VOLUME 29 • NUMBER 1 SUMMER 2025

LIBRARY*notes*

A DAYSTAR FOUNDATION PUBLICATION

"Christian Science and Christian Scientists will, *must*, have a history...." — *Mary Baker Eddy*

WOMEN BUILDERS

of the early Christian Science movement

Part IV

Elizabeth Earl Jones

Throughout the Gospel of John – notable for its deeply spiritual depiction of Christ Jesus' career – women often figure prominently. The Gospel provides numerous examples of Jesus' unparalleled recognition of receptive womanhood.[1] Of particular significance is a story that includes an extended theological discussion between Jesus and a Gentile woman at a well in "a city of Samaria, which is called Sychar..." (see John 4:1-42). According to a Bible commentator, it would have been considered a "flagrant breach of conduct" for a Jewish man at that time – especially a teacher, or rabbi – to have spoken publicly to a woman, much less a non-Jewish woman.[2]

Courtesy of Longyear Museum, Chestnut Hill, Massachusetts

Elizabeth Earl Jones

Asking her for a drink, Jesus proceeded to discuss spiritual matters with a woman whose morals would have been considered highly questionable (she admitted to having had five husbands and living with a man who was not her husband).[3] When his disciples arrived on the scene, they were "shocked that he was holding a conversation with a woman...."[4] But Jesus apparently sensed in her a spiritual readiness that broke through all that seemed to work against her, for he spoke openly with her about "living water" representing "everlasting life," about God as Spirit, and most remarkably, about his identity as the promised Messiah, something that Jesus disclosed to very few.

As one Bible commentator observed:

> Just as when Jesus revealed himself to Martha as "the resurrection," and to Mary Magdalene as the "risen one" and bade her to bear witness to the disciples, Jesus here also revealed himself in one of his key roles, as Messiah, to a woman (all these instances recorded in the Gospel of John) – who immediately *bore witness* of the fact to her fellow villagers. It is interesting to note that apparently the testimony of women carried greater weight among the Samaritans than among the Jews, for the villagers came out to see Jesus....The Samaritan woman preached the "Good News," the *euangelion*, of Jesus, that is, she was an "evangelist."...We find Jesus going out of his way to enter into a conversation with a strange woman, to reveal himself to her

as the Messiah, and to make her an instrument for the preaching of his "good news."...The first recorded effective woman evangelist is sent out by Jesus....[5]

The evangelism of the Samaritan woman bore fruit, for the Bible states that "many of the Samaritans of that city believed on him for the saying of the woman....So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; And said unto the woman,...we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world" (John 4:39-42).

A latter-day woman "evangelist" – one who made it her life's work to share with willing hearts the "good news" of Christ in a variety of ways – was Elizabeth Earl Jones. An ardent and utterly faithful Christian Scientist, Miss Jones was a true builder of the Christian Science movement and proved to be an indomitable and multitalented worker through her long career – as a branch church organizer, Christian Science Committee on Publication for North Carolina, historical researcher, writer, poet, and volunteer aid worker in World War I. But she was primarily and ultimately a Christian Science practitioner and teacher, selflessly ministering to those who "hunger and thirst after righteousness" (see Matt. 5:6). As she wrote in regard to her work for the Christian Science movement:

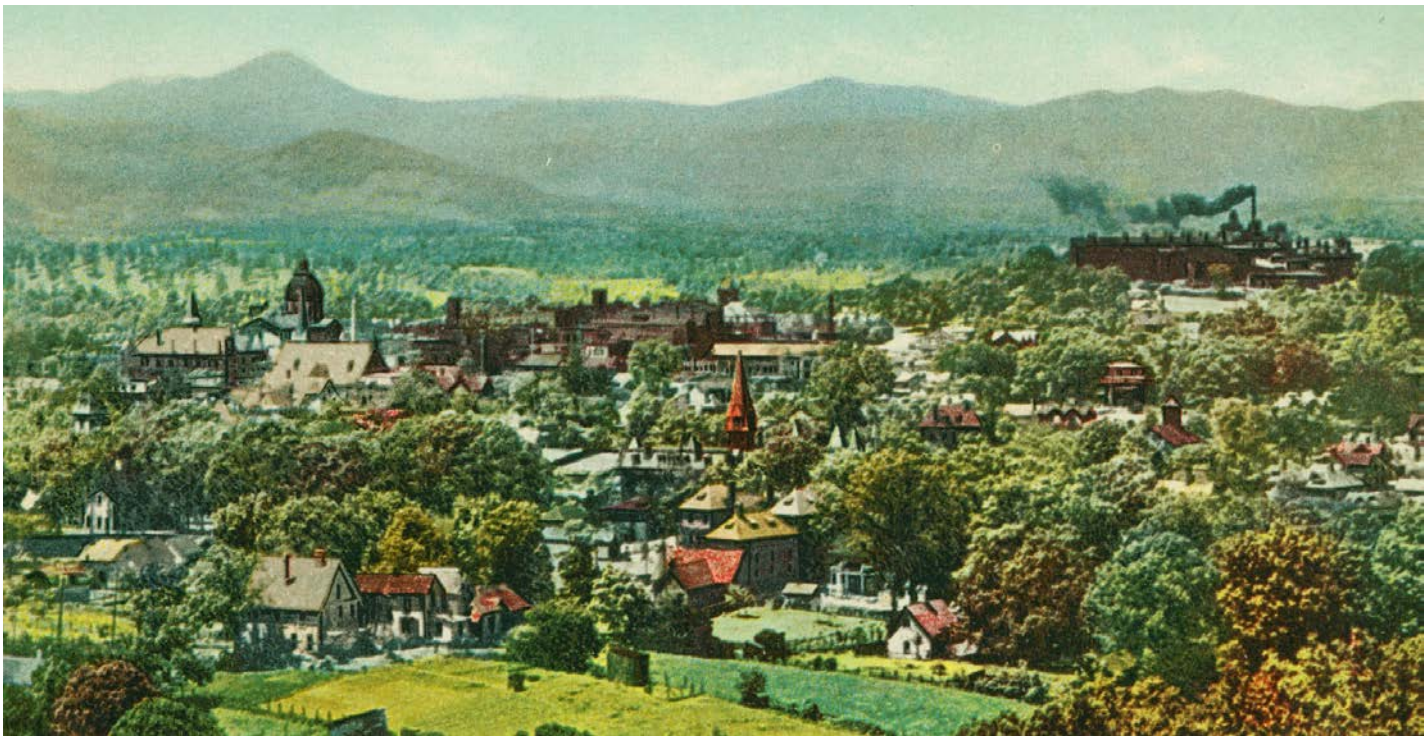
> Our constant, earnest prayer is, that we may be found worthy to help bear aloft the banner of Christian Science upon the highways of progress and enlightenment, and among the hedges of mortal beliefs; to share in the grand work of spreading the glad tidings of the Gospel; to cheer and bless and heal our fellow-men; and to follow meekly, patiently, and obediently in our Leader's loving footsteps.[6]

In this missionary work, she was not unlike the Samaritan woman. Through their eager responsiveness to the Christ, both rose above limitations imposed by society on women of their respective times. Apparently this particular Biblical account meant much to Miss Jones, for she provided a spiritually astute interpretation of it. Here's how she describes that momentous meeting between the unnamed woman and Christ Jesus:

> When talking with the woman at the well in Samaria, Jesus' great consciousness of divine Love discerned and met her sore need. This woman had sought many times without to find what she thirsted for, that is, completeness and bliss....It was to this woman that Jesus was first able to declare himself the Christ. Now comes a very beautiful thing. This woman who had married 5 husbands and was living with a sixth to whom she was not married, must have been dragged [through] the dregs of materiality....She saw and understood the Christ, and her own perfect reflection of God in Spirit not matter, as both male and female in one; as forever sinless and complete....We read: "The woman then left her waterpot, and went her way into the city, and saith to the men, 'Come...is not this the Christ?'"... This same woman was now able to lead them to the Christ; because she had *left* her old beliefs, *reformed*, and was now able to save others as God had saved her.[7]

As a teenager, Elizabeth Earl Jones had been "saved" from physical ills – neuralgia, dyspepsia, and headaches – after finding Christian Science. Born in 1879 in Hendersonville, North Carolina, Elizabeth came from an accomplished family. Her father, William Westwood Jones, was a respected lawyer; and her mother, Elizabeth Earl ("Bettie") Johnson Jones, was the daughter of a prominent physician. The entire Jones family included a son and four daughters. Three years after the family moved to Asheville, Mrs. Jones passed on. Just nine years old at the time, Elizabeth was deeply affected by the loss of her mother. Years afterward, she referred to this in an article she wrote for the Christian Science periodicals:

> Only those who have been motherless from early childhood can know the weary heartaches and empty longings for some one to whom I could turn when in trouble or pain, which I experienced before I began the study of Science and Health. With this new thought of God came a peace and sense of security which no words can express. It filled all the empty places with divine Love, and gave me a new apprehension of the



Asheville, North Carolina, 1902

> overshadowing power of God....How great is the comfort, that we now know where to turn and find our rest, because we know that God is our tender Mother. All that this word implies, and more, we find in God, and learn from daily experience that "The eternal [Mother] God is thy refuge, and underneath are the everlasting arms."[8]

In her mid-teens, Elizabeth briefly attended a boarding school in Raleigh but had to abandon her studies because of the severity of her physical problems. Doctors advised her to stay away from books and remove to the country, so in 1896 she accepted an invitation to spend the winter with a friend of her mother's, Sophia B. Hazzard, who owned a rice plantation called "Beneventum" near Charleston, South Carolina. It was there that she found the Science of Christianity that would transform her life.[9]

A visitor to Mrs. Hazzard's home mentioned that she had heard about some remarkable cases of healing in Christian Science. Mrs. Hazzard herself encouraged Elizabeth to pursue Christian Science, offering the name of Sue Harper Mims of Atlanta, Georgia, as a contact. Mrs. Mims would go on to be a student in Mary Baker Eddy's 1898 class and was one of the first two women appointed by Mrs. Eddy to the Christian Science Board of Lectureship.

Miss Jones provided the following account of the turning point in her life:

> Just as an experiment, I wrote to the only Scientist I knew of [Mrs. Mims]. Her friendly, loving answer to me, a stranger, made a great impression upon me. For two weeks she treated me. The constant pain left as soon as treatment began....It has been a year now since my resurrection to new life in Christ, Truth. Science and Health has lifted me to the realization of God as Good, and Good as All. How glorious this new life is, and what a privilege to help in this mighty labor of Love. I love all more for Truth's sake, not because they like or dislike me, but because I see in each and all the image and likeness of the Father....I am eighteen now, and am so thankful that Science found me before I knew more of the world....I write this chiefly to encourage other young people who may be hesitating at the threshold of Truth. Enter, dear friend, it will save you much, and the world has need of our consecrated lives.[10]

Sophia Hazzard, who experienced a healing as well (through Elizabeth's prayerful work), also became interested in Christian Science. She and Elizabeth began healing others. Plantation workers invited Elizabeth to give talks to them on Christian

Beneventum Plantation
Georgetown, South Carolina

Science, which soon led to her and Mrs. Hazzard conducting services. Healings among the workers included blindness, deafness, and pneumonia.[11]

Yearning to learn more about the Science that had healed her, Elizabeth wrote to Mrs. Mims, which resulted in her having class instruction with Mrs. Mims in 1899. It had not been easy, however, for Elizabeth to leave her family in Asheville, as she later explained:

> I had [antagonism] to meet from my family. I let them hold me back the first time I applied to Mrs. Mims for Class Instruction, but it did not lessen the opposition. So the second time I just went on, although no one in my home would speak to me, and my father went to bed, said he was ill and that I was killing him; – but I earned my own money, made my own clothes, got my own ticket, and left a household that was bristling with hate.[12]

After staying a month with Mrs. Mims in Atlanta, Elizabeth returned to a family that was greatly softened and grateful to have her back in their loving arms. Her firm but compassionate handling of this difficulty illustrates the strength of her character and unyielding commitment to the teachings of Christian Science. This adherence to principle marked her life from this time forward.

So exactly how did Elizabeth Earl Jones become a church builder, a bearer of the "good news" of Christian Science, for the rest of her life?

In 1897, Elizabeth had found that there were other individuals besides herself and Mrs. Hazzard who were studying Christian Science in Asheville. They began holding services in July 1897 in a dressmaking shop. A Sunday School was formed the following year, and on July 26, 1899, the church was formally organized. Elizabeth was among the charter members, and she joined The Mother Church in Boston around the same time.

Because Asheville was a popular tourist and health resort location, church members there had the opportunity to become acquainted with a number of notable Christian Science workers who visited the area, including lecturers Edward Kimball and Judge William Ewing and their families. A biographical sketch prepared by Miss Jones' pupils records that "close and lasting friendships were formed with those grand fellow Scientists from all over the Field, greatly enriching the newer students by their mature experiences."[13] This support no doubt proved to be a huge blessing when the Asheville members faced increasing hostility from some other religious denominations and medical professionals.

Sue Harper Mims, C.S.D.

A fellow North Carolinian, Mary Hatch Harrison, had found Christian Science around the same time as Miss Jones. Miss Harrison had done exceptional healing work in her hometown of New Bern.[14] But in 1901, she was tried for manslaughter as a result of the passing on of one of her patients, even though medical doctors said that the case was incurable. Miss Harrison was eventually acquitted, but the intense anti-Christian-Science publicity gave rise two years later to proposed legislation in the North Carolina legislature to restrict the practice of Christian Science.

A faithful cadre of Christian Scientists, including Miss Jones, rose to the occasion, traveling to Raleigh, the state capital, to help in the defense of Christian Science and its healing efficacy.[15] Prior to the hearing, Miss Harrison, who had been appointed Committee on Publication for North Carolina, wrote to Mrs. Eddy:

> In our state the situation is unusual, – I might say unique, – not a man acting as First Reader or Publication Committee. There is one Second Reader, a male, in Asheville. Our four churches have about seventy members. We know many are in sympathy with the movement but not yet emancipated from bondage to their old church beliefs. There is not a Christian Scientist in Raleigh, our governmental city....Rest assured we are at work bravely, not cast down, but joyous in the privilege given us to stand for our glorious Cause in the dear old North State. You once were on the soil in person, and I feel you will now be in spirit, in Mind, yea, ever-present with the Christ to see the waves still and the victory for Him, His Cause – our Cause.[16]

At the hearing, Miss Harrison spoke movingly:

> We ask no favor of this Assembly, but the privilege of living as we are taught by God.... We come not to wrangle, but to manifest the spirit of Christ....Do not tell us we cannot heal the sick. You have been told here that cases diagnosed have been healed. I, myself, am a case that was diagnosed...as incurable. I am to-day a perfectly well woman, all through the understanding of Christian Science. Here, in this assembly to-night are Christian Science people who have been healed of almost every mentionable disease....Let us leave the gateways of the old North State open for God, and let the battle be fought and won for Him through His Son, Jesus Christ.[17]

North Carolina State House

The result of the hearing was reported by the *Boston Herald* that same day (March 7, 1903):

> Christian Scientists won their fight before the General Assembly of North Carolina to-day, when the law to define the practice of medicine and surgery, which would make illegal the practice of their faith in North Carolina, was amended to read: – "Provided that this act does not apply to any persons who minister or cure the sick or afflicted by spiritual means only, prayer to Almighty God, without the use of drugs or any material means." The amendment was worded by Miss Mary Hatch Harrison of the Publication Committee for the State of North Carolina. The bill passed its final reading in the Senate without a dissenting vote.[18]

Miss Jones wrote to Mary Baker Eddy about a further victory:

> After the amendment had been passed, an old law, or rather a section of an act in the legislature regulating taxes, was changed as follows, because the representative men of our dear state did not wish to be "discourteous to the Christian Scientists." The section formerly read, "pretended healers," but was changed to read as follows: "All other professionals who practise the

art of healing," etc. We thank our heavenly Father for this dignified legal protection and recognition....[19]

Courtesy of Longyear Museum, Chestnut Hill, Massachusetts

George Washington Glover
(Mrs. Eddy's first husband)

In a published reply to Miss Jones' letter, Mrs. Eddy alluded to her brief experience in North Carolina (where her first husband, George W. Glover, "passed on and up"):

> Deeply grateful I recognize the Divine hand in turning the hearts of the noble southrons of North Carolina legally to protect the practice of Christian Science in that state. Is it not a memorable coincidence, that, in the Court of New Hampshire, my native state, and in the legislature of North Carolina, they have the same year, in 1903, made it legal to practise Christian Science in these states?[20]

In the *Church Manual*, Mrs. Eddy had provided that "The Committees on Publication shall consist of men generally" but also included the practical requirement that "If a suitable man is not obtainable for Committee on Publication, a suitable woman shall be elected."[21] Elizabeth Earl Jones served as an able and committed Assistant Committee to Miss Harrison as state Committee, although both women had been fully engaged in corrective work within the state well before their official appointments. Miss Jones went on to succeed Miss Harrison as state Committee on Publication.[22] In appreciation for Miss Harrison's and her fellow members' tireless efforts to secure rights for Christian Scientists in the North Carolina legislature, Mrs. Eddy contributed $3,000 for the erection of a church edifice in New Bern, North Carolina.[23]

Elizabeth Earl Jones often spoke of her great regard for the first Manager of Committees on Publication, Alfred Farlow, who had been appointed to the position in 1900 by Mary Baker Eddy. In regard to those who served with Mr. Farlow in the Committee work, Miss Jones stated: "We were well-trained in the importance of recognizing Mrs. Eddy's place in prophecy and history. I count this one of my greatest blessings."[24] She recalled that at a conference of worldwide Committees on Publication in 1906, Mr. Farlow reminded them of the need to "foresee and forestall evil"[25] – not to wait for evil to act and *then* correct it. This approach was in consonance with Mrs. Eddy's own method of dealing with malicious attacks on herself and Christian Science, as seen in her statement: "Error found out is two-thirds destroyed, and the last third pierces itself...."[26]

Courtesy of Longyear Museum, Chestnut Hill, Massachusetts

Alfred Farlow, C.S.D.

Mary Baker Eddy

Mrs. Eddy wrote of Alfred Farlow: "He is doing *well for our* Cause and the Pub. Com. is one of the most important functions in our system of church government."[27]

In 1901, as part of the corrective work of the Committee on Publication, Mr. Farlow had requested that the Committees for North and South Carolina – Mary Hatch Harrison and Edward Everett Norwood – research incidents in the life of Mrs. Eddy (then Mrs. Glover) in the South when she lived there in 1844.[28] The account in her autobiography, *Retrospection and Introspection*, of her life at that time was called into question by a Wilmington, North Carolina, clergyman; and the characters of her then husband, George Glover, and herself were being besmirched. A Wilmington newspaper printed the allegations, indicating that Mrs. Eddy had been dishonest in claiming that her husband had been a Mason.[29]

Miss Jones was asked to support the Committees' work through prayer. Although most records from that period in South Carolina had apparently been destroyed in the Civil War, a newspaper clipping found by a Charleston woman in the attic of her home confirmed Glover's connection with the same Masonic lodge that Mrs. Eddy had spoken of in her autobiography. Christian Scientists in North Carolina searched diligently and ultimately uncovered the needed Masonic record at a YMCA in Wilmington. Thus, as Mary Hatch Harrison wrote in a corrective letter to the Wilmington newspaper that published the false story, "...Mrs. Eddy's statements relating to her husband...are sustained by Masonic records in each place [Charleston and Wilmington] as well as by Wilmington newspapers of that year [1844]."[30] The records that had been found also provided the needed evidence, according to Miss Harrison, of Mrs. Eddy's "irreproachable standing in our city [Wilmington] at that time."[31]

Miss Jones greatly valued her work with the Committee on Publication, witnessing the blessings that resulted from addressing the false narratives that were put before the public, as she later pointed out: "In the early days our dear Leader was maligned and scorned and persecuted. I saw many attacks on our beloved Leader and her Cause completely dissipate, and attacks overcome which looked as if they would destroy Christian Science, – but they never did. They destroyed themselves and served as accumulating evidence that Christian Science is truly the Christ in its full and final appearing."[32]

In addition to her Committee on Publication work, Miss Jones served as First Reader of the Asheville church.[33] She also did extensive historical research on her own regarding Mrs. Eddy's years in the South and compiled her findings with the reminiscences of her life as an early Christian Scientist.[34]

Although Miss Jones never actually met Mrs. Eddy, she did correspond with her and had occasion to glimpse her several times while visiting Concord, New Hampshire. In June 1902, Miss Jones spotted Mrs. Eddy riding in her carriage and made this observation: "She was a rarely beautiful, exquisitely refined, yet forceful woman....She seemed to look clean through me with a sweet searching, penetrating look, like a great searchlight turned full upon me. I felt glad, however, to be searched by such wonderful love. I did not know that there was such love in all the world."[35] On her return to Asheville, Miss Jones found that her family continued to feel the healing effects of Christian Science: her sister Emily soon had a healing of a deformed back after reading *Science and Health*, and her sister Cammie (Campbell) had a dramatic healing of meningitis after physicians could do no more for her. Both sisters became active

Christian Scientists, and their father let go of any lingering opposition to Christian Science.[36]

Miss Jones visited Concord again in June 1903, when from the balcony of her home, Pleasant View, Mrs. Eddy delivered an address to Christian Scientists who had attended the Mother Church's Annual Meeting in Boston. "As we left the place," Miss Jones recalled, "I looked back where the ten thousand had stood, and one would never have guessed that even one person had trod upon the grass, for not one blade seemed to have been trampled on, and the flowers and everything were as fresh and unharmed as possible. This made a great impression upon me."[37]

In 1907, Miss Jones traveled to Washington, DC, and stayed nine months. While there she joined the local Christian Science church. During this time, churches in Asheville and Wilmington fell under the influence of Augusta Stetson[38] from New York, an erstwhile student of Mrs. Eddy's whose "worldliness," "flair for and faith in publicity," and "personal domination of her pupils"[39] had been causing a great stir within the Christian Science movement. Consequently, the Wilmington church withdrew as a branch of The Mother Church. When Elizabeth returned to Asheville and wished to rejoin the church there, she, her sisters, and Mrs. Hazzard were refused membership. Out of necessity, they and several other Scientists formed an Asheville society. As she put it, this was a "...time of a severe testing throughout the entire Christian Science Field."[40] Ultimately, as a result of much earnest prayer on the part of Miss Jones and others, the Asheville church did not withdraw from The Mother Church, the Asheville society disbanded, and Miss Jones and fellow members of the society were able to reunite with the Asheville church.

Elizabeth Earl Jones always remained steadfastly loyal to Mrs. Eddy and her teachings, and she courageously took forward steps to further the Cause of Christian Science – continuing her unselfed efforts in building the movement – during challenging times for the Church and the world. Within a few years of Mrs. Eddy's passing in 1910, World War I threatened the European continent. In 1916, Miss Jones agreed to accompany a friend who was planning to travel to England. Having just moved to Boston after the passing on of her father, Miss Jones did not find the idea of leaving her new home appealing, but she prayed and moved forward with plans for a trip overseas. She went so far as to board a Britain-bound passenger liner in New York, even though she hadn't yet received her passport. One can only imagine her gratitude when, as the ship started to make its way out of the harbor, a tugboat chugged out to it with the missing passport![41]

Once in England, Elizabeth became a volunteer with the American Ladies' Red Cross Aid Committee. The women in this organization worked with the American and British Red Cross, making frequent hospital visits to wounded American soldiers. The personal touch of the volunteers extended to their taking the patients items from home and even lending money. The support included accompanying the soldiers on outings when they were well enough to leave the hospital.[42]

A newspaper account of the work of this committee describes the loving and practical service it provided:

> Scores of American women in London are acting as "war mothers" to sick and wounded American boys who are brought to English hospitals. It may be a comfort to American mothers to know that this group of women...is personally in touch with their boys and looking after their smallest interests. In this way American boys, who early in the war joined up with the Canadian expeditionary forces,...are not left to feel that they are strangers in a strange land.... At the headquarters of the committee, No. 154 New Bond Street, there are on file hundreds of records of these boys who have been befriended by the committee. And the committee keeps in touch with them until its usefulness is ended....[43]

Peace Day parade in London
celebrating the end of World War I, 1919

U.S. soldiers in London during World War I

As a Christian Science practitioner, Miss Jones also provided Christian Science treatment for those affected by the war who sought her help.

The work proved to be challenging, to say the least. Not long after her arrival in England, Miss Jones was involved in an automobile accident and sustained two broken legs. But she had a remarkable healing in Christian Science, which, she said "gave [her] the confidence...needed later when working with the soldiers on the front."[44] Her fear of air raids was also healed when she elevated her prayers – "to protect all of us from 'enmity,' – to impersonalize the whole thing...for God is All-in-all. From that time on I was never 'under' another air raid, but always 'on top' with impersonal, universal Love."[45]

Christian Science practitioners in England at the time were under the threat of what Miss Jones termed "a coroner's jury." Apparently, practitioners whose patients passed on under Christian Science treatment could be tried in court, unless all other means had proven to have failed. Miss Jones' recognition that fear needed to be specifically addressed and dispelled helped bring about an outstanding healing of a prominent Christian Scientist – a Reader at Second Church of Christ, Scientist, London – who had been "in the last stages of an incurable disease."[46] (Miss Jones became a member of that branch church during the years she spent in England during World War I.[47])

Elizabeth Earl Jones had a compassionate understanding of the challenges faced by those affected by war. Lessons learned through her wartime experience are reflected in an article published at the time in the Christian Science periodicals. She wrote: "Confronted with the loss of loved ones, and possibly of home and of national honor, the temptation to give way to inconsolable grief may be strong indeed....Let us wait and trust; watch and pray. Now and then, along the way, will come a message straight from God, a message all our own and almost too sacred to tell to any one; a message which will reassure and comfort us, and shorten the way."[48]

In regard to this period in her life, Miss Jones later wrote: "I had many patients in the war. They all came out safely. Even a small understanding of Truth, if held to, is mighty to move mountains."[49]

Along these lines, she also stated: "I wonder if any of us fully realize how mighty are loving, silent prayers, and how they operate unerringly and irresistibly wherever there is a receptive heart reaching out to God for help."[50] A deep student of the Bible, Miss Jones found that its timeless message permeated her consciousness. As she put it, "...when we are familiar with the Word of Truth, God can speak to us very quickly and directly in times of need."[51]

She later recounted something of what it meant to her to work with military personnel:

> Those who were privileged to work with the soldiers during the [First] World War remember well how receptive many of them were to healing through Christian Science. Through rigid discipline, a soldier is trained to think in terms of obedience....A wounded sailor was suffering from an injury caused by the carelessness of another sailor. The invalid was filled with hatred for the one who had hurt him unintentionally. The hospital visitor, who was a Christian Scientist, explained to the invalid that his continued suffering was due not to the accident, as he supposed, but to his thoughts of hate and unforgiveness. They worked together to overcome the wrong thinking until the invalid could say in all sincerity, "I love him." Then the wound was healed completely. This illustrates the way God's law operates in human affairs. It can move mountains.[52]

Miss Jones was still in London in 1919 when litigation between the Trustees of The Christian Science Publishing Society and the Christian Science Board of Directors began. Mary Baker Eddy's rules for the practice of pure Christian Science put forth in her published writings, most notably in the *Church Manual*, were severely tested. During this period, Christian Science periodicals were not subject to the oversight of the Board of Directors, as called for in the *Manual*.[53] Because Miss Jones requested of the Board of Trustees of the Publishing Society that her payment for her listing as a practitioner in *The Christian Science Journal* not be used to support the proceedings against the Directors of The Mother Church, her name was immediately removed from the pages of that official church publication – the first name to be thus dropped. Adam Dickey, a member of the Board of Directors at the time and one-time worker in Mrs. Eddy's household, later commended Miss Jones for this show of support.[54] The litigation continued until 1922, when the courts decided the case in favor of the Directors. Miss Jones' listing in the *Journal* was reinstated at that time, as were the listings of others that had been removed. As Miss Jones later wrote:

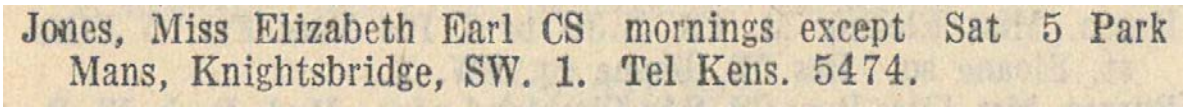
> ...the test was up to the branch churches, – and the vast majority of us stood by the Directors as the *Manual* requires. This was fought out in every individual branch church in the Field in America and abroad. Only a very few branch churches left The Mother Church. The Christian Science Publishing Society during three and a half years was under the Trustees and not under the general supervision of the Directors.[55]

She also offered this irrefutable solution to inharmony within the Church founded by Mary Baker Eddy:

> There have been in the past several attempts to break our *Church Manual*, and there may be others, but if we are absolutely obedient, it will ride the floods triumphantly, as did Noah's Ark, and rest at last on the top of the highest mountain.[56]

Again, Miss Jones' wisdom and insistence on the highest of standards in regard to strict adherence to the Golden Rule, as exemplified in the life of Christ Jesus, is reflected in her words in a published article:

> The sense of cruelty in the world, if one permits it to linger in thought, robs life of all its sunshine and sweetness, taints our concept of human relationships, and causes the fruits


Jones, Miss Elizabeth Earl CS mornings except Sat 5 Park Mans, Knightsbridge, SW. 1. Tel Kens. 5474.

Elizabeth Earl Jones' listing in London
in *The Christian Science Journal,* April 1919

of self-sacrifice to seem bitter and hard....It was the grace of Jesus which, under supreme pressure and anguish, caused him when on the cross to remember so tenderly the needs of those around him....He never hardened his heart to save himself pain or to avoid the demand for growth which was set before him....We must dissociate all evil from our thought of others, or else we are but dodging the moral law of loving another as one's self.[57]

In July 1920, Miss Jones returned to Asheville from England and again united with the church in her home city.[58] Although she loved New England (it will be recalled that before the war she had been living in Boston), she felt that she had been called back to the South to give her all to the work there, convinced that there was a need for further research into Mrs. Eddy's experience in North Carolina in 1844. She was painstaking in locating long-lost historical treasures, including the boarding house in Wilmington where the Glovers had stayed while George Glover was attending to his business as a builder.[59]

First Church of Christ, Scientist, Asheville

A notable and lovely legacy of Elizabeth Earl Jones was her commitment to being a "world worker."[60] She was deeply interested in the state of the world and prayed often and earnestly for the benefit and protection of the United States, where Mrs. Eddy's discovery of Christian Science had been brought forth.

A prime example was shared by Miss Jones in an article from the 1943 *Christian Science Sentinel*. She told of an occasion when she was contacted by a United States Secret Service agent who happened to be a student of Christian Science. He reported that as the President of the United States (Herbert Hoover) was planning a visit to North Carolina to attend a ceremony at a historic battlefield, a threat on his life was uncovered. The agent asked for prayerful support from Miss Jones, and she and her sister Emily immediately turned their attention to this urgent need. As Miss Jones impersonally related the story:

During the four hours that the President was in their state, the two practitioners devoted the entire time to prayer. While they were praying a strange thing happened: they both became almost overwhelmed by a sense of crushing burden, so heavy and cruel that it seemed as if no human being could endure it. Said one to the other, "Can it be that this is the load our Presidents have to bear?" Then they both prayed to lift that load....A new light dawned for them upon the vision of St. John, where the Revelator tells of "a great white throne" in heaven, and of the One who sat upon it. These two practitioners saw and understood, as never before, the absolute supremacy of God's government and the oneness and allness of the divine Mind....They saw that the responsibility of government and supply is with God, not man....As these two practitioners prayed in this way, the sense of burden began to lift until nothing was left of it, and in place thereof was a great consciousness of freedom, of absolute safety, peace, and harmony.[61]


President Herbert Hoover, 1928

Elizabeth Earl Jones at her home in Asheville

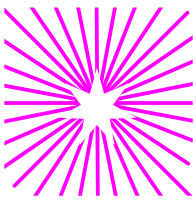
In a newspaper interview two days later, the President's secretary was quoted as follows in regard to his visit to North Carolina: "The President says that while on this trip he felt the lifting of a crushing mental load which descended upon him when he took the oath of office, and from which he had experienced no relief until now." Miss Jones commented: "It is not difficult to imagine the overflowing gratitude to God, and the humility and joy, with which those Christian Scientists read of that interview; nor is it difficult to understand that this was a lesson never to be forgotten."[62]

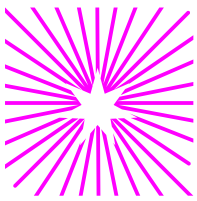
Elizabeth Earl Jones continued to contribute to the building of the Christian Science movement as a "world worker" – a true evangelist, in the tradition of the Samaritan woman of ancient time – until her passing in 1963. Miss Jones added to her impressive accomplishments that of a teacher of Christian Science (from 1941 until 1961).[63] In a loving tribute to her association of pupils, she once wrote: "Christian Science is the closest, sweetest bond on earth. It is the golden life link. Really, I am not your teacher. The Bible and *Science and Health with Key to the Scriptures* and our Leader's other writings are your teacher and mine....So, study profoundly the divine revelation that God gave our beloved Leader; let us make her message our own; then we will truly be her students."[64]

Kathleen Wagner Starrett

NOTES

1. See Leonard Swidler, *Biblical Affirmations of Woman* (Philadelphia: The Westminster Press, 1979), 223.
2. See *Ibid*., 189.
3. As Raymond E. Brown states in *The Anchor Bible: The Gospel According to John I-XII* (New York: Doubleday, 1966), 171: "Jews were allowed only three marriages...; if the same standard was applicable among the Samaritans, then the woman's life had been markedly immoral."
4. See translation of John 4:27 in *Ibid*., 167.
5. Swidler, 189, 190, 220, 223.
6. "Among the Churches: The Work at Asheville, N.C.," *Christian Science Sentinel*, March 27, 1902, 478.
7. Elizabeth Earl Jones, "The Seamless Robe," unpublished article, Daystar Foundation and Library, 6, 7.
8. "Completeness," *Christian Science Sentinel*, March 11, 1905, 437.
9. See *Elizabeth Earl Jones, C.S.B.: A Biographical Sketch* (privately printed, Asheville, North Carolina: The Christian Science Association of the Pupils of Elizabeth Earl Jones, C.S.B., 1986), Daystar Foundation and Library, 4, 5.
10. See Elizabeth Earl Jones testimony, *The Christian Science Journal*, September 1899, 429-430; and *A Biographical Sketch*, 6-7.
11. *A Biographical Sketch*, 9.
12. Quoted in *Ibid*., 11-12.
13. *Ibid*., 15.
14. See Mary Hatch Harrison, "Work in the South," *The Christian Science Journal*, June 1902, 149-152.
15. See *A Biographical Sketch*, 19-22, for an account of the unified prayerful support provided by these Christian Scientists during the hearing.
16. "Letters to our Leader," *Christian Science Sentinel*, February 26, 1903, 413.
17. Quoted in "Legislation in North Carolina," *Christian Science Sentinel*, March 28, 1903, 473.
18. "Christian Scientists Won," reprinted in *Christian Science Sentinel*, March 14, 1903, 446, from *Boston Herald*.
19. Reprinted in *Christian Science Sentinel*, October 24, 1903, 120.
20. *Ibid*. Miss Jones' letter and Mrs. Eddy's reply were later republished in *The First Church of Christ, Scientist, and Miscellany* (Boston: Trustees under the Will of Mary Baker G. Eddy, 1941), 326-329.
21. See *Manual of The Mother Church* (Boston: Trustees under the Will of Mary Baker G. Eddy, 1936), Article XXXIII, Sections 4 and 6.
22. See *A Biographical Sketch*, 38.
23. See "Mrs. Eddy's Gift to Scientists of New Bern, N.C.," reprinted in *Christian Science Sentinel*, January 23, 1904, 330, from *New Bern* (N.C.) *Journal*; and "Progress of Christian Science: First Church of Christ, Scientist, New Bern, N.C.," *The Christian Science Journal*, April 1914, 35-36.
24. Quoted in *A Biographical Sketch*, 38.
25. Quoted in *Ibid*.
26. *Miscellaneous Writings 1883-1896* (Boston: Trustees under the Will of Mary Baker G. Eddy, 1924), 355.
27. Quoted in Robert Peel, *Mary Baker Eddy: The Years of Authority* (New York: Holt, Rinehart and Winston, 1977), 194.
28. The Glovers' home was in Charleston, South Carolina. George Glover passed away in Wilmington, North Carolina, in June 1844, while on an extended business trip.
29. See *A Biographical Sketch*, 39-41; also see "Christian Scientists Deny Certain Reports," reprinted in *Christian Science Sentinel*, November 7, 1903, 147-148, from *Wilmington* (N.C.) *Dispatch*.
30. See "Christian Scientists Deny Certain Reports," 147-148. (This article was later reprinted in *The First Church of Christ, Scientist, and Miscellany*, 329-334.)
31. *Ibid*.
32. Quoted in *A Biographical Sketch*, 41.
33. See *Ibid*., 64.
34. See Elizabeth Earl Jones, *Mrs. Eddy in North Carolina and Memoirs*, The Mary Baker Eddy Library.
35. Quoted in *A Biographical Sketch*, 25.
36. See *Ibid*., 26.
37. Quoted in *Ibid*., 32.
38. See Jones, *Mrs. Eddy in North Carolina and Memoirs*, chapter VI, for background on Mrs. Stetson's connections to North Carolina at the time. Also see Peel, 329-343, for general history relating to Mrs. Stetson and her impact on the Christian Science movement.
39. Peel, 331.
40. Quoted in *A Biographical Sketch*, 43.
41. See *A Biographical Sketch*, 55-56.
42. See "Women of History: Elizabeth Earl Jones," The Mary Baker Eddy Library, published July 21, 2016, marybakereddylibrary.org/research/elizabeth-earl-jones/. Retrieved July 2025.
43. Helen H. Hoffman, "'War Mothers' in London Cheer Up American Boys," *New York World*, March 30, 1918, *Chronicling America: Historic American Newspapers*, Library of Congress. chroniclingamerica.loc.gov/lccn/sn83030193/1918-03-30/ed-1/seq-4/. Retrieved July 2025.
44. Quoted in *A Biographical Sketch*, 56-57.
45. Quoted in *Ibid*., 57.
46. See *Ibid*., 59.
47. *Ibid*., 58-59.
48. "'Why Weepest Thou?'" *The Christian Science Journal*, April 1917, 13, 15.
49. Quoted in *A Biographical Sketch*, 59.
50. Quoted in *Ibid*., 60.
51. Quoted in *Ibid*., 66.
52. "The Spirit of Obedience," *The Christian Science Journal*, October 1934, 346, 347-348.
53. See *Manual of The Mother Church*, Article VIII, Section 14.
54. See *A Biographical Sketch*, 72-73.
55. Quoted in *Ibid*., 72.
56. Quoted in *Ibid*., 75.
57. "'The Grace of the Lord Jesus Christ,'" *The Christian Science Journal*, February 1919, 556-558.
58. See *A Biographical Sketch*, 73.
59. See *Ibid*., 77-78.
60. *Ibid*., 67.
61. "The 'great white throne,'" *Christian Science Sentinel*, October 16, 1943, 1754-1755. Also see *A Biographical Sketch*, 68-70.
62. "The 'great white throne,'" 1755.
63. See *A Biographical Sketch*, 79.
64. *Ibid*., 80.





DAYSTAR

FOUNDATION & LIBRARY

3015 United Founders Blvd., Oklahoma City, Oklahoma 73112

Phone: 405.848.2238 Fax: 405.840.4755 Email: info@daystarfoundation.org Web: www.daystarfoundation.org