany
Bury, Franz, Freiderich Frankfort, Germany	Radcliffe, Mrs. Emma Simmons Los Angeles, California
Dickinson, Mrs. Grace V. New York, New York	Rhodey, Mrs. Sylvia Prall Detroit, Michigan
Douglas, Inman H. Dallas, Texas (to Boston)	Selover, John J. Long Beach, California
Egli, Miss Lily L. Geneva, Switzerland	Soubier, Mrs. Maria Chicago, Illinois
Exe, Arnold H. Chicago, Illinois (to La Jolla, California)	Stewart, Ralph F. Cleveland, Ohio
Fraud, Mrs. Octavia Nielsen Chicago, Illinois	Tennant, Mrs. Georgina London, England
Fulton, James Wilkinsen Toronto, Canada	Vaughn, Alfred Marshall Chicago, Illinois
Hare, Mrs. Aurel May Kansas City, Missouri	Vines, R. Ashley Melbourne, Australia
Hastie, Maurice W. New York, New York	Walpole, Mrs. Erminie Rock Los Angeles, California
Hoagland, John H. Boston, Massachusetts	Ware, Joseph Berkeley, California
Jenkins, Mrs. Jane Garaghty Detroit, Michigan	Watt, Mrs. Ellen Moore Washington, D. C.
Kracht, Miss Elisabeth von Hamburg, Germany	Wavro, Paul Kenneth Jacksonville, Florida

1952 Boston Normal Class taught by Miss Emma C. Shipman

Arbogast, Mrs. Winifred M.
Los Angeles, California

Bertshi-Newland, Otto
Zurich Switzerland

Besse, Mrs. Viva L.
Philadelphia, Pennsylvania

Carr, Charles M.
Montclair, New Jersey

Cassna, Ralph W.
Chicago, Illinois

Cooper, W. Norman
Los Angeles, California

Correll, William Milford
Cleveland, Ohio

Davies, Mrs. Lois Garland
Seattle, Washington

Evans, Miss Elizabeth Emery
Providence, Rhode Island

Findert, Helmuth
Berlin, Germany

Gale, Mrs. Mary Wellington
San Francisco, California

Hudson, Thomas B.
Los Angeles, California

Karpen, Mrs. Louise S.
New York, New York

Kennelly, Mrs. Elizabeth S.
Detroit, Michigan

Lardge, Ivan
Birmingham, England

Lee, Richard Knox
London, England

Newton, Mrs. Emma Read
Vancouver, Canada

Murray, Eldredge M.
Chicago, Illinois

Nysewander, Clifford R.
Indianapolis, Indiana

Rader, Mrs. Pauline B.
New York, New York

Riley, Wilson M.
Kansas City, Missouri

Sweeney, Mrs. Mary Hughes
Chicago, Illinois

Symonds, Walter S.
San Antonio, Texas

Udell, Mrs. Margaret
Glendale, California

Voss-Garin, Mrs. Sylvia
Paris, France

Wasson, Mrs. Grace Channell
St. Louis, Missouri

Wells, Robert Dolling
Seattle, Washington

Willumsen, Mrs. Virginia Lindley
Copenhagen, Denmark

Wilson, Mrs. Sybil M.
Fort Worth, Texas

Wuth, Arthur P.
Denver, Colorado
(to Boston, Massachusetts)

1955 Boston Normal Class taught by Robert Ellis Key

Aultman, Miss Lela May Denver, Colorado	McKinnell, Mrs. Sarah Pietermaritzburg, Union of South Africa
Bardwell, Mrs. Garnet W. Bergman Bencks Detroit, Michigan (to Chicago, Illinois)	Meisenholder, Edwin E. Lincoln, Nebraska
Bayles, Robert William Toronto, Canada	Metzner, Theodore Louisville, Kentucky
Bent, Clinton St. Louis, Missouri	Muth, Chester C. Milwaukee, Wisconsin
Butterworth, Miss Audrey H. London, England	Niemoeller, Hugh Martin Berkeley, California
Carpenter, Orin Edwards Hartford, Connecticut	Paul, Mrs. Jean Daggett Philadelphia, Pennsylvania
Chapple, Miss Louise Pearl London, England	Paulson, Mrs. Kathryn (later Mrs. Grounds) Los Angeles, California
Clarke, Mrs. Patricia Dobson (Later Mrs. Lyeth) New York, New York	Petzold, Jr., Herman A. St. Paul, Minnesota
Contant, Lloyd Baltimore, Maryland	Pratt, Mrs. Mary Dudgeon Melbourne, Australia
Fischman, Miss Frances J. Cincinnati, Ohio	Railly, Charles Louis Los Angeles, California
Gifford, Frank R. S. Houston, Texas	Schell, Mrs. Florence G. Pittsburg, Pennsylvania
Golding, Cyril H. London, England	Silver, Marcel G. Paris, France
Harring, Mrs. Mildred Riggs Shreveport, Louisiana	Tooley, Frederick W. J. Liverpool, England
Lane, Donald R. Miami, Florida	Walser, Miss Emmy Berne, Switzerland
McCord, Mrs. Kathryn (later Mrs. Watt) Chicago, Illinois	Ziegenhagen, Otto Chicago, Illinois

1958 Boston Normal Class taught by Mrs. Helen Wood Bauman

Berg, Mrs. Vera M.
Stockholm, Sweden

Hubbard, Mrs. Doris M.
Westwood Village, California

Bierwirth, Mrs. Marguerite B.
Detroit, Michigan

Kenyon, John Richard
London, England

Bordeaux, Mrs. Cathryn H.
San Francisco, California

Marietta, Harold E.
New York, New York

Broones, Martin
Beverly Hills, California

Melton, Mrs. Dorothy Oliver
Dallas, Texas

Campbell, Gordon F.
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(to Boston)

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Indianapolis, Indiana

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Aspoas, Mrs. Sheila C. Johannesburg, U. of S. Africa	Meade, Mrs. Ruby New Orleans, Louisiana
Aylwin, Alan A. Toronto, Canada	Peterson, John R. Boston, Massachusetts
Benson, Mrs. Freda Sperling San Francisco, California	Rennie, David Willey Denver, Colorado
Blok, Miss Adele Djakarta, Indonesia	Sleeper, David E. Dallas, Texas (to Boston)
Breen, William C. Sacramento, California	Smith, Mrs. Madeleine LaBarte Sydney, Australia
Brown, Mrs. Frances Elmina Westwood Village, California	Smith, Alaister G. San Francisco, California
Carver, Mrs. Josephine H. Boston, Massachusetts	Smith, Harry S. Atlanta, Georgia
Coleman, Mrs. Marguerite Elizabeth Brisbane, Australia	Todd, John Milford Kansas City, Missouri
Davis, Mrs. Gretchen S. Seattle, Washington	Vanderhoef, Peter B. Houston, Texas
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Johnston, Mrs. Mary Isabelle Detroit, Michigan	Wood, Harvey Wingfield Chicago, Illinois

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Evans, Mrs. Arline Walker New York, New York	Schindler, Rolf Berlin, Germany
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Sydney, Australia

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Berne, Switzerland

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New York, New York

Lee, William
Washington, D. C.

Bushman, Albert Harry
Phoenix, Arizona

Moon, Mrs. Helen C.
New York, New York

Burstow, Mrs. Martyl B.
Seattle, Washington

Owen, Michael G.
Johannesburg, S. Africa

Carnes, Robert M.
Milwaukee, Wisconsin

Pantet, Roger
Paris, France

Deware, Wendell Harold
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Poyser, Thomas O.
Dallas, Texas

Efferth, Harrison P.
Cleveland, Ohio

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London, England

Figgins, Mrs Frances
Encino, California

Rathbun, H. Dickinson
Richmond, Virginia

Friesen, Hal M.
Orange, California

Schroeder, Eugene Alison
Portland, Oregon

Gabriel, Charles Henry
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Seek, Fritz
Berlin, Germany

Gladhorn, Kurt
Frankfurt, Germany

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