

Helen M. Wright

**Mary Baker Eddy
A New Look**

**At Her Place in Bible Prophecy
(And Its Deep Meaning For These
Crisis-Ridden Times)**

Dear Reader:

In explanation of the few pages that might come loose:

Six years ago when Boston attorneys threatened to sue because a copyright was claimed on the beautiful Bliss Knapp material, the writer removed the “offending” pages and pasted in substitute pages. The glue is not holding up. But this may eventually add to the book’s value.

© Copyright Helen M. Wright 1980
ISBN 0-9604648-0-8

This book is lovingly dedicated to the pure in heart, and in particular to: Bill, Anna, Zoltan, Grace, Marie, Francie, Rookie, Kathleen, Johnny, both Margies, Juliann, Tommy, Rocky, Sally, Jackie, Bessie, Elsie, Florence, Tina, Billy, and Diane with most of whom I held regular meetings for over two decades, and with whom I have had an unbroken friendship stretching over more than three decades.

Acknowledgments

Gratitude and appreciation is expressed

- To my husband who encouraged me to write this book and assisted in many ways.
- To John W. Doorly of London, England, who as early as 1916 began to glimpse the working of the system in the textbook, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy—"the *system* that she denominated Christian Science." Since 1945 Doorly and the illustrious students who have followed the same line have published over one hundred books and pamphlets explaining the system of Christian Science which Mrs. Eddy embodied in the textbook.
- To Richard Oakes for making available to the world—in his two books: *Essays and Other Footprints*, and *Divinity Course and General Collectanea*—some of the Gilbert C. Carpenter, Jr. Collection of the wonderful Mary Baker Eddy teachings not contained in her published writings.
- To Ralph Geradi, who for over half a century has been a true and trusted friend of the Christian Science movement, and has filled a unique and special part in God's plan.
- To International Metaphysical Association, Inc., for their generous and faithful world-wide support of the pure Science of Christian Science activities, and their wholehearted support in the publication of this work.

Foreword

Mary Baker Eddy, the Revelator to this age, can be known and understood only through her writings. To Scientists who are seeing that the textbook, *Science and Health with Key to the Scriptures*, reveals their true identity as coexistent and coeternal with God, Mrs. Eddy's name, like the name of Jesus, becomes ever more sacred. Her God-appointed mission to complete the works of Christ Jesus on earth—to discover the grandeur of divine Science and to found it in human consciousness—was sublimely consummated. She revealed humanity's oneness with God. She showed us that what Jesus did individually each one of us can and must do, so that man generically is found to be God's image and likeness.

Jesus offered the highest proofs of divine Love, but his hearers understood neither his words nor his works. History repeated itself in the reception given Mary Baker Eddy, and in 1893 she pointed out to her most advanced students that "for the world to understand me in my true light and life would do more for the Cause than aught else could. This I learn from the fact that the enemy tries harder to hide these two things from the world than to win any other points. Also Jesus' life and character in their first appearing were treated in like manner. And I regret to see that loyal students are not more awake to this great demand in their measures to meet the enemies' tactics" (*Divinity Course and General Collectanea*, hereinafter abbreviated to 'DCC,' p. 111. See Appendix).

The central theme of these seminars is, first, to show Mary Baker Eddy's place in Bible prophecy; and second, to show that Mrs. Eddy as Revelator, Discoverer, Founder, and Demonstrator of divine Science, laid the foundations in human consciousness that are ushering in a totally new structure of consciousness.

Because of the world's gross materialism and its utter lack of mental preparedness to receive a spiritual revelation of the magnitude of that which came to Mary Baker Eddy in the year 1866, she had to veil this Science of the Christ, this spiritual leaven, in her textbook. Much of her highest teaching is cloaked in mystical symbolism. She hid it in such a way as to require growth in spiritual understanding before her meaning could be understood.

While a great deal has unfolded in the seventy years since Mrs. Eddy left us in person, it may require the entire seven-thousand-year period, or the next millenium to fully disclose to humanity as a whole what is contained in the textbook, *Science and Health with Key to the Scriptures*, and its solution for all humanity's woes.

To make available to others our research and our glimpses of the meaning of this mystical symbolism, as well as to call attention to Mrs. Eddy's place in scriptural prophecy has been the objective in recording these class Sessions. The Sessions are based on Mrs. Eddy's statement: "Those who look for me in person, *or elsewhere than in my writings*, lose me instead of find me" (My. 120:2).

—Helen Wright

Autumn 1979

Explanatory Notes:

Many of the explanations brought out by the students in these Sessions can be found in the writings of ALICE ORGAIN and other early recorders of the life and teaching of Mary Baker Eddy.

Italics not appearing in the original are sometimes used in quotations, not to emphasize, but to identify that portion of the quote directly applicable to the point under discussion.

Abbreviations for the titles of Mrs. Eddy's writings are those used in the *Concordance to Miscellaneous Writings and Works Other than Science and Health*.

References to Science and Health with Key to the Scriptures by Mary Baker Eddy are shown in parenthesis, e.g. (464:12).

EOF and DCC:

EOF is the abbreviation for *Essays and Other Footprints*

DCC is the abbreviation for *Divinity Course and General Collectedanea*

Spelling of fulfil and fulfilment, practice and practise is in conformity with Mrs. Eddy's spelling.

CONTENTS

Dedication	i
Acknowledgments	ii
Foreword	iii
Explanatory Notes	v

PART I: MARY BAKER EDDY'S DIVINELY PROPHESED MISSION

SESSION I: GOD'S MESSENGERS	1
INTRODUCTORY	1
PROPHECY INVOLVES FAITH	4
Dawning of Spiritual Realities in Faith	5
God's Messengers Mistakenly Seen As Mere Mortals	5
Mrs. Eddy Recognized as Prophesied Woman of Apocalypse	7
Christian Science Originating With God	9
The Christ Character	10
The Transitional Qualities	11
The Bible and Mrs. Eddy	11
Victory Prophesied For Her Mission	12
Mrs. Eddy Laying Her Own Foundations	14
SESSION II: SOME HIGHLIGHTS: MRS. EDDY'S FULFILLING OF PROPHECY	17
PICKING UP WHERE JESUS LEFT OFF	17
Man Both Masculine and Feminine	19
Human Birth a Mirage	19
Our Wedding to God	19
Mary Baker Eddy and Divine Love	20
Vindicating the Prophecy	20
No Third Coming	23
Difference Between First and Second Coming	24
Recess	25
PATH OF THE PIONEER	25
Seditious Students	26
Character of Revelator	26
Newspaperman Healed	28
Spiritual Origin of Man Rejected	29
SESSION III: IMPERSONAL NATURE OF MRS. EDDY'S DISCOVERY	33
TRUTH ALONE TO BE CONTEMPLATED	33
All That Has Gone Before Embraced in Her Teachings	33
The "Two Witnesses"	34
Science Baptizing the Universe in Love	35

A Mother's Account of Mrs. Eddy's Love	35
The Carpenters' Visit to Mrs. Eddy	37
Wilderness-Mother's Flight From Dragon	38
World-wide Recognition of Mrs. Eddy	39
Jesus and Mary Baker Eddy A State of "Natural Good"	40
Bride As God	41
Father-Mother Explained	42
THE PROBLEM OF EVIL	43
Handling of Evil in Textbook	44
Life, Truth, Love Unaffected by Lies	45
Seeing the Patient as Well	47
Unselfed Love the Great Need	48
The Third Baptism	48
SESSION IV: MRS. EDDY AS DEMONSTRATOR	52
AUSTRALIA, LONDON, AND OTHER HEALINGS	52
Recess	58
The Way: Love For One's Fellowman	58
What Manner of Men?	61
HUMAN PHILOSOPHY	62
Advice From Mrs. Eddy	63
Ancient and Modern Philosophies No Help	63
Starting Every Thought From God	64
Mortal Life a Dream	69
A James Gilman Recollection	70
Receiving Revelation Direct from God	70
SESSION V: SOME HIGHLIGHTS IN THE EARLY HISTORY	72
EARLY CLASSES	72
Hiram S. Crafts	72
Georgine Milmine	74
Bancroft	75
Calvin C. Hill	76
Bringing Forth the Word Itself, Being What She Says	76
Effect of Mrs. Eddy's Teaching	77
Lulu Blackman	77
Recess	79
Hiram Crafts Again	79
Antagonism Aroused by Basic Doctrine	80
Why Discovery Was Hidden	83
Love For Her Early Students	88
SELF-ASSERTION OVERRULED BY LOVE	91
SESSION VI: MORE HIGHLIGHTS IN EARLY HISTORY	94
JULIA BARTLETT	94
Healings in New Hampshire	94

Testing of Julia	96
Mrs. Eddy in Tremont Temple	97
SCENES FROM LYMAN JOHNSON'S EARLY HISTORY	100
Wm. B. Johnson: C. S. Practitioner	100
Lyman's Meeting with Mrs. Eddy	101
Friday Night Suppers at the Restaurant	103
Reasons for the Phenomenal Success	104
 SESSION VII: SOME ENEMIES OF OUR CAUSE	 106
God the Mind of Man	106
The Lodestar of Christianity	107
Christian Science a Science Not a Religion	108
Mary B. Glover Eddy's Advertisement	111
A Testimony	112
Evil Appearing to Exist	114
Struggle Over Who Shall Be Greatest	115
Material Body an Illusion	116
Call to James Neal	117
Call No Man Your Father	119
True Marriage	120
Mrs. Eddy's Selfless Mission: A Summary	122
 SESSION VIII: SPIRITUAL CHARACTERISTICS AND AND SCIENTIFIC RESEARCH	 125
SPIRITUAL CHARACTERISTICS	125
Exactness and Love's Golden Rule	125
Courage to Call Evil Nothing	127
Immense Labors	128
Gratitude Required	130
Mrs. Eddy's Goal	131
Evil Translated into Angels	131
Necessary Cessation of Well-earned Personal Acclaim	132
A Science To Be Learned	134
Recess	136
EARLY RESEARCH	136
Revelation Coming in Parts	136
Quimby Mind-Cure as Translated by Mrs. Eddy	137
Medical Investigation and the Falling Apple	139
The Final Revelation of What Life Is	140
 SESSION IX: PROGRESS GODWARD	 141
BEGINNING TO SEE WHAT'S IN OUR TEXTBOOK	141
Science & Health "Hopelessly Original"	141
Bible as Foundation	142
SCIENCE, THEOLOGY, MEDICINE	145
Progress in Natural Science	145

Progress in Theology	147
Broader Views in Medicine	147
HEREAFTER AS NOW	149
Daisy's Story	149
Never Alone	152
Mrs. Eddy's Disposal of the Hereafter	152
Bliss Knapp's Story	153
Simultaneous Cessation of Human Creation and Death	155
Flow of Individual Good	156
False Personal Control	158
CHRISTIAN SCIENCE LITERATURE	158

SESSION X: THE MOVE TO CONCORD 161

Teacher of the Future	161
Original Mother Church Windows	163
Universal Principle vs. Personal Example	164
STRENUOUS RETIREMENT	166
Organizational Perils and the Manual	168
Perfecting the "System" in Science and Health	172
The Textbook for the Ages	172
Material Church Bonds Loosened	173
Significance of Estoppel Clauses	177
Recess	179
Mrs. Eddy's Legacy of Scientific Operation	179
Fading of Matter Beliefs	181
Scientific Statement and Proof	183

**SESSION XI: DEATH OF THE PERSONAL SENSE
OF MRS. EDDY 185**

Motherhood Ceasing	186
Mrs. Eddy's 1890 Prophecy Fulfilled	188
Mental Murder	192
ALONE WITH GOD	194
Original Sin	194
Recess	196
The Final Release	199
Adelaide Still's Story	201

**PART II: MRS. EDDY FOREVER
FOUND IN HER WRITINGS**

**SESSION XII: MRS. EDDY'S RELEASE FROM
BIRTH AND DEATH 205**

INTRODUCTORY	205
The Spiritual Idea	210
CAUTION IN THE TRUTH	212

Difference Between the Missions of Jesus and Mary Baker Eddy	213
The Woodbury Trial	215
Selecting of Lawyers	219
Mrs. Eddy Identified in Journal Articles as Woman of the Apocalypse	220
Ignorance Resulting in Misunderstanding	222
Jesus Born Again to Us	225
SESSION XIII: THE BOOK OF REVELATION	228
Man Child Appears	231
Spiritual Warfare	231
The Dragon	237
Rod of Iron	240
God-Crowned Woman and Wilderness Woman Distinguished	241
Seven Plus Five Stars	245
Christianity Lifted To Science	246
Over Half of 432 Editions Published in 20th Century	248
Jesus and Mrs. Eddy Links in Being's Chain	249
Starting From Jesus' Ascension	252
Dragon Fighting for Life	254
Messages to Churches	256
St. Paul's Emphasis on Total Virginity	258
Paul and Thecla	259
Barnabas and Heavenly Vision	261
The Two Witnesses and Mrs. Eddy's Successor	262
Successor Revealed	265
SESSION XIV: MOTHER BLOSSOMING INTO BRIDE	270
Mrs. Eddy, the Mental Mother of Jesus	270
God Plus Man	271
Word Wedded to Human Thought	272
Transitional Lesson of Motherhood	274
Virgin Motherhood	275
Distinction Between Jesus and the Christ	280
Mother to Ourselves	281
The Bridegroom	284
Wedding God Through Practice Not Theory	286
Funtion of <i>Mother</i> Church	286
Edward Bates	288
SESSION XV: MATERIAL HISTORY DRAWING TO ITS CLOSE	293
Error Not to Be Overlooked	293
Bridal Pledges Not To Be Escaped	296

Preserving Man, Not Annihilating.....	296
The Beast and the False Prophet.....	301
TRANSLATION OF MATTER.....	304
Tracing the Shadow to its Origin.....	304
Mary Baker Eddy's System Discovered by Doorly.....	310
Mary Baker Eddy Scientist of First Magnitude.....	311
Matter Reduced to False Mentality.....	313
SESSION XVI: THE SECOND COMING.....	314
Renewed Opposition.....	314
Misuse of News Media.....	315
Bondage Self-imposed.....	316
Biblical References to Second Coming.....	318
Gift of Christian Science.....	323
Descending Thought Going Out To World.....	325
Recess.....	328
Examples of Descending Message.....	328
FIRST THE CHANNEL OF THE CHURCH.....	329
Moral Requirements.....	329
Reaching World's Schools.....	331
Journal Article (1895).....	331
The Natural Healing.....	333
The Glory of Obedience.....	338
The Healing of Sin.....	338

APPENDIX

THE STONE THE BUILDERS REJECTED.....	341
God is My Life (d'Humy's Explanation).....	341
THE CAPSTONE OF THE GREAT PYRAMID AND THE STONE	
THE BUILDERS REJECTED.....	344
The Great Monument Without a Capstone.....	344
Oneness of Manhood and Womanhood.....	346
Cross: Surrender of Mortality.....	346
Left for Mrs. Eddy to Position.....	347
The Consciousness of Love.....	348
JUDGE HANNA'S ARTICLE.....	349
PASTOR GARDINER'S VISION AND PROPHECY.....	363
DEFINITIONS—STUDY AIDS.....	378
BOOKS REFERRED TO IN THESE SESSIONS.....	382

PART I

MARY BAKER EDDY'S DIVINELY PROPHESED MISSION

SESSION I: GOD'S MESSENGERS

INTRODUCTORY

Moderator: In this present series of seminars we are going to look at Mary Baker Eddy in a new way. We will see her not as an individual but as the fulfilment of the prophecies regarding her that run through both the Old and New Testament. These prophecies culminate in Jesus' prophecy to St. John concerning the woman of the Apocalypse who was to bring the Comforter Jesus had promised in chapters 14, 15, and 16 of St. John's Gospel.

This Comforter, Divine Science, enables man to become aware of his perfect completeness as an ever-present fact. The woman in the Apocalypse who symbolizes generic man (561:22) brings forth a "man child," called Science and Health. In the sixteenth to the fiftieth editions of Science and Health, Mrs. Eddy identifies herself unmistakably with the woman of the Apocalypse.

What does this tell us?

The woman of the Apocalypse, who symbolizes generic man, "weds" her own "man child," Science and Health. This simply means that the Mind, God, that wrote Science and Health is wedded to the truth expressed in that "precious volume."

Jesus prophesied that the Comforter, Divine Science—all that the woman of the Apocalypse stands for—would reveal to you all things, would teach you all things, and would bring to your remembrance all things that he had said. Jesus further stated that he had yet many things he would like to say unto his disciples, "but ye cannot bear them now [it would take nineteen centuries of spiritual growth before men would be ready for his 'second coming']. Howbeit when he, the spirit of Truth, is come, he will guide you into all truth. . . ." (See John 14, and 16.)

Tommy: Jesus was speaking for all mankind, and was foreseeing the time when the "spirit of Truth," the Comforter, Divine Science, would lead man, generically (meaning all mankind), to be the Son of God. He foresaw the time when everyone on earth would have the same understanding of God that he had.

Moderator: Yes, Tommy, Jesus called himself the "bridegroom" (John 3:29). He could call himself the bridegroom because he had "wedded" himself to divine Science, meaning he understood Divine Science and practised it.

Bessie: In this biblical symbolism, who would the “bride” be?

Moderator: The Mind of Christ, the Mind that wrote Science and Health with Key to the Scriptures, would be the Bride. The Bride is the Science that explains how Jesus performed his works, and how each one of us can do what Jesus did, and do even greater works. (As we continue with these Sessions all these symbols Mrs. Eddy uses in Science and Health such as “Bride,” “Bridegroom,” “Father,” “Mother,” “woman of the Apocalypse,” “wilderness woman,” “man child,” and many other symbols, will become quite clear. As in any other subject, patience and a desire to understand are the prime requisites.)

Kathleen: Then this would be why Mrs. Eddy can equate herself with the woman of the Apocalypse as she so unmistakably did in former editions of Science and Health?

Moderator: Yes, Kathleen. And as she unmistakably does in our present edition on page 565 where she states that while the impersonation of the spiritual idea had but a brief history in the earthly life of Jesus, of his kingdom there shall be no end. This immaculate idea, she says, “represented first by man,” meaning by Jesus, and represented “last by woman,” meaning by Mary Baker Eddy, will baptise with fire; . . .”

There are many other passages in her writings in which, when we look with spiritual sense, we have no difficulty grasping the fact that Mrs. Eddy very definitely identifies her mission with what is symbolized by the God-crowned woman.

Science and Health is the “little book” with which the God-crowned woman is pregnant. In Revelation 12:5 this “little book” is referred to as “a *man child*”: “And she brought forth a man child . . .” This man child is TRUTH, which Mary Baker brought to this age. It is the second coming of the Christ. This second coming of the Christ is destined to lift man out of the belief of mortality and into his native province as the image and likeness of God.

Science and Health with Key to the Scriptures is the whole Word of God. It encompasses the Bible. Through the “system” Science and Health contains, it is a full and final revelation of God’s nature and of man’s nature as God’s reflection. This revelation, being a *Science*, will unfold forever, since “God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis” (258:13).

Francie: It is this wonderful *revelation*, then, that is equated with “the Lord God Almighty” in Revelation 21:22 (576:8), isn’t it?

Moderator: Yes, Francie, it is the *revelation* and the founding of it in human consciousness that is equated with “the Lord God Almighty”—the revelation and all it signifies and entails, and its complete assimilation by humanity.

We can see, therefore, that Mary Baker Eddy’s consciousness must be Spirit since “Spirit is the only substance and con-

consciousness recognized by divine Science” (278:4). Spiritual consciousness enabled Mary Baker Eddy to receive this profound revelation even as it will enable us to receive revelation. So it is the God-consciousness of Mary Baker Eddy that is equated with the “Bride” of Revelation, as well as with the woman of the Apocalypse, as we shall see.

The important thing to remember as we progress with these Sessions is that Jesus manifested the idea of the fatherhood of God and Mary Baker Eddy manifested the motherhood of God. Through her discovery of divine Science—as its Revelator and Demonstrator and her founding of it in human consciousness—Mrs. Eddy revealed God’s motherhood character. This means that she revealed divine Love. It is only through divine Love that man, generically—meaning all mankind, humanity as a whole—can become the Son of God, as is divinely prophesied in the symbol of the woman of the Apocalypse. Becoming the Son of God means the ushering in of divine brotherhood, or divine unity. There can only be true individuality when individuality rests upon this Christ Science, because this Christ Science shows God to be the only creator and the Father of all, the divine Principle of all. This means that every individual consciousness reflects its divine Principle, Love, and via Principle, reflects every other consciousness, which also reflects the *living love* of its divine Principle. This is the “unity” of divine Love. Love is the Principle of unity, and there can be no true unity without it.

Who would like to add something regarding Jesus’ prophecy to St. John about the woman of the Apocalypse, and how Mary Baker Eddy fulfilled that prophecy?

Anna: Mrs. Eddy introduced a totally new way of looking at God. She discovered divine Science which is a completely new Science that shows the nature of God. Her discovery was a Science that explained God, or Being. She explained Principle and Principle’s universe as God presented it to her, discarding once and for all the viewpoint of conventional religion. Therefore if we want to be Scientists we too must start with God, and leave the ruts of human thinking and reasoning.

In her reasoning Mrs. Eddy always started with God, and never left God’s standpoint. This approach was totally new. Religion had always started with man and consequently arrived at a man-like God. But, as the woman of the Apocalypse, Mrs. Eddy had to start with God and never leave God’s standpoint. She wasn’t the woman of the Apocalypse only from 1820 to 1910 but for all time, and when we understand that Mary Baker Eddy *is* the woman of the Apocalypse, we no longer have a fleshly person or a time sense. “Mrs. Eddy” and “the woman of the Apocalypse” are just different names for the same sense, but neither of them is a person. What Mrs. Eddy wrote was the woman of the Apocalypse writing it; what

Mrs. Eddy brought was the woman of the Apocalypse bringing it. The woman of the Apocalypse is just a symbol for what Mrs. Eddy brought to the world. Mary Baker Eddy is the name *God* uses to give Science and Health to the world. Science and Health shows the Science behind Jesus' startling and yet natural demonstrations and examples as God's personal representative.

Moderator: Note to the reader: In Part I Mrs. Eddy is introduced, and the reader is shown how and why, because of personal viewpoints, she was lost to many—to those who saw her only as another mortal, just as Jesus was lost to those who saw him only as the son of Joseph and Mary.

In Part II Mrs. Eddy is found.

Part I shows the logical growth from the idea of wonderful and creative persons to the certainty of one all-responsible Person. Through the evidence presented, the most materially-minded inquirer would be forced to admit that Mary Baker Eddy was not an ordinary person—in fact Mrs. Eddy would be “lost” if she were confined to the ordinary sense of “persons.” The inquirer is led to see that Mary Baker Eddy had to be the way *God* was appearing to so-called material, personal, thought—first as a scribe of thought contained in a book, and finally as the God-offering that embraces and closes the book when its contents have been assimilated and man finds himself as God's own image and likeness.

PROPHECY INVOLVES FAITH

Our subject for today is Mary Baker Eddy's place in Bible prophecy.

Prophecy involves the genius of faith. Why is faith important?

Anna: It's important because what Mrs. Eddy discovered is unseen to the physical senses. Through the Science and system presented in the Christian Science textbook, she has given us the method whereby we can, individually, receive revelation direct from God in the same way she did.

Unequivocally she teaches that man is not a corporeal being, but is an infinite spiritual calculus of divine ideas, always bringing forth new revelations of goodness and perfection.

A doctrine as radical as this, that can in no way be compromised with the evidence of the five physical senses, must at first be accepted on faith since mortals are prone to believe only what they are aware of through sense testimony and what they have been taught to believe. The false testimony of the eye tells us the sun rises and sets. Until recently we had to accept on faith what natural science had discovered to be the fact about the earth's daily rotation.

Bill: Faith is important because it is the open door to learning in any subject. If I want to learn music I accept on faith that learning the seven notes: do, re, mi, fa, sol, la, ti, (do), will pave the way to my

eventually understanding music. If I want to understand and use arithmetic, I accept on faith that learning the four basic functions: addition, subtraction, multiplication, and division, is essential. To acquire reading skill, I accept on faith that learning the alphabet is a necessary first step.

Dawning of Spiritual Realities in Faith

Sally: I like to think of the faith our great inventors had, and the faith that people like Charles Lindberg had when he flew the Atlantic, and the faith our spacemen had, more recently, when they journeyed to the moon.

Mrs. Eddy says that spiritual realities *dawn in faith* and then glow full-orbed in spiritual understanding. (298:3)

Francie: You might say that faith is that element of intelligence that enables divinity to reach humanity. "Faith is the substance of things hoped for, the evidence of things not seen." Through faith, patience and persistence we inherit the promises of our union with God. As we strive to enter the kingdom of heaven we constantly turn away from material sense and look toward the imperishable realities of Spirit. (21:9)

In Hebrews we read, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (11:3).

Moderator: We have seen how valuable and indispensable faith is. Now let's look a little more closely at Mrs. Eddy's place in Bible prophecy.

Why is it important to be aware of Mrs. Eddy's place in Bible prophecy?

Kathleen: If we know her place in Bible prophecy it is a great aid to our understanding, because as has been pointed out, we accept spiritual realities on faith before we completely understand them. Moses was appointed to lead the people out of darkness. In order to *lead* them he had to evoke their faith and allegiance.

God's Messengers Mistakenly Seen As Mere Mortals

Moderator: Jesus had difficulty persuading his followers that he had a message straight from God, just as Mrs. Eddy had the same difficulty nineteen centuries later when she came to complete his work on earth.

The disciples and others saw Jesus as the son of the local carpenter. This is why they were tempted to forsake and deny him at the crucifixion. Jesus had to arouse them from this spiritual ignorance. Both before and after the crucifixion he continually drew their attention to his role in Bible prophecy, to the part he was to play in God's plan of salvation.

In the conversations he had with his followers after his resurrection we are shown, unmistakably, the importance he placed on their seeing his role in scriptural prophecy.

Anna: That they had not taken Jesus seriously is implied in St. John's report of the conversation between Jesus and Mary Magdalen (John 20:15-17) and in John's statement: "for as yet they knew not the scripture, that he must rise again from the dead" (John 20:9). But Jesus refused to be defeated in his life-mission, and he instructed Mary Magdalen, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17).

So Mary Magdalen alerted the disciples. Had she not done so, they might not have been receptive enough to recognize him. Their unbelief might have shut him out, since they were absolutely convinced he was dead. The crucifixion and death of Jesus caused the disciples and his other followers to doubt his teachings. On the walk to Emmaus, even though they had been alerted by Mary Magdalen, they were still questioning his Messiahship—they "reasoned." They were uncomprehending. It was then that Jesus saw the need of defending his mission, so he "drew near and went with them," and expounded in all the Scriptures the things concerning himself. (Luke 24:15-16). His renewed explanations, together with all that had happened, finally opened their eyes. They saw Jesus' true identity as portrayed in Bible prophecy, and they were never again tempted to forsake his teaching or be disloyal.

It is the same with Mary Baker Eddy and her teaching. She explained her place in Bible prophecy, just as Jesus had explained his. She was not just another religious leader. She was commissioned by God, divine Love, to bring the promised Comforter, and complete the works of Christ Jesus on earth.

Moderator: We look for Mary Baker Eddy not only in her writings but also in the many prophecies and references to her coming found in the Bible.

John the Baptist had been quick to recognize Jesus as the Lamb of God, but not so the chief priests and elders who were always trying to trick Jesus into saying something for which they could condemn him. When the elders asked him by what authority he did his mighty works, he questioned *them* about John the Baptist whom the people loved. (Matt. 21:24-27) He didn't tell them anything. He had the wisdom to let his heaven-bestowed authority remain a mystery to them. Mrs. Eddy did the same. Jesus and Mrs. Eddy both knew that spiritual things must be spiritually discerned.

We are today being asked if Mrs. Eddy's teachings are from heaven or of men. Mrs. Eddy knew her teaching was from God, that she was fulfilling Bible prophecy, but she also knew that the less said about it in her lifetime the better. Unwise talk about it only stirred up her enemies to heap on her more scorn, envy, reviling, and hate. This led her, when dealing with enemies, as for instance in the Woodbury lawsuit (according to Bliss Knapp), to advise her lawyers to convince the court that "a little white-haired old lady

couldn't possibly be the woman of the Apocalypse." Mrs. Eddy did this to offset the enemies' charges, and circumvent their sly maneuvers to discredit her divine mission.

Again, in her diversionary tactics, she calls attention to the woman spoken of in the twelfth chapter of Revelation as prefiguring no special individuality, but as just symbolic of purity much as the Statue of Liberty is symbolic, and doesn't represent any particular man or woman. While this is true in one respect, we could say the same thing regarding Micah's prophecy of Jesus (chapter 5:2) made many centuries before Jesus appeared; or Isaiah's prophecy (chapter 53) or any of the prophecies referring specifically to Jesus.

When something Mrs. Eddy had to say as a temporary defense strategy for the protection of her founding mission—or when she is reported to have said this or that—if it conflicts with what she said in Science and Health, all loyal Christian Scientists will adhere to, and honor, what Mrs. Eddy wrote in Science and Health. In her chapter, The Apocalypse, Mrs. Eddy makes it clear to the discerning reader that St. John's revelation concerned her mission to complete the work of Christ Jesus on earth; and that the God-crowned woman and the wilderness woman symbolize her two-fold mission: first, of receiving the revelation—that is, making the discovery—and second, founding it in human consciousness. But it must be clear that in equating Mrs. Eddy with the woman of the Apocalypse we do so in consonance with her statement that looking for her elsewhere than in her writings would mean losing her instead of finding her. (My. 120:2) Equating Mrs. Eddy with the woman of the Apocalypse is revolutionary. It will be repeated many times. All students must clearly understand that what is equated with the woman of the Apocalypse (who symbolizes generic man) is the God-Mind with which Mrs. Eddy is identified. When Peter correctly identified Jesus, saying, "Thou art the Christ," it was the teachings of Jesus he was referring to, and not the personal Jesus. When we speak of Mary Baker Eddy in the same way, it is her writing and teaching that we are identifying as the Christ, not her physical personality. As a human personality, Mrs. Eddy counted herself as the weakest of mortals, but as the Discoverer and Founder of Divine Science she knew she was the bone and sinew of the world.

Mrs. Eddy Recognized As Prophesied Woman Of Apocalypse

Margie: Carolyn D. Noyes, an early student of Mary Baker Eddy, states that a distinguishing feature of Mrs. Eddy's students and loyal followers, and of her faithful Normal teachers, was that they recognized Mrs. Eddy to be the woman St. John prophesies in Revelation XII. They recognized that the "little book" spoken of in a previous chapter of Revelation is Science and Health, because the "angel" thought, meaning the Mind of Mary Baker Eddy, that

brought the book, declared there should be time no longer. Only Science and Health brings such a message; it reveals the unreality of mortal mind and of all that goes with mortal mind, and time belongs to mortal mind.

Mrs. Eddy's Science and her spiritual interpretation of the Bible insure the understanding that time is a mortal element. The city foursquare appearing at the end of the Bible is a view of *timeless* reality, which impels the journey from sense to Soul, until God's kingdom is revealed as ever-present, and time and mortality "fall into oblivion, 'unknelled, uncoffined, unknown' " (441:11).

"Mrs. Eddy's loyal students knew that Truth, Christ, would come by the woman—by the woman St. John prophesies in Revelation XII. Mrs. Eddy's loyal students," writes Mrs. Noyes, "knew that no mortal could have been instrumental in the coming of Christian Science; they knew that the "little book" must be in accordance with the prophecy, the seed of the woman." They recognized that the 'little book,' Science and Health, makes it clear that the unity of the male and female as two individual natures in one, was the divinely united spiritual consciousness that perfectly reflects God. In this consciousness there is no impediment to eternal bliss, and this divinely united spiritual consciousness is the central theme of Science and Health. "In so believing," states Mrs. Noyes, "they recognize the only true Leader in Mrs. Eddy, the Revelator, the Discoverer and Founder of the Christ, Truth; and they recognized Science as containing the whole undivided Truth that is saving the world. They consider it an altogether sacred book, as prophesied by St. John; and they feel confident by the results of their work in casting out error and healing all manner of discord that it is the Word of God, and it will save all who trust in it; they see in it a continuation and confirmation of Jesus' teaching" (*Miscellaneous Documents Relating to Christian Science*, p. 277. See Appendix).

Moderator: It seems clear that if the world is to receive the message Mrs. Eddy brought then it must have the right evaluation of the messenger. All Christian Scientists know that the advent of Jesus was the "first coming" of the Christ, and they are just as convinced that Mary Baker Eddy's discovery of divine Science and the founding of it in human consciousness as Christian Science, fulfilled the prophecy of the "second coming." Both the Old and New Testaments supply ample biblical authority for the conviction that Mrs. Eddy was God's messenger. She was the woman who was to take the leaven of Spirit and Truth and hide it in a right interpretation of Science, Theology, and Medicine until the whole lump of mortal error—the material theoretical life-basis—yielded to the spiritual and divine Principle, and the whole earth was transformed by Truth. *One* God can have only one whole divine and perfect reflection. This one whole divine and perfect reflection is generic man—the Christ.

Mrs. Eddy's prophetic role must be understood, not for her glorification, but simply because seeing her as God's representative to this age is a necessary step to seeing Truth correctly. If we look for Mary Baker Eddy in her writings (My. 120:2) then the name Mary Baker Eddy is synonymous with this one whole divine and perfect reflection, or generic man, the Christ. But Mary Baker Eddy is not synonymous with the divine reflection or generic man if we look at her as a person, a human personality.

Christian Science Originating With God

Grace: Christian Science couldn't have been a human invention; it must have originated with God. Only by divine revelation could Mrs. Eddy have discovered the Science that is destined to revolutionize world thought and usher in the kingdom of heaven on earth.

Mrs. Eddy always made sure her students understood that it was the truth revealed to her by divine Mind, and which found expression through her, that was the Leader of the Christian Science movement. It was never a corporeal personality.

Her discovery of Christian Science fulfilled prophecy, and Mrs. Eddy constantly endeavored to turn the thoughts of her followers away from herself as a human personality to the contemplation of the Science, the divine revelation, that had come from God to the world through her. She brought the Christ Science, "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (583:10).

There is an article by Mrs. Eddy explaining the scientific phenomenon of individual being as the final outcome of the life more abundant. In it she said:

Jesus' mission on earth was to show by demonstration that there is no corporeal personality, no sickness, no sin, no death.

According to Christian Science, the word *person* means divinity, not humanity. This Science teaches that there is absolutely no such thing as physical personality. The incarnation (or fleshly environment) of Jesus was intended to illustrate the process by which physicality (or so-called material personality) is *diminished*—that proportionately as mortal mind is spiritualized, physical personality decreases, until it finally disappears, as Jesus vanished in the ascension.

Jesus' work was individual, and can never be repeated. His reappearing must be impersonal. His second coming must be as an idea, not as corporeality. [The second coming] must present, not mind as incarnated in matter, or soul circled in the flesh, but a realization of Life, Truth, and Love in their spiritual significance, as set forth in the Scriptures and in Science and Health.

The mother who believes she gives, or can give, birth to a babe whose career will be an improvement upon that of Jesus—or will even reproduce his individuality—labors under a greater delusion than is found in the widely diffused doctrine concerning the second advent of Christ; because this [belief in a human personality] implies that the infinite can be embodied in the finite, and that there can be a material reappearance of what St. Paul

calls 'the man Christ Jesus'; whereas the Savior proved that his growth was a progress upward and out of corporeality, into Spirit, not a retrogression downward, into the flesh.

No mortal man or woman ever will, or ever can, take Jesus' place, or again fulfil his earthly mission. His work is already accomplished and needs no duplication. What will be developed through Christian Science, and is now unfolding itself, is the purer idea and spiritual manifestation of the Christ *character* in word and deed. The personal appearance of the Master was but once, and for all time.

The spiritually scientific phenomenon of individual being is the final outcome or result of the life more abundant which the Savior gave to the world in his demonstration of the unreality of what is called material personality, and his witness that the belief of any possible life, substance, and intelligence in or of matter is an illusion. He is simply mad who avers that a mortal and material man or woman is Deity, the divine Principle, or can be the divine idea. Such a blasphemous allegation, such a materialistic conjecture, such a misdirected imagination is anthropomorphic, and leads to atheism . . . (EOF. 23).

The Christ Character

Elsie: What would be "the Christ character" that Mrs. Eddy speaks of?

Margie: I think it would be those third degree qualities Mrs. Eddy writes of: "wisdom, purity, spiritual understanding, spiritual power, love, health, holiness" (116:2). The more these become natural to us, the more the depraved and physical-unreality traits such as evil beliefs, passions and appetites, etc., are supplanted by the wonderful transitional qualities of humanity, honesty, affection, compassion, etc., which then again, in turn, lead us to the spiritual qualities of wisdom, purity, spiritual understanding, etc. (115-116)

Mrs. Eddy wanted Christian Scientists to look into their own hearts and turn upon themselves the magnifying lens of Truth that brings to light their errors. She felt that an unwise word or deed of ours is a shovelful of earth thrown upon the grave to which the enemies of our cause would consign Christian Science. We all must learn, when alone, to guard our thoughts, when struggling with mankind, our temper, when in society, our tongue. No reproof, she says, is as potent as the silent lesson of a good example. (Mis. 126:20) There is no limit on how fast we can go in reforming and transforming ourselves, but we should not attempt this too rapidly with our neighbor. "The warfare with one's self is grand. It gives one plenty of employment" (Mis. 118:25). It's a wise dog that scratches his own fleas.

Every minute we are faced with a choice of operating in the calculus of Spirit and Truth, or in the material calculus that counterfeits our divine identity and beingness, and leads only to death.

Sally: We must learn that Love alone is life. Learning this gives

birth to the true man, to reality. Then individuality is universal in its expression and brings about collective salvation, the brotherhood of man. This divine brotherhood can only come about as we lay down the mortal belief of life, substance, and intelligence in matter, and so become one with our divine Principle. The Ego of each one of us is not in ourselves but in the divine Principle, God, from which we, as reflection, are inseparable.

The Transitional Qualities

Bessie: I sometimes get the feeling that many think they can succeed without what Mrs. Eddy calls “second degree” qualities (115:26), the “transitional” qualities, namely: humanity, honesty, affection, compassion, etc.

Moderator: Those who think that, will be turned sadly awry. These qualities are encompassed in the spiritual qualities of wisdom, purity, spiritual understanding, etc, that make up the Principle of our being. And this Principle of our being which encompasses the moral or “transitional” qualities is just as inexorable as the principle of mathematics. When we believe $2 \times 2 = 5$ we suffer from that error in our calculations until it is corrected. Mathematics isn't literature that needs only to be read; neither is Christian Science. Thinking to enter the kingdom of heaven without the “transitional” qualities of humanity, honesty, affection, compassion, etc., is like starting with the letter and thinking to succeed without the spirit. Life and Love demand that we work out our own salvation but this cannot be done without encompassing the “transitional” qualities, the moral qualities. Bringing to light the true man in place of the caricature presented by the senses means the culturing and incorporating of those wonderful transitional qualities in our daily life.

There can be no individuality divided from the divine Principle which includes the transitional qualities. True individuality is the reflection of divine Principle, Love, and must be integrated within the universal being of God. In reality we all come from the same source, so the transitional qualities are innate in us all.

The system of Christian Science enables each one of us to become individually self-governed, and to be a law unto ourselves. Imbibing *the spirit* and gaining a spiritual understanding of the order, diversification, categories, and system which constitute the Science of Christian Science is the Spirit itself, and makes the letter and Spirit one, and in this oneness the moral, the transitional qualities, are included.

The Bible And Mrs. Eddy

Tina: We have talked a lot about the Bible and about Jesus. What part did the Bible play in Mrs. Eddy's life work?

Florence: We know the Bible was a comfort to Mrs. Eddy during her entire life. After she discovered Christian Science she realized it

had prophesied her coming, but the Bible was a closed book until God revealed its meaning to her seventeen years after the publication of Science and Health. It was not until 1883 in the sixth edition that she received the Key to the Scriptures.

I think even Christian Scientists tend to forget that at the time Mrs. Eddy brought the Comforter, Divine Science, the "Christian" conception of Jesus was very limited. Very little was taught of Jesus beyond a crucified Savior dying to appease an angry God who refused the world salvation without the shedding of blood—and that, *literally*. Further, it was generally believed that man's salvation depended only upon asking forgiveness in His name, etc. So we need only compare the world's concept of God and Jesus before the advent of Mary Baker Eddy in order to perceive how she has revolutionized the world's thinking on these subjects. She resurrected Jesus from a "crucified Lord" to "him, glorified." She has indeed fulfilled Jesus' promise of the "Comforter" who would *reveal all things*.

Today, Christian Scientists, and the world in general, have become so accustomed to the higher concept of Jesus revealed by Mrs. Eddy, they scarcely remember what the "Christian" concept of Jesus was a century ago. But it will take much spiritualization of thought to understand all she has written. Centuries will elapse before the world generally becomes aware of what Mary Baker Eddy brought in fulfilling her mission as the second coming of the Christ.

Tina: Mrs. Eddy loved her Bible, didn't she?

Moderator: Yes, Tina, all her life she went to it for comfort and guidance. She saw how genuine the Scriptures were. "The genuineness, in the main, of the Scriptures is that the views of their writers exposed them to suffering and violent deaths, and yet they held steadfastly to the facts which they recorded. Had they not been honest in their records they would have been men encountering great suffering in the maintenance of what they knew to be false and by immoral means attempting to establish a cross-bearing Christianity" (EOF. 49). Mrs. Eddy saw the Scriptures as an infallible guide *when understood spiritually*. She saw them as containing the truth of God and man, of Soul and body.

Victory Prophesied For Her Mission

Anna: Also, Mrs. Eddy loved the Scriptures because they testified of her and foretold her divine mission to complete the works of Christ Jesus on earth. This was a herculean task and, as we have seen, Mrs. Eddy stood absolutely alone, just as alone as Jesus had stood nineteen hundred years before. She had to begin where Jesus left off. Her great comfort was her Bible and its prophecy of the ultimate victory of her cause. She had nothing else to lean on. Her help had to come from God, from a higher than human source. No one on earth could know the burden Mrs. Eddy bore in carrying out

the divine purpose dictated by God, namely, to find evil to be nothing and divine Love to be All, thus laying in human consciousness the foundations of heaven, through the Science and system embedded in the textbook, where it could be studied, pondered, and learned.

Juliann: Isaiah 54 is an instance where the Bible comfortingly prophesied victory for the Science Mrs. Eddy was to establish on earth: "Fear not; for thou shalt not be ashamed; neither be thou confounded; . . . For thy Maker is thine husband; . . . for the Lord hath called thee as a woman forsaken and grieved in spirit, . . . O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. . . . In righteousness shalt thou be established. . . . No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn."

Micah, who prophesied the birthplace of Jesus, also prophesied of *her* that "travaileth":

"But thou, Bethlehem Ephratah, though thou be little . . . yet out of thee shall he come forth unto me that is to be ruler in Israel [ruler within each consciousness—each spiritual, divinely scientific consciousness] whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that *she* which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel" (Micah 5:2, 3). Mrs. Eddy explains this verse as showing that the "Jesus thought" is the mediator between God (perfect Mind) and man (mortal mind), or we can say it is the link between the human and the divine. This "Jesus thought" must reign until it has put all enemies under its feet. (See I Cor. 15:25.) When all enemies have been put under its feet we reach Science (the Bride). In the great revelation that came to Mrs. Eddy in 1866 she glimpsed the fact that on the level of Science itself everything is perfect now; everything is God and His reflection—"the moon was under her feet"—hence there is *then* no longer a need for a mediator between God and God's own reflection of Himself. But until Science itself is understood and demonstrated, Christian Science, absolute Christian Science, and divine Science are here to guide us into a spiritual divinely scientific consciousness that knows no evil. As the Master said, "He [Christian Science] shall glorify me."

Bill: Mrs. Eddy needed every bit of encouragement the Bible could give her. This was especially true in the early years when no student remained loyal for very long. In October of 1876 she wrote Daniel Harrison Spofford, "The mercury of my mind is rising as the world's temperature of thought heats up and the little book "sweet in the mouth" but severe and glorious in its proof, is about to go forth . . . But, my student, in my lonely chamber I read the coming storm. I feel it gathering. . . I feel like a tired and wounded soldier of

the cross, taken to the rear; but my wounds are enlivening my soldiers, I do believe; if so, God give me more—and teach me all I need—and make me more of a blessing; poor, weak and unworthy, on one hand, august and glorious on the other! Pray for me, dear student.” (Preserved in Alice Orgain Library.)

Mrs. Eddy Laying Her Own Foundations

Moderator: Before Mrs. Eddy could show that Jesus was demonstrating a Principle she had to lay her own foundations. As the Bride-consciousness, she had to bring her foundations with her from heaven, just as though there had never existed such a person as the Galilean Prophet (My. 318:31). The foundations she laid were revealed to her by God, divine Principle; therefore in her writings she shows that Jesus was demonstrating a Principle. The works he did had no more to do with his personality than if he had been a great mathematician demonstrating the principle of mathematics. Our ability to demonstrate mathematics has nothing to do with our so-called physical body; it only has to do with learning and understanding the principle of mathematics. To those who understand the mission of the Comforter, the name Mary Baker Eddy is synonymous with divine Principle, Love. (See My. 120:2.)

Anna: So we can see in fulfilling Jesus' promise that the Comforter would reveal all things, Mrs. Eddy actually had to lay her own foundations because the teaching of Jesus had largely been lost, and its Principle had never been understood. The Bible, through material interpretation, had become a valley of dry bones. (See Ezekiel 37.) Mary Baker Eddy's work was to regenerate the dry bones of the Bible-symbols into living ideas. As Alice Orgain points out, "Surely Abraham, as Bible symbol, is not as great as "fidelity" or *idea* in Science and Health; surely Moses, as Bible symbol, is not as great as "moral courage" in Science and Health, etc." (*As It Is*, p. 48). Also, see Glossary (579-599). Each of the Bible characters, Mrs. Orgain explains, is something we each are innately.

Mrs. Eddy was the first to interpret the Scriptures in their true sense and so reveal the spiritual origin of man. "God requireth that which is past," i.e. God required Mrs. Eddy to interpret the Bible in its spiritual meaning so that it could become the foundation for her great discovery that all is infinite Mind infinitely manifested.

Tommy: Further answering Tina's question, "What part did the Bible play in Mrs. Eddy's life work?" it is vital to remember that in "the Revelation of Jesus Christ, which God gave unto him," Jesus prophesied the coming of divine Science, the Comforter, the spirit of Truth. It was to come in the form of a book. This book was in the hand (hand stands for power) of the angel, meaning in the Mind of Mary Baker Eddy. God was the Author of the textbook, but to make it understandable to us, God used Mary Baker Eddy as His divine channel, just as two thousand years ago He used Jesus as His

divine channel for His Message at that time.

Mrs. Eddy's "Key to the Scriptures" made it possible to interpret the Bible spiritually, and to see the Science in it. The Key consists of her seven synonymous terms for God and her revelation of how these seven synonyms operate through the Word, Christ, Christianity, and Science, which today we would call *input, process, output, and feedback*. Mrs. Eddy also revealed in the textbook how these seven synonyms for God operate on the four levels of spiritual consciousness. Mr. Doorly was the first to discern in the textbook of Christian Science the divine system which Mrs. Eddy had provided as the key to the Scriptures.

Francie: It is interesting that Mrs. Eddy knew that every advancing epoch of Truth would be characterized by a more spiritual apprehension of the Scriptures that would show their marked consonance with the textbook of Christian Science Mind-healing in which she gave us the *Science* of the Word, the *Science* of the Christ, the *Science* of Christianity—in other words, the *Science* of being. (See Mis. 363:30.)

Moderator: We have been talking about God's Messengers, His "two witnesses," Christ Jesus and Mary Baker Eddy. We have seen that when faith "glows full-orbed in spiritual understanding," God's Messengers will not be looked upon as mere mortals, but will be seen as God coming to us as Jesus the Christ, and as Mary Baker Eddy. Those who look for Mary Baker Eddy in her writings will see her as the prophesied woman of the Apocalypse, and will realize that Christian Science originated with God, not with a mortal.

In our Session today we have seen that "the divine must overcome the human at every point" (43:27); all mortal traits and characteristics must be supplanted with the Christ character, as we more and more let the spiritual qualities (116) replace the depraved qualities of mortal mind. In this way we become the image and likeness of God.

Only that consciousness which is Love alone can become aware of reality and become one with it. "The beast bowed before the Lamb, before the consciousness that is Love (womanhood). Mrs. Eddy says, "It was supposed to have fought the manhood of God that Jesus represented; but it fell before the womanhood of God, that presented the highest ideal of Love" (Hea. 10:5). Jesus, with the manhood qualities of God, proved there is no intelligence, substance, or life in matter. Then Mary Baker Eddy, showing the divine Science that lay behind his ability to give this proof, founded in human consciousness the great truth that All is infinite Mind infinitely manifested, for God is All-in-all. (468:9) During the coming millennium this will all become practical.

Bill: We've talked a lot about "prophecy" and Mrs. Eddy's place in prophecy. Before we leave could we have a word on just what prophecy *is*?

Moderator: Prophecy considered in the light of Christian Science has a meaning or aspect not recognized by other systems of religion. In Christian Science, prophecy is not merely the tabulating of future events chronologically and then awaiting their coming. This, in effect, would be fatalism, which is paganism. Christian Science is founded on Principle, God, and is demonstrable according to pure spiritual law.

The blessings Christian Science brings are not to be postponed. They are omnipresent, here and *now*, so one doesn't have to wait for them. To accept all the good that has been prophesied for us, only one thing is necessary, namely: ENLIGHTENMENT.

In the past, enlightenment has seemed to come only through cycles of time and a gradual development. When the prophets saw that by means of right knowing they could prevent disasters, they were led to prophesy the coming of the Christ, the divine idea that saves and heals.

In Christian Science there can be no prophecy but the prophecy of good, since God is All-in-all, and there is nothing else that has reality. Speaking of John the Baptist, Mrs. Eddy said: "He who knew the foretelling Truth, beheld the forthcoming Truth" (Mis. 82:6), and this is the true character of prophecy. Anything that was true in the time of the prophets is eternally true. All good is now and always has been self-existent as our true Mind and intelligence. Good requires no time and no thinking process. Good is and always has been spontaneous and immediate, needing no development. In Christian Science we correct things both inside ourselves (character faults) and outside ourselves only in the proportion that we correct our own consciousness.

In Revelation we read, "Behold, I make all things new." This "I" that makes all things new is your true "I" and everyone's true I, since there is only the one I AM that we all reflect. In Christian Science this "I" is revealed as infinity, since every idea reflects every other idea via divine Principle, God. Therefore, reflecting Truth, infinity, it is our duty and privilege to fulfil prophecy in righteousness, scientifically. Waiting for something to happen is not Christian Science. We reject evil, of any kind, as pure illusion or as Spirit incorrectly viewed.

Any view of prophecy that makes sin and suffering inevitable or which makes progress contingent upon either or the other is contrary to Christian Science. To maintain a mental attitude that postpones our blessings tends to deprive us of them. The fact is that all good is now; there never will be more good than there is this minute.

SESSION II: SOME HIGHLIGHTS— MRS. EDDY'S FULFILLING OF PROPHECY

Moderator: Today we will be looking more closely at the woman of the Apocalypse, and we will see how Mary Baker Eddy fulfilled St. John's prophecy of this woman. We have seen that the woman of the Apocalypse is also a symbol for each one of us. The "child" we are bringing to birth, through sore travail, is our recognition of our true Christ selfhood. Through the study of our textbook, Science and Health, we each become a mother to this "child," to this understanding that Principle and its idea *is* one, that subject and object *is* one, and that manhood and womanhood *is* one and indivisible.

Today we will delineate a few of the highlights in Mrs. Eddy's life as she fulfilled her mission of teaching, guiding, helping, explaining, and nurturing her students in support of the divine seeds she was sowing in human consciousness.

PICKING UP WHERE JESUS LEFT OFF

Mrs. Eddy had to begin where Jesus left off. Jesus showed the ascending footsteps. Mrs. Eddy, in accordance with Jesus' prophecy that the Comforter would "bring all things to your remembrance whatsoever I have said unto you" (John 14:26), had to lay the same foundations that Jesus laid before she could go on to her own mission of revealing the motherhood character of God. The Comforter, or the Bride-consciousness, is a divine Science. A Science shows the motherhood of God because it teaches us in easy steps how we can lay off the mortal and put on the immortal nature of our being. The only way we can become this Bride-consciousness, which means complete at-one-ment with God, is through the assimilation of the truth in Science and Health, the textbook of Christian Science. As we assimilate its teachings, we approach nearer and nearer to this divine Principle. Of this process—the process that leads us to the Bride-consciousness—Mrs. Eddy says: "When you eat the divine body of this Principle [the Principle that is the Bride-consciousness]—thus partaking of the nature, or primal elements, of Truth and Love—do not be surprised nor discontented because you must share the hemlock cup and eat the bitter herbs . . ." (559:23). The Bride-consciousness cannot come unless we lay down the mortal, and laying down the mortal is usually resisted to the hilt, and proceeds slowly through great suffering, sweat, tears, agony. He that overcometh gains the Bride-consciousness, which is always present. Mortal consciousness, however—with its adamant of self-will, self-justification, self-love (242:16)—hides and wars against the spirituality that constitutes the Bride-consciousness. (For further explanation of "Bride" see "Definitions" in Appendix.)

Marie: Did Jesus have the Bride-consciousness?

Anna: Yes, Jesus was using Science or the Bride consciousness or he could not have made what Mrs. Eddy calls "his mighty, crowning, unparalleled, and triumphant exit from the flesh." Only through the Bride-consciousness or an understanding of man's oneness with God, could Jesus have managed such a feat. Jesus is called the Lamb of God because he totally sacrificed the mortal sense of life. And because he got self out of the way he was in a position to wed the Science of Love, the Bride-consciousness. In mathematics we only wed the principle as we get self out of the way and abide strictly with the principle.

Rocky: What is meant when you speak of Mrs. Eddy's manhood reflection of God? How does it differ from her bridal reflection?

Grace: Her "manhood" reflection of God was her wilderness-woman or motherhooding phase, meaning her teaching and all that was necessary to lift the students up to her level of understanding, whereas the Comforter, or the Bride-consciousness, is both masculine and feminine. "The Lamb's wife presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one" (577:4). The Bride-consciousness has to include the masculine elements since she must bring her own foundations (the ascending or masculine phase) with her from heaven. We will see this more clearly as we go along. The Bride-consciousness, being the full reflection of God, must encompass the foundations Jesus laid and bring these foundations with her as she comes from heaven. Mrs. Eddy's mission was a *descending* mission in contrast to Jesus' ascending mission. Her mission started from God instead of teaching mortals how to reach up to Him.

Florence: We saw in our previous session that the woman of the Apocalypse symbolized the mission of Mary Baker Eddy who was to show that the real life of man is entirely separate from the dream of material living. In material living the delusion persists that man and woman are separate. They believe that through physical union they can become creators and create other physical bodies in their own image and likeness, thus usurping the prerogative of the divine creator who creates all spiritually in the image and likeness of divine Mind. The woman of the Apocalypse symbolizes the end of human birth, the end of sin, disease, and death. She symbolizes the fact that lust and hypocrisy will be overcome because of the teaching of the "little book," which destroys the dragon of Old Theology. The dragon is destroyed because the woman's teaching ushers in a totally new structure of consciousness wherein man finds himself ever beautiful, complete, and perfect, since he is the perfect reflection of a perfect God.

Man Both Masculine And Feminine

The new era brought by the woman shows man in his true nature, both masculine and feminine, a combination of spiritual understanding and perpetual peace. We learn heaven is here, now. We need only awaken out of the Adam-dream to see heaven ever-present.

This divinely scientific view of man may not be fully understood for centuries to come. It is held back by the adamant mortal traits of self-love, self-will, self-justification, which war against spirituality and continue the willful procreation of mortals, the law of sin and death, for sin brings death, and death will only disappear with the disappearance of sin.

Heaven is a divine state of mind, but it is not a breeding ground for mortals. Mrs. Eddy severely and vehemently rebuked James Gilman (artist for *Christ and Christmas*) when he painted figures of children or cherubs for the eleventh (or ascension) picture, saying indignantly, she "*would not* have anything of this personality represented which was according to the old idea, as if heaven was a breeding place of personal forms as this world of belief is" (*Recollections of Mary Baker Eddy*, p. 52. See Appendix.)

Who would like to comment further on this subject?

Human Birth A Mirage

Johnny: As the teaching of Science and Health—Mrs. Eddy's "man child"—is assimilated, it replaces materialistic consciousness with spiritual consciousness. From the vantage point of spiritual scientific awareness human birth and death are seen as merely hypnotic suggestion, a mirage, which is dissipated by a correct point of view. This new dimension of consciousness which the woman of the Apocalypse reveals through her "man child" will destroy forever the physical plagues imposed by material sense. (575:4)

Our Wedding To God

Bessie: Mrs. Eddy writes that "the Revelator saw also the spiritual ideal as a woman clothed in light, a bride coming down from heaven, wedded to the Lamb of Love." What does it mean?

Moderator: In Bible symbolism, the woman of the Apocalypse who brings forth the "man child," the Lamb of Love, is wedded to that "man child," or Lamb of Love, since the textbook, this "man child," is in her own Mind. It is Love wedded to its own spiritual idea. When you really understand something, you are wedded to it. The only real marriage is our marriage to God. In divine revelation, material and corporeal selfhood disappear and the spiritual idea is understood. The woman of the Apocalypse illustrates the coincidence of God and man as the divine Principle and divine idea (561:15). This coincidence is called "the marriage feast."

Understanding our relationship to God is the “wedding,” the bride wedded to the Lamb of Love.

Billy: What would be the practical consequences of really understanding that?

Tommy: Heaven on earth. It would give back the lost likeness and power of God. It would nullify the belief that man is born of the basest instincts—of “brute instinct” (63:6-7)—the belief responsible for evil traits in mortals: passion, appetites, hatred, revenge, etc. The element misnamed matter must be resolved into its original sin. Human will is that original sin. Sin brought death. “Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. For the wages of sin is death” (Romans 6:12, 23). Death is an element of matter, never of Spirit. Matter and death are mortal illusions. Matter, when examined in the light of divine metaphysics, disappears, says Mrs. Eddy. If God, divine Mind, is all, matter can be nothing but an image in mortal erring mind, which spiritual education eradicates and replaces with the images in the Mind that is Love.

Mary Baker Eddy And Divine Love

Sally: I would like to read from Mr. Gale’s notes concerning a class he took with Mrs. Eddy: “I shall never forget the light that shone in her face when we considered the subject of Love. As nearly as I can recall her words, she said, ‘God is Love; to love, is to express God, and as God is eternal Life, if we always loved we should always express Life, and never have a belief of death. Hate is the opposite of Love, and leads to death; therefore never hate anything.’ ” Love alone is Life, so if we are not loving, we are not living. How many tombstones could read: “Died at 30; buried at 80.” We must see the Love of God encircling the universe and man. We must feel Love.

Vindicating The Prophecy

Moderator: We have talked about the woman of the Apocalypse. We will see that in order to fulfil Jesus’ prophecy of the twelve stars on woman’s crown (560; Rev. 12:1) Mrs. Eddy must present the Science which would bring all humanity back to its original divinity and oneness with “natural good,” God. Nothing but a Science that all could learn step by step would be able to vindicate this prophecy. Science enables man to become aware of his perfect completeness as an ever-present fact. The woman in the Apocalypse who brings forth the “man child,” Science—and with whom, as we have said, Mrs. Eddy identifies herself unmistakably in the 16th to 50th editions of Science and Health, on p. 515:6—“symbolizes generic man.”

The *whole* Word is Science and Health, which was the result of Mary Baker Eddy’s oneness with the Mind of God. Thus, the Mind of God is her true identity. It is, therefore, in her writings that we find

her true identity and not in her human personality. This is why anyone who looks for Mrs. Eddy elsewhere than in her writings loses her.

Jesus had a very special relationship with God because of his greater understanding of true facts. It was the same with Mary Baker Eddy. It was because of her unique understanding of God that she was able to fulfil the prophecy of the woman of the Apocalypse.

Johnny: Would Mrs. Eddy's special understanding of God as Love (representing the motherhood characteristics of God) also equate her with *generic man*?

Moderator: Yes, Johnny, because the woman of the Apocalypse symbolizes generic man (561:22). Generic man here means that *all men together* constitute the Son of God—generically man is the Son of God. This will come to pass through the spiritual education made available in the writings of Mary Baker Eddy. Eventually all mankind will understand its oneness with God.

Tina: What does it mean?

Margie: It means that as all men assimilate the teachings of Mary Baker Eddy they will exchange a belief of being born into a matter body and the sinful misconception of an existence separate from God, for the true facts, namely, being born of Truth and Love, born of God. Then men will all be of one Mind. The Mind of God, Love, will be their only Mind.

Johnny: We could illustrate that by the fact that we are all of one mind concerning the multiplication table.

Juliann: Or by the fact that today we *all* agree the earth is round whereas a few centuries ago only a few courageous souls dared to voice their conviction that the earth wasn't flat.

When man *is* Christian Science he is generic man. Because Mrs. Eddy is one with the textbook she wrote, she is generic man. The textbook shows us how to find our identity as the image and likeness of God. The more we actually understand the textbook and Mrs. Eddy's other writings, the more it will be seen that what is in the divine Mind is our only identity. We are an image in the divine Mind, and this is the fact or "seed within itself" that enables consciousness to expand and reflect every God-like quality. As we gain in understanding we are translated out of mortal consciousness back into our original God-consciousness that is the image of divine Principle, Life, Truth, Love, Soul, Spirit, Mind (115:13).

The way we find our God identity is not so different from the way we identify with the principle of music or math. If we want to learn those subjects, we abide strictly with their principle and don't deviate from the principle of these subjects. If we want to bring forth our God-identity we must stay with the Principle of our being, pay attention to what the textbook teaches, "abide strictly by its rules, heed every statement, and advance from the rudiments laid

down" (462:14).

Billy: This is why Mrs. Eddy stressed "unity" so much, isn't it?

Grace: Yes, there can be no unity when there is "elbowing" for position and power: "The noblest work of God is man in the image of his Maker; the last infirmity of evil is so-called man, swayed by the maelstrom of human passions, elbowing the concepts of his own creating, making place for himself and displacing his fellows" (Mis. 294:1). Love is the liberator and gives man the victory over himself. When the victory over self is gained, man joins the fraternity of generic man. True unity comes about as each one reflects divine Principle, and reflects every other idea via this one divine Principle.

Francie: The prophets faintly glimpsed the meaning of the Son of God as it began to form in the matrix of generic consciousness. Then this matrix of generic consciousness brought forth great wonders in the life and demonstration of Christ Jesus, on an individual basis. Nineteen centuries later the same divine matrix brought forth, through the life and demonstration of Mary Baker Eddy, the collective and universal counterpart of Jesus' individual demonstration, called Christian Science. Mrs. Eddy taught that the Christ, which constituted the identity of Jesus and enabled him to do his mighty works, was the identity of all men. Through her scientific system of the seven synonymous terms for God operating through a fourfold calculus of Word, Christ, Christianity, and Science, her textbook shows us how to progressively lay off the "old man" until man is found to be the image of infinite good. While the mission of Jesus might be viewed as proving that there is no life, truth, intelligence, nor substance in matter, Mrs. Eddy's mission was to show that "all is infinite Mind, and its infinite manifestation." Christian Science shows the omnipresence of present perfection.

Elsie: Mrs. Eddy quotes Rev. Hugh Black as saying: "The birth-place of civilization is not Athens but Calvary" ('02:10).

Moderator: And she then says that "when the human mind is advancing above itself towards the Divine, it is subjugating the body, subduing matter, taking steps outward and upwards . . . [rising] from sense to Soul, from earth to heaven" (ibid).

The way is straight and narrow, and the Christian religion is the only one on earth that has "the straight and narrow way of demonstration, every step of which has been explored from cross to crown." The cross is the inevitable symbol of a united divinity and humanity. Alice Orgain states that pagan religions have no "crosses" and hence no "crowns." "A few very spiritual seers have glimpsed the truths of being and given them to the people from the point of broad theories, but no other religion has had its demonstrators that bridged the gulf between their vision and the vision of the people, with their own bodies, as did Jesus and Mrs.

Eddy—Jesus with his specific temple or body; Mrs. Eddy with the Church body. Jesus bore the specific pains of bodily consciousness; Mrs. Eddy bore the collective and collected pains (mankind's errors) of Church and universal consciousness. So, we find Mrs. Eddy's "body"—her Principle of being—in her Church, and in its every purpose, and its resurrection therein" (Alice Orgain, *As It Is*, p. 856. See Appendix.) The Mother Church was Mrs. Eddy's patient. It typified the mortal body, the warfare with the flesh, and how to raise oneself out of the mortal illusion of a matter body. It signifies the cross, something to be overcome through spiritual education. As our understanding of what is in our textbook grows, we are progressively liberated from the slavery of believing we live in a mortal body.

Tommy: As the masculine representative of the spiritual idea, Jesus showed the unpopular upward (ascending) steps, namely, the cross-bearing of giving up the mortal, the toil and sacrifice; in short, the crucifixion of the human in order that the divine could come to light. His mission was to reveal the manhood characteristics of God. He would love to have gathered all humanity under his wings but this was not to be the province of the masculine representative of the spiritual idea. The gathering had to await his second coming in his femininity (Science), or his all-encompassing nature as Love which Mary Baker Eddy presented in Christian Science, the unity of Christianity with Science. But without the cross, the laying down of the mortal, there can be no crown. The cross is what the "builders" have always rejected. "Students love the explanations of Christian Science: God is Love, God is good, God is Mind, etc. This is the crown of Christian Science. But they dislike the cross of Christ—the patient, slow bearing of the cross, they shun. They will not handle animal magnetism. All the cross-bearing they leave to me, while they love the crown. Yet this lesson they will learn" (DCC, p. 198).

Grace: Alice Orgain says man uses his wings to soar (in rising from first seeing that all is mental, to thinking only in terms of ideas, to finally seeing I AM THAT I AM) as Enoch did, and also Moses, Elijah, and Jesus; whereas Jesus in his *second coming*, as womanhood, descends and "hovers" (Mis. 388:22). Truth's immortal idea, Mrs. Eddy says, sweeps down, *not up* as in the ascending manhood idea; it sweeps down the centuries, gathering beneath its wings the sick and sinning. (55:15-16) Coming *from God* it sees only complete perfection. This correct view heals all discord.

No "Third Coming"

Elsie: We have talked a lot about the first and second coming of Jesus. Will there be a third?

Florence: No. When Mrs. Eddy was asked this question she answered unequivocally: "This is the 'second coming' of the Christ

and it will be the last" (DCC. 234). Naturally a Science unfolds forever, and each century will bring to light the higher meaning of the textbook. Jesus presented the fatherhood qualities of God, and Mrs. Eddy completed this figure of God by presenting God's motherhood as a Science that all can learn, and so become God's complete image and likeness.

Marie: What *is* the "second coming" that we hear so much about—when man will be restored to his original perfection—which in reality, we understand, he has never lost?

Moderator: Mrs. Eddy says the second coming is another era of the world's awakening, a higher advent in human consciousness of the spiritual idea, the true character of God. This idea, Mrs. Eddy tells us, neither comes nor goes, for it is inseparable from its divine Principle, the ever-present I AM. But the human concept of this idea has its periods of light and shade. The second coming of Christ is the next higher, hence, *more spiritual* revelation of God's character.

The Christian era, Mrs. Eddy says, presented the first tangible idea of God's character by its inspired man, Jesus. The era of Christian Science ushers in through woman the second appearing of His character, namely, His feminine nature, and this from the necessity of His nature as the Father **and Mother** of all, the creator, even the *complete* and ever-present idea of God. Therefore this era comes not through Jesus but through Mary, the type of womanhood and mother of its first and forever appearing which divine Science alone can give.

The "third appearing" or "third baptism" is a different subject entirely, pertaining to the student's progress out of materiality into total spirituality. The third appearing or baptism will present but the disappearing of all else, and establish the supremacy of Spirit. This obliterates the human sense of the divine, takes away all sense of matter, and reveals the final fact that the idea, Christ, is not a materialized or finite man or woman, but is the infinite concept of infinite Mind. (Mis. 205:13)

Difference Between First And Second Coming

By this explanation Mrs. Eddy endeavored to dematerialize, unrestrict, and unlimit our human dream of the divine, our material sense of the spiritual, our finite views of the infinite. She wanted to give us a scientific concept of Jesus and his mission, and of the nature of the Christ.

Jesus' work on earth is done, Mrs. Eddy said. Jesus as an individual finished his glorious earthly career and left earth for heaven—entered into the infinite sense of Life and its manifestation. This was the consummation of his earth mission and it needs no reappearing or repetition to crown its glory.

This scientific concept of man, says Mrs. Eddy, is not the material Jesus, neither is it the material Mary or Martha, but it is the

spiritual idea dwelling forever in God—the Father-Mother God—because this idea is the link in being’s chain which indissolubly unites God and man, and the onrushing centuries will ere long yield to the sense of its ascendant glory. (See EOF. pp. 48-49.)

Grace: Mrs. Eddy further distinguishes between the first and second coming in explaining Mark 6:35-44. She states that Jesus no doubt supplied the literal loaf and fish to their sense so as to impress upon them at that period (the Christian era) the fact of his two-fold power, as the way-shower or mediator between the things of the flesh and those of Spirit. His mission on earth was, declaratively and demonstratively, from the beginning to the end, to be the mediator between the flesh and the Spirit, to show, through the senses, the way out of the flesh.

Not so, says Mrs. Eddy, is the Christ’s appearing at this age. Today it is to show through *Science* and not through the senses, the power of Spirit and of Good. It is to spiritualize all the meaning of the Christ, to name Christ *the idea* and not the person of God, and to impress, at this period, *the Science of Spirit* on the mind, through Truth, and the phenomena of Mind, and not matter. The “second coming” voices God less in parable and more in the facts of Being. To name Christ *the idea* and not the person of God must be the true interpretation of the parable of the loaves and fishes, because Jesus could in no other way have made the way for the second appearing of Christ in Science. (See letter to Mrs. E. P. Skinner, DCC. p. 125.)

Moderator: Mrs. Eddy knew that the revelation of the truth of being that had dawned on her had to be founded in human consciousness in such a way that it could be apprehended practically. It must be stated in terms understandable to all mankind. St. John recorded Jesus’ prophecy of the dual mission of the woman of the Apocalypse: the God-crowned woman with twelve stars signifies the complete perfection of man which was revealed to Mrs. Eddy; the prophecy of the wilderness-woman signifies her mission to establish Truth in human consciousness through her writing and teaching.

Recess

THE PATH OF THE PIONEER

Moderator: Are there any questions?

Elsie: Isn’t it true that few of the great and good people walking this earth have been fully appreciated in their time? It usually remains for future generations to realize how truly great and good they were. Nevertheless they persevered and patiently persisted.

Jackie: Yes, from the world’s point of view, Jesus’ earthly career ended disastrously. Mrs. Eddy, too, met with scorn, ridicule, and persecution when her discovery “undermined the favorite inclinations of a sensuous philosophy.” To understand, even in part, what

Mrs. Eddy brought, the world must see Mrs. Eddy's direct relationship to God.

Seditious Students

Juliann: Very little help came in the years immediately following Mrs. Eddy's discovery. She was harrassed by pulpit, press and the medical profession. But actually the seditious behavior of students she personally took into her fold and taught caused her the most grief. Her indefatigable laboring with and shepherding of students during her first fourteen years of teaching netted her no loyal follower capable of assisting her in even a minor way.

As the pioneer, Mrs. Eddy stood absolutely alone while every conceivable object was thrown across her path to obstruct her progress. But her great love for humanity and the divine inspiration that continually poured into her Christ-mentality drove her inexorably forward in her efforts to show us what we already are as God's image and likeness.

Margie: Because Mrs. Eddy uncovered the carnal mind, it fought back with intent to kill the truth that had exposed it. This is why her every forward step was resisted and met with persecution. Ceaseless toil, self-renunciation, and Love cleared the way for Christian Science. Nothing else could have done it. Mrs. Eddy leaned on the "sustaining infinite," and carried the day.

Years later, when she recalled the days of poverty, hardship, persecution, and ridicule, she wrote in *Miscellany*, p. 165, "There is scarcely an indignity which I have not endured for the cause of Christ, Truth." When the pulpit launched its furious attacks on her, she met its venom and vehemence with the example of him who "when he was reviled, reviled not again." Her conclusion in *Rudimental Divine Science* states: "The true understanding of Christian Science Mind-healing never originated in pride, rivalry, or the deification of self. The Discoverer of this Science could tell you of timidity, of self-distrust, of friendlessness, toil, agonies, and victories under which she needed miraculous vision to sustain her, when taking the first footsteps in this Science."

Character of Revelator

Margie: Sometimes you hear someone say they read Science and Health and benefit from it, but they feel a certain antipathy toward Mrs. Eddy. Doesn't this seem very unnatural?

Johnny: Yes, it's unnatural because the Revelator and her revelation can't be separated. The bearer of God's message must of necessity be God's Messenger. The Messenger is to be judged by the truth or falsity of the message she brings. Mrs. Eddy didn't originate or create the message. She listened, and received the message only because she had spiritually prepared herself to receive it. Her mission was to bring the message to waiting humanity.

Sometimes people hope to change the message by rejecting the Messenger. They don't realize that the truth or falsity of a statement is in no sense dependent upon the one who gives utterance to it. What we have to do is to prove all things and hold fast that which is good. We should not waste our time contending for or against personalities.

Sally: In Mrs. Eddy's day, as in the time of Jesus, many thought they could get rid of the message from God by persecuting the Messenger. They didn't see that it was impossible for a *person* to make or unmake the truth. Nothing a person says, thinks, or does can change or affect the truth. As we said before, he who would separate the Revelator from her revelation is but "a thief and a robber."

Bill: The Revelator and her revelation are inseparable since Mrs. Eddy had to be at that point of understanding that was able to receive the revelation; she had to be in rapport with divine Mind. And isn't it true that without the Revelator or Messenger, suffering humanity wouldn't know of God's message or the existence of a Savior. Mrs. Eddy appeared upon the scene of human life to act a higher part than others in life's drama. She impersonated good beyond others. She interpreted good more clearly, and illustrated her interpretation by its effect in uplifting the human thought and standard morally, spiritually, and physically. She taught that all is infinite Mind infinitely manifested, for God is All-in-all. This uncovered error, good's opposite, as unreal.

Anna: She also taught that the worship of personality is but another form of heathen idolatry. The character of God is the essence of good. Its nature and tendency is all that should be worshipped or loved in man or God. Worshipping thus, we assimilate the qualities of good in ourselves and the quantity is increased within us. We then impart involuntarily this quality, even as a flower gives off its fragrance involuntarily.

Moderator: As Bill said, the Revelator or Messenger had to hear and understand it or she couldn't have written it down and given it to others. To carry out her mission as God's Messenger, Mrs. Eddy had to be oblivious of human self. Any materiality or self-will would have demoralized her motives, her Christlikeness, and dethroned her power as the Christ-messenger to our age.

Kathleen: Mrs. Eddy never thought of herself, but only of the revelation she had received, and of needy humanity to whom she would bring it. It is our privilege to love and honor the one who brought us the Christ message.

Humanly, Mrs. Eddy paid a fearful price to bring mankind this saving Science. As the pioneer of Christian Science she stood alone, smiting error with the sword of Truth. "The rare bequests of Christian Science are costly, and they have won fields of battle from which the dainty borrower would have fled. Ceaseless toil,

self-renunciation, and love, have cleared its pathway” (Ret. 30:1). Mrs. Eddy could not have accomplished what she did had she not prayed *scientifically*. It was her scientific understanding that enabled her to experience the ever-operative Christ-power. In every detail of her life she turned to the divine Principle for guidance, and trusted completely in the divine Principle, always acting in accordance with the dictates of that divine Principle. She listened, and heard, and hastened to act on what Principle told her. Because of Mrs. Eddy’s total spiritual honesty she was a clear window pane through which more and more light could flood in, and thus her spiritual understanding was continually increased.

It is much the same in arithmetic. The more we adhere strictly to the principle of arithmetic, the more mathematical understanding we gain. We never doubt that the principle of arithmetic is working for us and will solve our mathematical problems if we yield completely to the principle of mathematics and don’t interject our own opinions. This is the way Mrs. Eddy sought protection from persecution. Like David, she never left her dwelling “in the secret place of the most High.”

Margie: Considering the hatred and persecution this new doctrine stirred up against Mrs. Eddy, one marvels at the way she unflinchingly obeyed her own counsel to overcome evil with good at all times and under all circumstances. We must know ourselves—that we are the reflection of God’s love and power, that God is not separate from the wisdom he bestows—then God will supply both the occasion and the wisdom for a victory over evil. This was her sublime instruction. Hers was indeed a religion of Love, an all-encompassing Love.

Because Mrs. Eddy always started every thought from God, she always ended with God, Love. She knew the foundation stone is at the top with Mind, Spirit, Soul, Principle, Life, Truth, and Love. Starting right, she ended right; thus she could unflinchingly feel love for her enemies and never cease in her efforts to return good for evil and bless all upon whom her thoughts rested. Her great power lay in the fact that she could demonstrate what she taught.

Newspaperman Healed

Florence: Margie spoke of Mrs. Eddy’s strict obedience to her own rule to overcome evil with good at all times and under all circumstances. On countless occasions Mrs. Eddy proved the usefulness of this rule and the blessing it carries. An illustration might be her handling of some newsmen who came to Concord to slander and malign her.

One of these newsmen later admitted that if anyone ever had just cause to hate these newsmen, Mrs. Eddy did. They had come to dig up scandal, to vilify, defame, and crucify her in the press if they possibly could. “We came,” he said, “to expose and denounce her,

to hold her up to scorn and ridicule. This would be 'news.' ”

The man who headed the group represented a large New York newspaper. He was a callous, unfeeling rascal. This man had for years been afflicted with a painful cancerous growth of the throat, which at times seemed more than he could endure.

Mrs. Eddy knew at which hotel they were staying and asked one of her loyal students to phone these newsmen and ask to speak to the head man. When the student called and asked for the chief, the young reporter who answered the phone said, “He’s lost his voice but I’ll give him any message you want to leave.” The student, obedient to Mrs. Eddy’s instruction, said, “Tell the chief to come to the phone and just listen to what I have to say. He doesn’t have to talk.” Annoyed and angry, the chief took the receiver and listened for a few minutes. Then he hung up and turned to his fellow newsmen. Not only could he speak, but he was completely healed.

The newsmen were deeply moved. They had heard that Mrs. Eddy could heal, but they hadn’t believed it. Now they had absolute proof. They packed their bags and went home. Mrs. Eddy had conquered through love, proving that Love is the liberator and we must love our enemies or we will never lose them. (Irving C. Tomlinson, *Twelve Years With Mary Baker Eddy*. See Appendix).

Spiritual Origin of Man Rejected

Moderator: Today the weapon used most often against Christian Science is to discredit it as old-fashioned philosophical idealism. But in Mrs. Eddy’s day this was not the case; the weapons then were fierce and deadly. The war was to the death. As already indicated, much of the enmity and hostility from certain sections of the ministry and the medical world, in which the press joined, was aroused by the implications of Mrs. Eddy’s central theme, namely, the spiritual origin of man. Mrs. Eddy rejected mortal mind’s concept that man is made up of “brain, blood, bones, and other material elements.” She also rejected the theory that mortal mind’s sensations can reproduce man, can form blood, flesh, and bones. Cause, she said, does not exist in physical forms (475 and 262:27) anymore than cause exists in an image or in a shadow. Cause exists in Mind, God; and Mind is Father (586:9) where everything originates spiritually. But remember, everything that originates in Mind, God, is already fulfilled, is already a fact (Truth), and facts or Truth know nothing about being created and then developing and maturing toward fulfilment. A fact in any science is without beginning and ending. Two times two has always been four, as a fulfilled fact.

This is why Mrs. Eddy uses the symbolism “Father-Mother” so frequently in connection with God. Her Glossary in *Science and Health* defines Father as Mind [cause], and Mother as Love [fulfilment]. It means that every right desire (cause, Mind, or Father) is

already fulfilled (Love or Mother)—the Principle and its idea or reflection is one. In mathematics, the answer to every problem already exists in the principle of mathematics. It is the same in the Principle of man's being. "Before they call, I will answer" (Isa. 65:24). Every contingency is provided for in things inherencies. Understanding alone is needed. From time immemorial man believed that life and sensation, intelligence, and substance were in the material form, just as man believed that the earth was flat, and that the sun rose in the east and set in the west. Natural science proved the latter to be misconceptions, and Christian Science has proved that soul is not in body; life, truth, intelligence, and substance are not in body as mortals think and have been taught to believe. Life, truth, intelligence, and substance are in God, Mind.

What looks like "matter" is merely shadow, and the shadow has no life, truth, intelligence, or substance abiding in it. A shadow cannot think; it has no substance, no intelligence. Your image in the mirror cannot think. It has no substance, no intelligence, no life abiding in it. It is only imaging forth what stands in front of the mirror. This is why Jesus said: Call no man your father upon the earth, for one is your Father (your source—the source of your life, substance, intelligence, truth) which is in heaven. To think of matter or matter's sensations as being the creator of man is usurping the prerogative of the divine Mind, and breaking the First Commandment, "Thou shalt have no other gods before me." God, Mind, is the only creator. The divine Mind creates mentally, spiritually, not physically, or materially.

Because this teaching totally reversed the human mind's conceptions, it was considered blasphemous. But just as astronomical science has destroyed the false theory concerning the relations of the celestial bodies, Christian Science will destroy the greater error as to our terrestrial bodies. (122:32)

To accomplish this we need "the new tongue" which Mrs. Eddy says is the spiritual meaning as opposed to the material. It is the language of the Soul instead of the senses; it translates matter into its original language, which is Mind, and gives the spiritual instead of the material signification. (Hea. 7:6-10)

Florence: Mrs. Eddy did try to veil her statements and tiptoe into the more startling departures from Old Theology. Her message, however, got through to the medical profession, and even more to the ministers of the Gospel. They were quick to discern that Mrs. Eddy was challenging the established conviction that man is wombed and tombed in matter. Mrs. Eddy was hailed as a race annihilist, just as Jesus had been looked upon as a race annihilist by the high priests and doctors of ecclesiastical law when he pronounced his curse on motherhood, with his saying, "blessed are the wombs that never bear," along with his specific denunciation of marriage: Matt. 22:30; Mark 12:25; 13:17; Luke 20:34, 35; Matt. 24:19,

etc. Because Mrs. Eddy taught the spiritual origin of man, she was looked upon as a tool of Satan and the representative of evil.

Tommy: *The Christian Science Journal* of March, 1885, carried a quote from the sermon of the Reverend A. J. Gordon, illustrating how determined the clergy were to steer “innocent” people away from such a dangerous doctrine as Christian Science: “One has only to open the published volumes of its lady apostle in this city to find such a creed of pantheism and blasphemy as has rarely been compounded.”

Bill: That Mrs. Eddy was seen as a deadly threat to the power structure of the religious establishment is obvious from the alarm sounded by the *London Times* (May 26, 1885): “. . . Clergymen of all denominations are seriously considering how to deal with what they regard as the most dangerous innovation that has threatened the Christian Church in this region for many years. . . .”

Anna: They didn’t see that Mrs. Eddy had not come to destroy anything. She only came to show us that the Mind which is God is the only Mind and therefore it is our Mind. She showed man, reflecting the Mind of God, is an infinite spiritual calculus forever unfolding divine ideas, so that every need is taken care of. And she ended Science and Health with Key to the Scriptures by giving her interpretation of the twenty-third Psalm: “[Divine Love] is my shepherd; I shall not want” (578:5). Man, reflecting God, cannot “want” for home, companionship, or anything that makes for pure happiness.

(*Note to the Reader:* That bracketed expression [Divine Love] (578:5) is in the original. Usually bracketed expressions are interpolated editorial comment and not part of the quote.)

Francie: Mrs. Eddy had cherished the hope that Christian Science would meet with immediate and universal acceptance, but coming face to face with “the fixedness of mortal illusions and the human hatred of truth” (330:4) caused her to revise her thinking and to estimate that centuries would intervene before the truths in Science and Health would be understood sufficiently to be fully demonstrated. (Ret. 84:1)

Moderator: Man’s hatred of Truth, Christ, stems from the ancient struggle of self-will against the will of God, divine Love. The flesh warreth against Spirit. The suppositional opposites of divine, infinite Spirit are the five physical senses which must yield to the infinite Spirit, Love.

Why?

Because Christian Science is “determined not to know anything among you, save Jesus Christ, and him *glorified*.” We should know ourselves and each other only as God knows us—as glorified.

Billy: Why should we know ourselves and each other as glorified?

Moderator: Because all consciousness is Mind, God. The shadow or the image can’t think, can it, Billy?

Everything that comes to us has to come as consciousness, and since consciousness is Mind, what is appearing is actually Mind's presence, God's presence, and it can only bless us. Knowing this casts out all fear. Understanding this, makes "Truth and right our sole reliance," and inspires us to "labor on" until we reach that point of understanding where we see all good is present and always has been present as "a gift," something we don't have to labor for.

SESSION III: IMPERSONAL NATURE OF MRS. EDDY'S DISCOVERY

Moderator: Today we will go on discussing how Mrs. Eddy fulfilled all the scriptural prophecies made concerning her. We will see that she always made it crystal clear that it was the truth revealed to her by divine Mind—the truth that found expression through her—that was the Leader of the Christian Science movement. It was never a corporeal personality that was leading. She always directed everyone to her writings and insisted that there alone she could be found.

TRUTH ALONE TO BE CONTEMPLATED

Bill: Many student "Memoirs" record that Mrs. Eddy constantly turned the thoughts of her followers away from herself as a human personality: "Do not think of me; keep your mind fixed on God" (DCC. p. 127:7-8). The only thing to be contemplated was the divine revelation—the system and Science that had come to the world from God through her. Mrs. Eddy knew that her Science was the Comforter Jesus had promised, that would teach humanity all things spiritual.

Johnny: She made it clear she was aware of her divine mission. In *Retrospection*, page 70:15 she first states that no one can ever take the place of Jesus. Then she states that no person can take the place of the Discoverer and Founder of Christian Science, and that this second appearing of Jesus is unquestionably the spiritual advent of the *advancing* idea of God.

Mrs. Eddy exhibited the Christ-spirit with such unmatched excellence and perfection that her place as Revelator, Discoverer, and Founder will be assured until the end of time. The second appearing of Jesus is a wholly spiritual appearing.

All That Has Gone Before Embraced in Her Teaching

Bill: In Science, or in the progress of mankind, that which comes last always embraces that which has gone before. We know that the teachings of Jesus embraced and fulfilled the teachings of the entire Bible. In the same way, the first appearing of Jesus—as "Master," as showing forth the manhood character of God—was embraced in the Womanhood of his "second appearing," as Mrs. Eddy says in *Retrospection*, page 70:20. This second coming "is the Lord from heaven" (I Cor. 15:45, 47). It ushers in world salvation and stands for the complete spiritualization of the whole human consciousness, finding man to be a spiritual calculus of infinite divine ideas. A Science of ideas is all-embracing.

Grace: It seems perfectly natural to me that the teachings of Jesus in his first coming—of denying, crossbearing, forsaking all

materiality, etc.—should be embraced in the teachings of his second coming as revealed by Mary Baker Eddy. His second coming, as a Science, is the “advancing idea of God” because affirmations of God’s infinite goodness and Allness would include the crossbearing incident to denying error and forsaking all materiality, just as affirming $2 \times 2 = 4$ would include the answer, the answer to any lie about that *fact*.

Elsie: I don’t understand the logic in that.

Grace: It simply means that when you make a positive statement such as God, good, is All, it includes the negative that evil then is nothing. When you have a fact such as $2 \times 2 = 4$, it includes the answer to all the denials, such as $2 \times 2 = 5$, or $2 \times 2 = 6$, etc. You can exchange $2 \times 2 = 5$ for $2 \times 2 = 4$, but once you know that $2 \times 2 = 4$ you can’t exchange it for $2 \times 2 = 5$. The false always surrenders to the true because the false is only a suppositional opposite.

The ascending, manhood, or Jesus-steps are always the laying down of the mortal. The affirmation of God’s infinite goodness includes the concept of laying down of the mortal.

Marie: In a way, this is what the tenth picture in Mrs. Eddy’s illustrated poem, *Christ and Christmas*, shows: Jesus in his first coming has been encompassed in his “second coming.”

Bill: That would fulfill Jeremiah’s prophecy (31:22): “A woman shall compass a man.” Compass means to understand. The matrix of Life and Love always compasses, understands, the calculus of Truth—the calculus of Spirit and Truth.

Moderator: As long as the manhood and womanhood of God are *two*—His two witnesses—they can only reveal the whole Truth “*in a degree*.”

The “Two Witnesses”

Rookie: Since our Moderator brought up the subject of the two witnesses, could we have a fuller explanation of their spiritual significance?

Bill: The two witnesses are Christ Jesus and Christian Science. As we have seen, they could not remain standing as *two*. The denials, the crossbearing, the forsaking of all materiality, all that constituted the upward “ascending manhood steps of Jesus in his first coming, could not continue forever. There had to be an end to the *struggle for perfection*; and the *second coming* presented the answer, namely: the scientific ultimate of this God-idea that will be the individual, forever incorporeal, and infinite complete reflection—by all humanity—of all that Mind, Spirit, Soul, Principle, Life, Truth, and Love is.

Elsie: To reveal this truth that man now is God’s image and likeness, and to reveal *the way to reach and accept* this truth, was really Mrs. Eddy’s God-ordained mission, then. She actually ushered in a completely new structure of consciousness.

Science Baptizing the Universe in Love

Moderator: Yes, that is right, Elsie. The final result of Mrs. Eddy's work on earth will be to baptize the universe in Love, so that only Love's presence will be seen and felt. Mrs. Eddy gives us a glimpse of her vision when she tells us she saw the love of God encircling the universe and man, filling all space. This divine Love, she said, so permeated her consciousness that she loved with Christ-like compassion everything she saw. This divine reflection brought into expression the beauty of holiness, the perfection of being, which healed and saved and regenerated everyone who turned to her for help. This is an instance of the "two witnesses" becoming one. There was no longer anything to deny or cast out. Love was All-in-all.

Margie: Mrs. Eddy was often in communion with divine Love where she saw that all things are put under man's feet. This Love was so manifest it exceeded anything she could describe. It was a Love in which there was no sense of evil or antagonism. All error was dissolved in this Love and nothing remained but the sea of God's immeasurable Love. Such revelations of Love can only come to a consciousness in which the "two witnesses" have become one.

A Mother's Account of Mrs. Eddy's Love

Sally: That Mrs. Eddy was also able to lift the thoughts of others to see this same all-pervading Love, is seen in the experience of a mother with two small children who attended the 1897 "visitor's day" at Pleasant View. The mother relates that her seven-year old daughter had a very painful swelling on the top of her little head. After the speeches, Mrs. Eddy received the guests. The two children were ahead of the mother, who relates:

I wish I could make the world know what I saw when Mrs. Eddy looked at those children. It was a revelation to me. I saw for the first time the real Mother-Love, and I knew that I did not have it. It is impossible to put in to words what the uncovering of my own lack of real Mother-Love meant to me.

As I turned in the procession and walked toward the line of trees in the front of the yard, there was a bird sitting on a limb of a tree, and I saw the same Love poured out on that bird that I had seen flow from Mrs. Eddy to my children. I looked down at the grass and the flowers, and there was the same Love resting on them. It is difficult for me to put into words what I saw. This Love was everywhere, like the light; but it was divine, not mere human affection.

I looked at the people milling around on the lawn and I saw it poured out on them. I thought of the various discords in this field, and I saw, for the first time, the absolute unreality of everything but this infinite Love. It was not only everywhere present, like the light, but it was an intelligent presence that spoke to me, and I found myself weeping as I walked back and forth under the trees and saying out loud, "Why did I never know you

before? Why have I not known you always?"

I don't know how long it was until my boy came to me and said, "Come, mother, they are going home." As I got into the carriage and drove back to the hotel that same conscious intelligence and Love were still everywhere. It rested upon everything I was aware of.

When we got back to the hotel, there was no swelling on my child's head.

For weeks this experience had a strange effect on me. I could not bear to hear anyone speak in a cross, ill-tempered tone, or do anything that would cause pain or mental anguish.

Each time I saw Mrs. Eddy I had a wonderful revelation of God. I know she is no ordinary woman. God has anointed her with the oil of gladness above her fellows, for she "loved righteousness, and hated iniquity." (From a letter preserved in the Orgain Library.)

Anna: It is obvious that this mother with the two children did not go to the Pleasant View gathering to "get" something from Mrs. Eddy. She went with a heart full of love and gratitude and a divine giving-sense. This made her receptive to the love that flowed out freely from Mrs. Eddy's thought. Had she gone with the thought of "getting"—even getting a healing for the little girl—she would not have been receptive enough for the revelation she experienced. Like produces like. Love speaks to Love, or as Mrs. Eddy once said, "God demands God." In her interpretation of the Lord's Prayer, Mrs. Eddy says, "And Love is reflected in love." This is obviously what the mother experienced.

Florence: Also, what Sally just read shows how the *two witnesses* became one, namely, Love was wedded to its own spiritual idea where Love never loses sight of loveliness. When we accept the one Mind as our Mind, we can only see and express the divine Principle, Love, "for Love is with me." When we are clad in the panoply of Love we too, like Jesus and Mary Baker Eddy, can demonstrate the Science of Love, our divine Principle. Then there is no further need for the crossbearing of denials, forsaking, and overcoming materiality. The struggle is over, and we reflect our Father-Mother God as the adorable *One*. The fight with the dragon ends when each one, individually, reflects both the manhood and womanhood qualities of God. Then we are "the Lamb's wife" meaning the unity of male and female . . . as two individual natures in *one*; and in this compounded spiritual individuality—this divinely united spiritual consciousness—there is no impediment to eternal bliss (577:9); the "two witnesses" are one.

Tina: This would end the conflict between the flesh and the Spirit, wouldn't it?

Anna: Yes, the real senses of man are spiritual and rise above the evidence of the physical senses, rebuking their testimony. The spiritual senses show the Ego-man to be the image and likeness of perfect Mind, Spirit, divine Principle. This one Ego or Mind "is in-

finite individuality, which supplies all form and comeliness and which reflects reality and divinity in individual spiritual man and things" (281:14).

Moderator: Yes, Anna, the real senses of man abide in Spirit; and the senses of Spirit abide in Love; so man would no longer be aware of what the material senses now seem to be aware of, because to infinite ever-present Love, all is Love, and there isn't any error. (567:7) When there is nothing to war against, manhood has yielded to womanhood. They have become one.

But before this yielding of manhood to womanhood takes place, there is a long night of warfare. "There *remaineth*, it is true, a rest for the people of God; but we must first have done our work" (Mis. 216:3). Mrs. Eddy was no exception; she had the same battles to fight that the students had.

The Carpenters' Visit to Mrs. Eddy

My first visit with the Carpenters was in 1945. Mr. Carpenter, Sr. had at one time been Mrs. Eddy's secretary and was a member of her household for a year. He told me that when he and his wife first visited Mrs. Eddy at Pleasant View she told them of the terrible experience when Dr. Eddy was arrested for murder and how she had remained on her knees in prayer most of the night preceding the trial. In the morning she felt an urge to go to the library. Here she found a parallel case on record, and it proved to be of vital interest in the trial.

Billy: Why was Dr. Eddy arrested for murder? What had he done?

Moderator: He was falsely accused. It was a diabolical plot to throw discredit on the blameless life of Dr. Eddy and, by implication, on Mrs. Eddy. It was a strange and sinister conspiracy so cleverly contrived as at first to deceive the grand jury of the Commonwealth of Massachusetts, but the indictment against Dr. Eddy was quashed by the District Attorney upon receiving confessions from the guilty parties.

Billy: Was anyone hurt or murdered?

Moderator: No. It was just an atrocious and wicked hoax—an unsuccessful attempt to injure Dr. Eddy and cause grief to Mrs. Eddy.

Mr. Carpenter said that in pondering why she talked about this horrendous experience (and the evil motives of Dr. Eddy's accusers) he concluded it was to point out what it really meant to be a Revelator to this age. The path to such spiritual dominion and divine revelation had been suffering, struggles, prayer.

No doubt Mrs. Eddy discerned that young students—such as the Carpenters were at the turn of the century—had a glorified concept of her life as the Revelator. She made them aware it meant being attacked and persecuted, that her mission involved uncovering the most sinister motives. Because Mrs. Eddy exalted God, the evil was uncovered to her. Like Jesus, Mrs. Eddy was "despised and re-

jected of men,” and like Jesus she returned blessing for cursing. From this she never swerved, because she knew it “saves retracing and traversing anew the path from sin to holiness.”

Sally: In that experience Mrs. Eddy related to the Carpenters we see an illustration of how Mrs. Eddy fulfilled the prophesied role of the God-crowned woman and wilderness-Mother. The wilderness-Mother had to uncover error and show it to be pure illusion before it could be obliterated.

Tommy: Mrs. Eddy voluntarily came down from her vision of flawless perfection (symbolized by the God-crowned woman) to fulfil this motherhood role of teaching and lifting humanity to her vision. She had to begin *where the students were* in their thinking, in order to found her discovery in human consciousness. In no other way could she fulfil the prophesied role of “wilderness woman” or wilderness-Mother. No one on earth understood the divine Science she brought, so it was up to her to make it understood, to teach it.

Wilderness-Mother’s Flight From Dragon

Marie: Why does the Revelation of St. John indicate that the wilderness-Mother twice fled before the face of the dragon?

Moderator: Teaching and mothering are human activities, Marie, a suffer-it-to-be-so-now course that stirs up the dragon or the “drag on” of Old Theology because of its admission that there is error abroad instead of the omnipresence of present perfection. The admission that there are students who need teaching and healing is an admission of duality, which cannot efface the dragon; it only leads *towards* the dragon’s obliteration.

The “man child” (Rev. 12:5, see S & H 565:6) which the woman brought forth was Truth or Science and Health—the “little book” in the hand of the angel. The “angel” is just another name for Mary Baker Eddy or the Christ-Mind she manifested in bringing the “little book.” Through the teaching of Science and Health we learn life in and of Spirit.

The truth which the “man child” or Science and Health launched exposed materiality as nothingness, as without life, truth, intelligence, or substance. This exposure aroused the forces of entrenched materialism—the dragon, Old Theology—which didn’t want to surrender its crown, its ability to “hold Spirit in the grasp of matter.” It fiercely resisted this new influx of spiritual light which threatened its ancient realm of darkness.

Through all this cruel persecution, however, Mrs. Eddy clung to the promise of ultimate victory, implied in the prophecy Jesus dictated to St. John on the Isle of Patmos. When she saw her trials and tribulations within St. John’s great impersonal framework in the Book of Revelation she gained comfort and confidence to persevere.

Kathleen: Mrs. Eddy constantly went to the Bible for comfort, didn’t she?

Florence: Yes, she has been recorded as saying that the Bible was her source of comfort for forty years. She knew that the fifty-fourth chapter of Isaiah was one of the prophecies of her coming, and she often read its promise: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgement thou shalt condemn." Isaiah gave her the comforting message that temporary opposition and worldly hate only augured future success.

World-wide Recognition of Mrs. Eddy

Bill: And we know that before she left in 1910 Mrs. Eddy received world-wide recognition. Her cause was considered an unprecedented success. After the lapse of over seventy years it is difficult today to realize the immense interest the world took in Mrs. Eddy's final years. Mrs. Eddy, her household, and the whole Christian Science movement, as it revolved around her, were registered in every U.S. newspaper office and in those of other lands too as first-class copy. Mark Twain's scurrilous book and articles condemning Mrs. Eddy had focused great attention on her because of Twain's enormous popularity.

However, when the New York *World* brought its "Petition of 'Next Friends' " suit, and sank to an all-time low in its efforts to discredit Mrs. Eddy and her works, a tremendous rallying to her defense took place on the part of almost every newspaper in the United States and many in other lands. This interest, once aroused, in the spirit of fair play, continued. The country's most prominent journalists all sought interviews with Mrs. Eddy, and all came away with good report. These happenings bore out once more Mrs. Eddy's quote from Shakespeare: "Sweet are the uses of adversity; which like the toad, ugly and venomous, wears yet a precious jewel in his head" (66:3).

Even Mark Twain had a change of heart. Whether it was this magnificent rising to Mrs. Eddy's defense on the part of almost every newspaper in the United States and many in far-off lands, or Twain's own receptiveness to the love Mrs. Eddy poured out on the world in her daily prayers; or whether it was seeing a dear relative healed through Christian Science, I don't know. But Mark Twain's biographer leaves the impression that Twain deeply regretted his cruel assault on Mrs. Eddy and Christian Science.

Moderator: It was the healing of his much beloved daughter that brought about his change of heart.

Bill: Thank you. The biographer says, "I was at that period interested a good deal in mental healing and had been treated for neurasthenia with gratifying results. Like most of the world, I had assumed from his published articles that he condemned Christian Science. . . . When I confessed rather reluctantly one day the benefit I had received, he surprised me by answering: 'Of course

you have been benefited. Christian Science is humanity's boon. Mother Eddy deserves a place in the Trinity as much as any member of it. She has organized and made available a healing principle that for two thousand years has never been employed, except as the merest guesswork. She is the benefactor of the age'" (*Mark Twain, A Biography*, by Albert Bigelow Paine, Vol. III, page 1271).

By 1910 Mrs. Eddy's fame reached an all-time high, but evil forces, both inside and outside the movement have continued their efforts to erase all traces of the honor, praise, and gratitude due her as God's Messenger commissioned to complete the works of Christ Jesus on earth. With every passing century the true greatness of Jesus has more and more come to light. Centuries may intervene before Mrs. Eddy's true mission and message is fully grasped and her colossal stature as the world's greatest Scientist is generally recognized.

No attack can touch a truly great figure. It couldn't touch Jesus. It can't touch Mary Baker Eddy. As the Persians say, the dogs bark, but the caravan moves on.

Francie: Because these same forces of evil tried and failed to eradicate the name and place of Jesus and his teaching from human history and memory, they will likewise fail in their attempt to erase Mrs. Eddy's name and place as "the greater light." She brought the Science that makes it possible for each one of us to receive revelation direct from God, and for this we owe her endless homage, reverence, love, and gratitude.

To love and honor the Revelator is loving and honoring God. This love and appreciation is not personal worship. Mrs. Eddy says that the Scriptures and Christian Science reveal "the way," and personal revelators will take their proper place in history, but will not be deified. (Mis. 308:8) We show our love for God when we love the individual through whom God has worked to bring light to mankind. It is her purity of thought that we love and reverence—that purity of thought that was able to hear God's message and then give it to suffering humanity. It is to that *purity of thought* that we owe endless loyalty and devotion.

Moderator: Can anyone else think of a reason why Mrs. Eddy and Jesus were cruelly maligned and vilified while carrying out their holy, God-ordained missions on earth?

Jesus and Mary Baker Eddy A State of "Natural Good"

Anna: There is perhaps a deep and solemn reason. In reality Jesus and Mary Baker Eddy were, subjectively, that state of "natural good" that is God's pure reflection.

In her book, *Angelic Overtures*, p. 975, Alice Orgain explains that Jesus represented the seven days as numerals of infinity, since he embraced *the full seven in one consciousness*. His mission, like

Mary Baker Eddy's, was to propel human consciousness to Love, to union with divine Principle, Love.

"Natural good" (119:21) represents subjective rather than objective consciousness but until subjective consciousness is objectively reached by others, one who has received an initial revelation, such as Jesus and Mary Baker Eddy did, is set apart from every other consciousness and every other man's "hand" is against him. This explains the persecution of Jesus and Mary Baker Eddy.

Johnny: Both Jesus and Mrs. Eddy experienced this antagonism from others in spite of the fact that they both received the ultimate vision of man's oneness with God. Jesus subjectively, as Anna just said, fully reflected the Mind of God, the full seven synonymous terms for God as numerals of infinity. The cross that he bore was self-made or *accepted* in order to be the WAYSHOWER (494:5). Mrs. Eddy also received the subjective revelation of Science as "the numerals of infinity," or the objective "seven days," as one nightless day. But of course others didn't see what she was seeing, so their objective necessity compelled her to fulfil retroactively what Jesus prophesied concerning the seven churches. She was therefore forced to present the one nightless day as seven days, or seven ascending footsteps. The seven ascending steps must be made in order to purify and clarify our conceptions on the basis of specific principles, otherwise we would just be building a Babel tower of human opinions. The foothold must be in heaven. We must lay heavenly foundations in order to build the city (consciousness) foursquare—foursquare meaning built on the Word, Christ, Christianity, and Science. (See Alice Orgain, *Angelic Overtures to Christ and Christmas*, p. 975.)

Margie: Before we continue I would like to add to what Johnny just said in regard to others not seeing what Mrs. Eddy was seeing. In talking with James Gilman who did the pictures in *Christ and Christmas*, Mrs. Eddy said to him: "Oh, if others could only see what I see, how they would work and *strive* to express nothing but the spirit of Truth. Because I see these things and press them upon students greatly—this [being the] necessity of practice in obedience to Truth—they often turn upon me with their darkness, thus making my burden greater and greater, for I must consequently labor and watch lest this mark my thought and I reflect it upon them again" (*Recollections of Mary Baker Eddy*, p. 88). Mrs. Eddy endeavored at all times to keep her mind filled with Truth and Love, but when active open hatred and antagonism was expressed toward her, she had to work to keep it from affecting her thinking. It became a burden.

Bride As God

Moderator: Anna drew our attention to Mrs. Eddy's reference to "natural good" (119:21). Mrs. Orgain makes this interesting com-

ment on God as “natural good” in her little book, *Distinguishing Characteristics*, p. 47:

Mother is called “God” for the first time in the “Glossary” of this [fiftieth] edition, while Father is only “commonly called God”. . . . While Mother is God, it is *completed* Mother, which is *Bride*, for Bride is “Love [God] wedded to its own spiritual idea [man]” (575:3). *Revelation*, 21st chapter, speaks of the Bride in the third verse in the following language:

“Behold, the tabernacle of God is with men, and he will dwell with them,” and Mrs. Eddy correlates “the Lord God Almighty” (576:10) with the “Lamb’s wife” (577:4). For the Word is God (John 1:1). *Mother* as God is but the Trinity of forces, “Life, Truth and Love,” while the full definition of God is given as “Good” in the *Glossary*; and good *adds* to the Trinity of forces (expressed as “omnipotent, omniscience, and omnipresence”), “*omni-action*,” corresponding to man.

Thus God *plus man* is the full God, or Word, Bride. Until man, or expression, is added to God, God is merely a compound of heavenly hopes and aspirations of man, typed by the Woman crowned with twelve stars, distant heavenly light, which comes down to earth only as man weds this heavenly light. Thus the Bride, or city foursquare, is “the Word and the wedding of this Word to all human thought and action” (My. 153:28). The fiftieth edition presented two new statements which describe its import: “God is natural good” (119:21) and “the natural order of heaven comes down to earth” (118:31).”

Juliann: Jesus said, “I came forth from the Father and am come into the world: Again, I leave the world, and go to the Father” (John 16:28).

Our ultimate goal is “the Son of man which is in heaven” (John 3:13)—the ascending and descending being *one*, God is realized to be “natural good” (119:21). In Science itself there is no ascending or descending, no transfiguration or translation. The gates of Science are open to God only, as “natural good.” Our true being is natural good.

Father-Mother Explained

Moderator: I have been asked why Mrs. Eddy used the term “Father-Mother God” so often, and we can see that one reason was to impress upon the mind of the student God’s feminine nature as well as God’s masculine nature. Humanity has generally considered God only as masculine, but in divine Science, Mrs. Eddy says, we have more authority for considering God feminine than for considering Him masculine, since Love, the feminine, imparts the clearest idea of Deity. (517:10) Therefore we can see that her frequent use of “Father-Mother” was also a concession to the spiritual benightedness of the age. As thought ascends the scale of being to diviner consciousness, God becomes to us the divine Principle, Love. (See Mis. 96:12.)

Francie: Those acquainted with the “system” in the pure Science of Christian Science, as we brought out previously, are aware that

Father is defined in her Glossary as Mind [cause] and Mother is defined as Love [fulfilment] and they are one—one Principle, Love. God, as Mind, conceives all, which God, as Love, simultaneously fulfils. We see this principle at work in even such a tiny thing as a seed; whether it be a rose or an oak tree, into that seed is already programmed the fulfilment. This fact of fulfilment coinciding with desire or cause (Mind) Mrs. Eddy symbolizes as “Father-Mother.” This is why we need never doubt the fulfilment of a right desire. The one Mind, God, is the *only* Mind. It is therefore our Mind, man’s Mind; and what Mind conceives, Love fulfils. In Science we learn that in all God’s kingdom there is no such thing as an unfulfilled desire.

THE PROBLEM OF EVIL

Tina: What then is evil? Why does evil seem so real?

Florence: In *Divinity Course and General Collectanea* the following statements on evil, by Mrs. Eddy, have been preserved:

Animal magnetism [evil] is powerless—but you must declare against it as though it had *all power* [p. 198]. If human belief handles A.M. there is a fight, but divine Love knows there is nothing to fight. God is all that will handle A.M. When error appears, it only appears to disappear . . . Error in the individual is the result of a long line of mortal relationships with its prejudices, doubts, fears, etc. This is all there is to a mortal personality. . . . Selfishness is sin. Sensuality is disease and sickness. Sexuality is death. Selfishness is the father of the lie. Sensuality is the mother of the lie. Sexuality is the child of the lie. Selfishness is the predisposing cause. Sensuality is the remote cause. Sexuality is the exciting cause [Every sexual emotion is a conspiracy against Science.] . . . **OVERCOME** selfishness and you bring out unity. **OVERCOME** sensuality and you bring out purity. **OVERCOME** sexuality and you bring out the God idea. These are the laws of sickness, sin, and death which war against spiritual laws of Life, Truth, and Love.

Science lays the axe at the root of the tree. You must go back to overcome the root *cause*. Selfishness is the cause of sensuality.

What is God? God is Life, Truth, Love. What is man? God’s idea, perfect, made in His image and likeness. How many men are there? One, the perfect man. How many bodies are there? One. How many ideas can there be of this man and body? Just one. Does this idea admit of disease? No. Can that body have a diseased eye? No. Is that eye diseased? No. Then what is the matter? You believe it is diseased. Do you believe this? No. Why? Because you are God’s perfect man—and believe only what is true about man.

Then what is this that talks belief and disease? Error. Can error make disease? Did it ever do anything? No. Can it ever do anything? No. Has it any power? No.

Why has it no power? Because God is all-power. Is there any other power than God? No. Then is error anything? Error is nothing because God created all things—All-in-all.

With this silent argument you have silenced—entirely

destroyed—the false type of man, and put man in his own true inheritance, and what was belief has become truth, and he is transformed by the renewing of his mind. And his body, which is not apart from him, but part of him, takes on its true likeness, and the Christ is made manifest in the flesh (ibid, 210, 211).

We must rise in the consciousness of God as the only Mind, the only reality, the only Ego, the Principle of all existence, the only Life, the only Truth, and the only Love, then evil, animal magnetism, will disappear. Why? Because there never was any evil or error. We only seem to encounter evil when we are not looking from God's standpoint.

Handling of Evil in Textbook

Anna: I once did an in-depth study on how Mrs. Eddy handled evil in the textbook, and found that evil is handled differently according to which level of consciousness one is talking about. On the divine Science level, evil is precluded, since "in *divine Science* the material man is shut out from the presence of God. The five corporeal senses cannot take cognizance of Spirit" (543:8).

In *absolute Christian Science*, where all is light, latent error is handled. Truth destroys mortality and brings immortality to light. In arithmetic, in solving a problem, we know the principle alone holds the answer, so we divest ourselves of personal views regarding the calculation, and turn unrestrictedly to the principle. In absolute Christian Science we do the same. The doctrine of absolute Christian Science is that evil has neither intelligence nor power, and this is the great truth which strips all disguise from error. (454:11)

In *Christian Science*, concrete and visible error is handled. Here Truth handles error. Christian Science rises above the testimony of the physical sense (448:12); it teaches when and how to probe the self-inflicted wounds of selfishness, malice, envy, and hate. (462:25) Christian Science relates especially to Science as applied to humanity" (127:15). Mrs. Eddy discovered divine Science, but, for humanity's sake, she reduced it to Christian Science. On the highest level, Science itself, evil, of course, is unknown.

To the uninitiated it might look like Mrs. Eddy is always saying more or less the same thing about the handling of evil throughout the textbook. But here, again, an in-depth study shows each chapter in the textbook takes up different phases of evil and handles them in the manner scientifically indicated by the subject matter. There is no repetition whatsoever. Her handling of evil in the textbook is a fascinating study.

Moderator: Would anyone like to add anything to what Anna has said regarding Mrs. Eddy's teaching on the subject of evil?

Grace: Mrs. Eddy consistently showed that the one evil is mortal mind operating through animal magnetism. Then she asked: Is animal magnetism anything? No! she said, it is just a *lie* about God, about what is really present. Mrs. Eddy unmasked this lie that evil is

a reality, and so opened the way for humanity universally to make itself one with God, to “ratify a union predestined from all eternity” (Un. 17:8). Man ratifies his union with God through understanding his present perfection, as idea—the spiritual idea, or Christ—in which there is no matter, and consciousness is only aware of itself as the infinite concept of the infinite Mind—the Mind that is Love. This spiritual idea is the link in the chain of being that unites all mankind with Christ, its spiritual original.

Agnes may pass, but this leaven of Truth is ever at work. (118:10) It is destroying the Adam-dream and obliterating the human sense of the divine that veils our present perfection. All that is ever going to be true in the “future” is true *now* just as all that will ever be true of mathematics is true now. Man’s identity or consciousness reflects only Spirit, good. Christian Science will awaken man to the fact that he now lives in the flawless universe of Mind.

Tommy: This means the complete overcoming of the belief in matter. This we do by learning to start every thought from God, knowing that we live, move, and have our being only in God. If we hold to God, the rest will take care of itself. When we are one with the divine Principle, God is the only “I.” As we rise spiritually we lose our sense of an “I” in matter.

Life, Truth, Love Unaffected by Lies

Margie: It is only animal magnetism—being fooled into believing that evil is real and has power—that keeps us from being the omnipresence of present perfection. If we fail to see the *nowness* of our God-being and divine perfection we are crucifying the ever-present Christ. Lida Fitzpatrick’s *Notes* (p. 50), April 5, 1907, recorded the following conversation with Mrs. Eddy:

‘I am the way.’ What is the way? Infinite Principle. What is infinite Principle? Truth, Life, Love. Can a lie affect Truth, Life, Love? No. Then hold your thought in Truth, Life, Love; while doing so, can you be touched? No. Then hold there. This will destroy all evil. *This is the period in which it must be done.* (See also DCC 28.)

Bill: Yes, *this*—today—is the period in which it must be done. Today, not tomorrow, we should accept the teaching of divine Science that matter is an error of statement. It is totally unreal and is rapidly being so seen on a world basis, and not only by Christian Scientists. Not one single seeming fact in all the whole fabric and build-up of mortal mind’s universe is true or real. It is all merely aggressive mental suggestion coming to us for us to adopt as our own thought. “Error,” Mrs. Eddy said, “comes to you for life, and you give it all the life it has. If you could but see the sublimity of your hope, the grandeur of your outlook, the infinite capacity of your being, you would just let error kill itself” (DCC 215). We must feel Love’s presence now.

Moderator: Yes, Bill, that's right. Christian Science teaches that man is in the kingdom *now*; but because his material senses are inadequate to comprehend this fact, his spiritual sense must be resurrected. To receive the evidence that I am in the kingdom of heaven now, my spiritual sense must be resurrected. With spiritual sense I can discern the spiritual fact of whatever the material senses—the lying senses—are seeing. As spiritual sense is developed through assimilating the teaching of our textbook, matter concepts are obliterated and finally we lose all consciousness of the matter dream-world, just as we have lost consciousness of the flat earth which used to seem very real.

Rocky: The textbook is turning the world away from matter and personalities to the idea. When this complete turning from matter is accomplished, the matter concept will be obsolete, and we will see that all there is to personality is the fear of it or the love of it. We should not be engaged in patching up the body, trying to make a better eye, a better limb, etc., because then we are not putting on the new. We must start with God, and see that a perfect God must have a perfect reflection—man.

Tina: What should we be doing?

Kathleen: Lida Fitzpatrick, an early student, remembers Mrs. Eddy saying that in Science we say, "Eye, you cannot talk to me. I have put you off. This is *putting off* the old man."

Rookie: What does Mrs. Eddy mean by "putting off the old man"?

Anna: Mrs. Eddy's first sentence on page one of the textbook gives the answer. That sentence also gives us the clue for understanding the entire message of Science and Health. She states there that the prayer that reforms and heals is "a spiritual understanding of Him, an *unselfed* love." This unselfed love means we are to recognize no selfhood of our own, we are to recognize God as the only Self, and the Self of all.

Only with an "unselfed" love can we realize that the divine Mind is our Mind; we have no mind of our own. Only with an "unselfed" love can we realize that we have no substance but the substance of Spirit, we have no identity but the identity that is God. "Unselfed" means without a human personal sense of self. "Putting off the old man" means getting myself out of the way, getting Anna out of the way, and letting the divine Ego work unobstructed by a human personal sense. That sense of a little personal ego of my own must yield to the only Ego, the divine Ego that is the Ego of each one of us. No one has a self of his own. The belief that he has a selfhood of his own is "the old man" that must be put off.

To put off "the old man" we must start every thought from God. Ask: How does Mind see this? How does Spirit see this? etc., and watch to see that no human mortal conceptions enter. Everything that is not of the divine nature must be silenced. Our only *need* is to discover our divinity; in that divinity, every need is met.

We discovered our divinity and put off “the old man” through the true prayer of “a spiritual understanding of Him, an *unselfed* love.” (1:3) The true “I” or Ego is “absent from the body” and “present with the Lord.”

Kathleen: The Lida Fitzpatrick quote continues: “Rise to the spiritual sense, then your body will respond; then take no thought what you eat, your clothes, etc., for your heavenly Father knoweth ye have need of these things. [Why? because if we see we have no selfhood of our own, no selfhood apart from God, then God, Mind, the one Self—the Self of all—knows our need and answers it before we call (see Isa. 65:24). This is the resurrection. The resurrection is not to be resurrected from matter—dust. There never was any life in matter to be resurrected.] The resurrection is seeing the real man that was never in matter. He never was sick to be made well. That is the way I did the healing. I never saw the material man before me, but saw the real man, perfect; and this healed instantaneously, and no relapse” (Lida Fitzpatrick Notes, p. 49 or DCC. 27). Mrs. Eddy beheld in Science the perfect man, who appeared to her where sinning mortal man appears to mortals. (476:32)

Seeing the Patient as Well

Moderator: In *We Knew Mary Baker Eddy* (Second Series) Frank Walter Gale reports that in the class he attended, Mrs. Eddy stressed that in order to heal quickly we must not recognize any disease in a patient, even as a belief, because when we do we make more or less a reality of it. We should go to the patient with the feeling that he is well and we want to show him that he is well. Mrs. Eddy told us, says Mr. Gale, that her instantaneous healings resulted when she lost sight of the personality and realized only the presence of the spiritual and perfect. When her thought was lost in the eminence of Mind the healing took place, she said.

The healing will grow more easy and more immediate, she told the class, as you realize that God, good, *is all*, and good is Love. “You must gain Love, and lose the false sense called love. You must *feel* the Love that *never* faileth—that perfect sense of divine power that makes healing no longer power but *grace*. Then you will have the Love that casts out fear, and when fear is gone doubt is gone and your work is done. Why? Because it was never undone.”

Mrs. Eddy was showing them that if they had the right inward attitude, if their consciousness conformed to divine Principle, the healing would result. She was showing that a right attitude—a consciousness filled with love that reflected divine Love—demonstrates itself. When our consciousness is filled with Life, Truth, and Love, the healing is natural and spontaneous because Life, Truth, and Love demonstrate themselves. All we need to do is get self out of the way, and when self is put behind us, Love is out in front, and it does the healing—sees there is nothing to heal. Our

whole work is to be one with the divine Principle. When the musician studies music he studies to become one with the principle of music. The mathematician studies to become one with the principle of mathematics. The Scientist studies to become one with his divine Principle, and when one understands the divine Principle and is one with that Principle, one has the right attitude, the right consciousness, and healing is natural, just as an understanding of math makes the solving of mathematical problems easy and natural.

Unselfed Love the Great Need

Francie: At this point, Mrs. Eddy says that "the neighbor is one with the Father. So are we. We are all one in Spirit. The 'I' is one, infinite. The one who sees this and abides in it becomes unselfed and is then ready to see his neighbor as God sees him, and is a Christian Scientist. There is but one way through, and *only* one way through; and that is to unself" (*Lida Fitzpatrick Notes*, DCC 22).

It was Mrs. Eddy's unselfed love that made a success of the Cause for the world. She demonstrated every step. She took the side with God and put *all* of the balance *there*. When we put all the balance on God's side it brings us to the baptism of Spirit, the third appearing, where mortality is finally swallowed up in immortality, where the curtain is dropped on material man, and the human consciousness is immersed in the infinite ocean of Love. Then man's identity or consciousness reflects only Spirit, good. All sense of matter and a material universe has been erased, expunged from the record.

Rocky: Jesus showed that dying didn't kill us, and Mrs. Eddy showed that being born doesn't cause us to live.

The Third Baptism

Johnny: Accepting the teachings of Divine Science (the Comforter) causes us to live. God is All, and the infinite and eternal Mind is the only Mind, and it is our Mind. It is the only "I or Us" (591:16). The truth in the Scientific Statement of Being (468:8) *is* man, for man is the understanding of God. Man is God's consciousness of Himself. God, conscious of Himself, is man. Edward E. Norwood wrote: "*Knowing* God is *being* man. We find God only as we find our real selfhood, and Mary Baker Eddy showed us how to do it. She came that we might have Life, Truth, and Love, and joy and purity, and humility, and honesty and substance and peace, and have them more abundantly.

"The Christ, the spiritual idea, comes to the moral, to that which believes in matter and is held by it, and cuts it off from the physical. The moral, thus freed, unfolds to the spiritual and is saved" (*Miscellaneous Documents*, p. 133).

The moral is the "Abel" thought that Cain could slay because Abel didn't realize that all is *spiritual*. The moral is that transitional

stage involving such qualities as "humanity, honesty, affection, compassion, hope, faith, meekness, temperance" (115:26). Unless these qualities are combined with "wisdom, purity, spiritual understanding, love, health, holiness," all of which are spiritual (116:2), they can be crushed by the physical, the "Cain" qualities. (See 541:14. Also Genesis 4:8) Conformity with the moral, however, cannot be evaded, avoided, escaped, shunned, or eschewed.

Juliann: We should be totally engaged in dissolving the ghosts of matter and materiality by putting all our weight into the scale with God, until matter and materiality is obliterated from the scene. Then perfection appears and reality is reached. Mrs. Eddy calls this the *third baptism*, or third appearing, which means the disappearing of all but the harmonious omni-action of Principle and its idea as one. This would be the third advent.

Moderator: I am sure we all agree, Juliann, that laying off the mortal, the big lie about ourselves and God, is all that is needed to see ourselves as God sees us and as we already are and always have been. The Science Mrs. Eddy brought enables us to do this. But during the sensual ages, Mrs. Eddy says, absolute Christian Science *may* not be achieved prior to the change called death (254:16). She doesn't say it cannot be achieved. She herself lived in the atmosphere of divine Science much of the time, or she could not have accomplished the stupendous task of completing the work of Christ Jesus on earth. Mr. Carpenter, Sr. once remarked, "We go up occasionally; she came down occasionally."

Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Christ which, Mrs. Eddy says, baptized these seers in the divine nature, the essence of Love. (333:23) Paul speaks of being "caught up to the third heaven [what Mrs. Eddy would call the third baptism, third advent, or third appearing, which is just the disappearing of all but God and his reflection], paradise, and heard unspeakable words . . ." Too bad he considered them "unlawful to utter" (II Cor. 12:2-4). No doubt he saw the absolute oneness of God and man.

Would anyone like to add anything to what has been said on this subject of the third baptism?

Jackie: Wasn't St. John on our plane of existence when he experienced this "third baptism"?

Bill: Yes, Mrs. Eddy says that this heavenly city [consciousness] lighted by the Sun of Righteousness, this infinite All, reached St. John's vision while he was still on our plane of existence. (576:3) To mortals the new heaven and new earth, this heavenly consciousness, seems "hidden in the mist of remoteness," but St. John was able to behold what the eye cannot see—that which is invisible to uninspired thought. (572:23-5) Through learning the system of Christian Science we can exchange mortal consciousness for divine consciousness.

Grace: She indicates that St. John was looking at the same thing everyone else was looking at, but he had cultured his spiritual sense to the point where he arrived at “that consciousness which God bestows.” Thus heaven and earth to him were spiritual, while to another who has not yet cultured his consciousness to that degree, the same heaven and earth are material. Mrs. Eddy states “what the human mind terms matter and spirit indicates states and stages of consciousness” (573:9), but the only thing that is ever really present is the omni-action of divine Principle, Love. (573) Mathematics, for example, is always perfect, regardless of the state or stage the learner finds himself in.

Diane: What helps us attain that divine consciousness?

Florence: I think it would help us most if we took what is in Science and Health as though we were receiving it from God directly. When you “take the ‘little book’ ” know that you are hearing the voice of your divine Principle; read it as though it were a love-letter; read it over and over; read between the lines; pour over it; secretly ponder it; glory in it. Carry it around with you and at every opportunity stop to savor its precious promises.”

Anna: Illustrating another way to develop “that consciousness which God bestows,” Mrs. Eddy relates that a father plunged his infant babe, only hours old, into the water for several minutes, and repeated this operation daily, until the child could remain under water twenty minutes, moving and playing without harm. (556:31) If we daily increased the time we are immersed in the eminence of Mind, this would bring the conviction that God is the only Life, and that man’s eternal Principle is ever-present Life. Thus “we shall be found Love, Life, and Truth, because we understand them” (first ed. 77:17, S. & H.).

Bessie: How do we start?

Francie: We have to use what we already know. We are encouraged as we overcome error with our new-found knowledge, but we are never satisfied until we are the full image and likeness the textbook is leading us into. Every spiritualized thought pushes us nearer to being what we have always been and *are now*, in spite of what the lying testimony of the senses is telling us.

It is error to believe we have to become something that we now are not; because in reality we already are perfect and we must claim present perfection. Remember, an image can’t think. Always ask: “God, what are *you* saying?” God says: You don’t have to *become* something you already are.

Sally: We need to unmask the Adam-dream—animal magnetism, aggressive mental suggestion, hypnotic suggestion. What needs to be uncovered is that “dam” or obstruction, that ignorance, which seems to separate us from oneness with God, good, and our ever-present perfection. This “dam” Mrs. Eddy named “false belief,” and it is only false belief that hides the “third baptism” from us.

Tommy: If we think of the third baptism or “third appearing” as something which is going to happen in the future, we are crucifying the ever-present Christ. We must drop the mortal sense of things *now*. At no point can the mortal belief of existence unite with the true. The mortal must be dropped. We can only unlock Science and Health by living it in our own life, by starting every thought from God, and becoming one with the seven synonymous terms for God.

Margie: Although it is recorded (DCC. 234) that Mrs. Eddy stated: “This is the second coming of Christ and it will be the last,” she also said, though ages pass, “this leaven of Truth is ever at work. It must destroy the entire mass of error and so be eternally glorified in man’s spiritual freedom” (118:10). Gradually the whole world will learn the system and Science Mrs. Eddy set forth in the textbook enabling man to exchange mortal consciousness for immortal scientific divine consciousness, wherein we experience the “third baptism.”

SESSION IV: MRS. EDDY AS DEMONSTRATOR

AUSTRALIA, LONDON, AND OTHER HEALINGS

Moderator: We know that Mrs. Eddy worked continuously under God's direction and *demonstrated* every step she took. Not only did she demonstrate every step in the many and varied steps necessary in founding her revelation in human consciousness but she also felt it necessary whenever possible to demonstrate every statement she wrote in Science and Health.

For instance when she wanted to write in the textbook, "The 'still small voice' of scientific thought reaches over continent and ocean to the globe's remotest bound" (559:8), she felt she must demonstrate this statement before putting it in the textbook.

The following testimony was given some years ago at the Christian Science Sanitarium in San Francisco, and was related to me by Dorothy Napkie of Newport Beach, California:

The wife of a business man in one of our southern states was pronounced in the terminal stages of tuberculosis. The attending physician named a place in Australia where the climate might be of benefit in prolonging the patient's life. The husband immediately made all arrangements and they took up their abode at a certain hotel in Australia. Each day the husband would carry his wife to a veranda where she could sit in the sun. One day as he carried her he felt she had grown so emaciated and weak, he wondered sadly if this might not be the last day he would carry his dearly beloved to the veranda, and after seating her, he hurried away to hide his grief.

That day, as the wife sat there, lost in thought contemplating the beauty all around her, she suddenly felt that she was being healed, that this sickness was not unto death, and she rose from her chair when her husband later returned, exclaiming, "I am healed!" She immediately began asking God to show her what had healed her. After returning to San Francisco, she heard of Christian Science and the healing work it was accomplishing. She began attending the Wednesday Evening testimonial meetings, having become convinced that it was Christian Science that had somehow reached her thought and healed her.

At one of these Wednesday Evening meetings she met a man who was on Mrs. Eddy's household staff, and was visiting in San Francisco. He was leaving soon to return to Pleasant View where Mrs. Eddy was then living. The wife asked him if he would take a letter, expressing her gratitude, to Mrs. Eddy.

When the man arrived at Pleasant View, Mrs. Eddy herself answered the door, greeting him with: "You have a letter for me!" "Yes, Mother," he answered. "But how did you know that?"

Mrs. Eddy said, "I have waited two years for that letter."

After receiving it, she inserted lines 8-10 on page 559 of Science and Health. She had demonstrated it—the letter was her answer to

the treatment she had given two years earlier.

On another occasion when Christian Science was rapidly spreading in England Mrs. Eddy felt the need for another representative there. After praying about it, she talked with a certain student about making his home in England to help with the Christian Science healing work in progress there.

The student readily agreed, but after leaving Mrs. Eddy he had second thoughts. He had a wife, small children, and a large house fully furnished, among other things, that would make it difficult for him to leave. He was so disturbed that he decided to go right back to Mrs. Eddy and tell her he couldn't accept after all.

Mrs. Eddy listened patiently to all the reasons he gave for changing his mind and deciding he couldn't go.

Then she said, "But you have forgotten one thing."

He responded, "What is that?"

She said, "You have forgotten that God wants you in England."

Up to this point the student may have thought it was just Mrs. Eddy that wanted him in England, but when both God and Mrs. Eddy wanted him there, how could he refuse?

He left, knowing it was up to God. A feeling of confidence warmed and cheered him, replacing the disturbance and misgivings he had previously entertained.

A few days later a man stopped at his home and inquired if he knew of any houses for sale in the neighborhood. The man said, "This house is for sale, furnished." They quickly made a deal satisfactory to both parties, and in a very short time the student with his family set sail for a fine, long career in England.

To Mrs. Eddy there was only the omnipresence of present perfection, always operating fully.

Florence: Was that Bicknell Young's experience?

Moderator: It could have been, but I don't know.

Rookie: When Mrs. Eddy in 1891 wrote in *Science and Health*, page 162:20: "shortened limbs have been elongated," she may have had in mind the healing published in the *Christian Science Sentinel*, Vol. VIII, p. 216, and the *Christian Science Journal*, Vol XXIII, p. 572. About 1888, when Mrs. Eddy lived at 385 Commonwealth Avenue, Boston, a man named Carter came there to do some work. One of his legs had been injured in a fall from a building. As a result he wore an iron shoe eight or nine inches high. He related his healing as follows:

I was called to Mrs. Eddy's home on Commonwealth Avenue in Boston to do some light work. Mrs. Eddy came into the room where I was busy, and observing my condition, kindly remarked, "I suppose you expect to get out of this some time." I answered, "No; all that can be done for me has been done, and I can now manage to get around with a cane." Mrs. Eddy said, "Sit down and I will treat you." When she finished the treatment she said, "You go home and take off that iron shoe, and give your leg a

chance to straighten out." I went home and did as I was told, and now I am so well that so far as I know, one leg is as good as the other.

A similar healing by Mrs. Eddy was related in a letter to her from a crippled man's niece, and published in the *Sentinel*, Vol. X, p. 912:

About 1870 Mrs. Eddy was visiting with a friend in a Boston suburb. A cripple came to the friend's door. His arms were so stiff and his legs so contracted that he was strapped to crutches. Mrs. Eddy saw him and gave him something. Hobbling to the next house he was given permission to enter and lie down. In about an hour he found his arms and legs loosed; he could stand erect, he could walk. He was well. He attributed his recovery to Mrs. Eddy, for whom he inquired without knowing her name. When later Mrs. Eddy's students asked her how she had healed him, she replied, "When I looked on that man my heart gushed with unspeakable pity and prayer." Mrs. Eddy loved. She yearned to do good. Mrs. Eddy knew that God is Love and His law is always available and adequate for every need. "The consciousness of God as Love gives man power with untold furtherance" ('02.8:30). Mrs. Eddy's comprehension of God's love was clear and positive.

Moderator: The name Hanover P. Smith has long been familiar to me as an important and active worker in the early Christian Science movement. I had read his *Writings and Genius of the Founder of Christian Science*, a pamphlet greatly appreciated by Mrs. Eddy because it helped make her known to the public when the pamphlet was issued in 1886. But only recently did I read that Hanover P. Smith had been deaf and dumb from birth. He had tried medical means for relief and had been in an institution for the deaf and dumb. When he was nineteen his mother heard of Christian Science and took Hanover to see Mrs. Eddy who healed him quickly.

In the early days, healings of this nature were everyday affairs.

Mrs. Eddy's God was her Life. She wanted us to understand that our God is our Life. Mrs. Eddy's self-effacement was complete. She was like a transparency for God to shine through. She knew man shines by borrowed light. He reflects God as his Mind, and this reflection is substance—the substance of good. (Ret. 57:15)

Mrs. Eddy's constant prayer was:

Oh, Lord, give me higher, purer, holier desires.

Oh, Lord, give me more self-abnegating desires.

Oh, Lord, give me a desire for more Love.

She realized that without the unction of Love there is no vision. Unassailable evidence of Mrs. Eddy's position as the revelator of Christ, Truth, to our age is found, as before mentioned, in the healing work of Christian Science. It is also attested to by the fact that she conquered all opposition. She was often opposed by those calling themselves ministers of the gospel, as well as other Christians who attacked her with a malignity and fury that would have graced

the age of Mary and Elizabeth when Catholics and Protestants put each other to death for the sake of him who commanded mankind to *love one another*.

Tommy: Mrs. Eddy was motivated by a single thought: the establishment of a scientific Christianity adapted to the needs of mankind. The variations of that singleness of purpose brought forth steps in their order, and the future will prove the successful outcome of that for which she hoped: namely, the total freedom from bondage to sin, sickness, and death which can only come about through the banishment of the last enemy, human birth.

Sally: What do you think Mrs. Eddy knew that enabled her to heal these cases?

Moderator: Let's analyze each case separately. Anna, what do you think Mrs. Eddy was knowing or calculating when she saw that "the 'still small voice' of scientific thought reaches over continent and ocean, etc."?

Anna: I think she was knowing that mortal consciousness is not personal. She was knowing that there was *no sinner anywhere* in all God's universe. If there was no sinner then there could be no claim of a sick individual. She saw that, as in arithmetic, anyone can falsely calculate that $2 + 2$ are 5, but this in no way affects the principle of arithmetic that remains perfect. It is the same with man. Man remains perfect as God's image and likeness, regardless of any and all false beliefs about himself that he might accept. "Sin existed as a false claim," Mrs. Eddy says, "before the human concept of sin was formed." Mrs. Eddy looked out and "beheld in Science the perfect man" everywhere. The false claims mankind was accepting and believing to be a part of its real being were pure illusion. Those false claims were never part of the real man.

Before Jesus brought Lazarus forth from the tomb he was using this Principle that Mrs. Eddy nineteen centuries later discovered and made available to humanity.

When Mrs. Eddy was doing her spiritual calculations she also knew that the truth she was knowing would rest on some receptive thought and fulfill her specific need for proof so she could confidently write in *Science and Health* "the 'still small voice' of scientific thought reaches over continent and ocean, etc."

Moderator: Thank you, Anna. What about her need to have another representative in England?

Johnny: I think there, again, Mrs. Eddy saw the *law* of supply and demand. She saw it was just a false *claim*, impersonal evil, trying to suggest that there was a need and no supply. She put that false claim into the same category that a mathematician would put 2×6 is 13. She instantly replaced the false suggestion with the truth as God knows the truth. Since her thought always started with the divine Mind and with what the divine Mind knows, her thought naturally moved in "God's grooves of Science."

Moderator: Very good, Johnny. When Mrs. Eddy said to the workman with the eight or nine inch iron shoe, "Sit down and I will treat you," how do you think she was reasoning on that occasion?

Grace: That man was believing he had been in an accident. Mrs. Eddy knew that the belief in accidents is just one of mortal mind's age-old mythological conceptions, another case of sin constituting the human or physical concept. That there had ever been an accident in God's universe, which is peopled with nothing but spiritual *ideas*, was just preposterous! It never happened. This dear man had just accepted a suggestion put out by mythology which was the suppositional opposite of what divine Mind knows to be the *correct* image. Mrs. Eddy beheld the perfect man, the man Mind has as its image and likeness. That healed the error just as the mathematician heals $2 \times 6 = 13$ by seeing it is a lie about $2 \times 6 = 12$.

Moderator: Yes, Grace, Mrs. Eddy rose above corporeality and looked with God's eyes.

What about the cripple who came to a friend's door, and was healed by Mrs. Eddy?

Tommy: In that case, you remember, Mrs. Eddy said, "When I looked on that man my heart gushed with unspeakable pity and prayer." Desire is prayer. Mrs. Eddy's heart went to God in fervent prayer to be enabled to behold the man of *God's* creating. Her heart revolted against the suggestion that sin could pin itself to God's perfect image and likeness. She knew that what was binding the limbs of this innocent man was nothing but the same old "sin that constitutes the human or physical concept." He was suffering, needlessly, because he had allowed some mythological beliefs to bind him—he failed to challenge mythological concepts with the truth that man is always naturally, inherently perfect since he is an image in the divine Mind. Mrs. Eddy's ability to make a quick spiritual computation set the man free; she saw that Mind made all its creations, free and perfect.

Sin, sickness, discord, has no power to pin itself on us if we challenge it and see it as merely a false claim. We must look at sin and sickness in the same way we look at $2 \times 2 = 5$, or at the assertion that the world is flat.

Moderator: Yes, Tommy, that healing shows how necessary divine Love is in the healing process. Mrs. Eddy washed out the error with flood-tides of Love.

What about Hanover P. Smith?

Margie: He had allowed himself to be chained to the belief that he was born deaf and dumb. Mrs. Eddy would not accept the belief that there was deafness and dumbness in the Mind of God which was changeless good. Since there was no deafness and dumbness in God's Mind there could be none in His image and likeness. Sin, sickness, deafness, dumbness, blindness, discords of any nature, are not in the perfect Mind, God. The universal law is that the

greater must control the lesser. Then perfection must rule over imperfection.

Mrs. Eddy knew that body and mind are one in action. Body was the visible manifestation of an invisible power. The "I" and body are one. In order to change the body the "I" must change. When Mrs. Eddy's "I" looked at Hanover P. Smith she saw God's image and likeness. If she had looked with the same "I" that Hanover was looking at himself with, she could not have healed him. Mrs. Eddy beheld in Science the perfect man. She laid down the mortal point of view and looked through God's eyes alone. And "greater love hath no man than this, that he lay down his false viewpoint of his brother man and see him as God sees him," to paraphrase Jesus.

Our brother man is always perfect regardless of the myths that seemingly have attached themselves to him, or the false suggestions to which he has yielded his mentality.

Moderator: That's correct, Margie. All day long we are bombarded with false suggestions. Mrs. Eddy, on Martha Wilcox's first day at Chestnut Hill, warned Martha that the real danger was never anything from *outside* her thought. Mrs. Eddy told her that "sometimes a sense of personality arises before your thought [like Hanover P. Smith, the cripple on crutches or the workman with the iron shoe, etc.] and leads you to believe that a personality is something outside and separate from your thought [that needs to be healed or] that can harm you." Mrs. Eddy showed her that the real danger was never this threatened attack from outside her thought where the personality seemed to be, but that the real danger was always her own thought.

Mrs. Wilcox states: "She made it clear that my sense of personality was mental—a mental image, formed in my so-called mortal mind, and was never external or separate from my mind. This supposititious mortal mind outlines itself as a belief of a material personality, with form and conditions and laws and circumstances—in fact, with all of the phenomena embraced in what is called material life and personality. Then she showed me that not one solitary fact in this whole fabric of supposititious evil was true. [Mrs. Eddy's ability to heal sin and sickness and raise the dead resulted from her total conviction that error, including all sense of personality, was a lie. She saw error as merely mental illusion coming up from the deep hidden subconscious realm of mythology, the realm of illusion.]

"She showed me that I must detect that all this mental phenomena was only aggressive mental suggestion coming to me for me to adopt it as my own thought.

"She showed me that, because mental practice is mental, the only place that I could meet [error] was within what seemed to be my own mentality, and the only way I could meet the error was to give up the belief in a power and presence other than God, or Truth. She

showed me that this seeming *within* enemy could never harm me if I were awake to the Truth and active in the Truth.” (Notes given to the author by Mrs. Wilcox’s student, Fannie Abbot Andrews)

True treatment involves knowing the divine ever-presence of infinite perfection.

Anna: In all these healings no one lost his or her substance or identity on account of the fact that Mrs. Eddy saw them as an *image* in the divine Mind. Mrs. Eddy’s correct Mind-calculations gave substance (Spirit), and identity (Soul), to the divine Mind-image. She saw these “patients” from a higher state of consciousness. And because Mrs. Eddy had a higher state or structure of consciousness, the phenomena was a higher phenomena, a well (whole) man or situation instead of a sick or crippled individual, or a situation that lacked in some respects, as in the case of the need for a representative in London.

When we change our structure of consciousness or our scale of observation, what we are looking at changes too.

In *Science of Man*, her earliest published teaching, she asked: “When teaching this truth, is the learner first to understand he is a principle and not a person, and secondly that life, the principle outside the body, is himself?”

Her answer is: “Certainly, and this will commence to take him into intelligence and away from the error of his belief that life is in matter and is that error which holds him from the understanding of this principle of Science, and that error which holds man from understanding God in truth, and which has hitherto explained him as a belief, a person, and error.”

Mrs. Eddy saw that “the one Ego, the one Mind or Spirit called God, is infinite individuality” (281:14). She taught that we are all, each one of us, this infinite individuality, we are all the one identity, the one Ego, infinitely individualized, of course, but always remaining the one Ego. There is nothing else. It was this infinite individualization that enabled Mrs. Eddy to meet the need of each of the cases of healing that we have cited.

Recess

The Way: Love For One’s Fellowman

Moderator: Looking into Mrs. Eddy’s place in scriptural prophecy, we can see that she fulfilled the symbol of the angel standing in the sun (Rev. 19:17). Her teachings are light itself in which there is no darkness. As Jesus manifested the fatherhood of God, so Mrs. Eddy in her writings manifested the motherhood of God, manifested God’s nature as Love.

We have seen she repeatedly emphasized that Christian Science is not Science unless it be Christian to the highest degree, unless it illustrates and demonstrates the Christianity of the Christ beyond all religions. In the language of Scripture this Science, said Mrs. Eddy, “is God manifest in the flesh, justified in the Spirit, seen as

angels, believed on in the world, received up into glory.” It is God disciplining and destroying evil, physically, morally, spiritually. Salvation by proclamation was a forlorn and misleading hope. Evil, she taught, had to be recognized as evil, and it must be seen as having no legitimacy, no ultimate reality. Then, on that basis, it had to be repudiated. The only error was mortality itself since “existence separate from divinity, Science explains as impossible” (522:10). This can only mean that we must find all happiness in divine Love, Life in and of Spirit—spiritual life *here and now*. But this cannot be done without first speaking the truth to every form of error and rejecting it. To accept human life as defined by the physical senses was itself the primal slavery. The real enemy was the concept of life as finite and self-devouring.

Bill: The most dangerous error for students is not seeing error, not being aware of it, not being sensible to its presence. It must be detected but always seen as unreal, and then, with what we know to be true about God and man, it must be destroyed. This result will only come about through spiritual realization. Mrs. Eddy never let her followers forget that the purpose of Christian Science was Christian healing and regeneration. That was “the way.” The way is love for one’s fellowman, a love that heals; all is won through it. Christian Science is the light of Love. “The error of the ages is preaching without practice” (241:17).

With regard to our brother man, she taught that the most loving thing we can do is to see him as God sees him. We must unsee the picture of a corporeal mortal, and see man as that which reflects every quality and attribute of God. This must be a steadily maintained attitude—an impersonalizing of our fellowman, and a supplanting of the mortal viewpoint with the immortal viewpoint.

The passing years showed Mrs. Eddy’s ever-deepening conviction that the letter of Christian Science could be understood only through the spirit of Christ. Her letters, counsel, admonition and *Journal* articles also showed an ever increasing commitment to the Christian ethic of love. Is the enemy you should love something outside your own creation? Isn’t your enemy something you first formulate? Then you look upon the object of your own conception. (Mis. 8:9) “Animal magnetism, hypnotism, etc.,” she declares (My. 364:9) “are disarmed by the practitioner who excludes from his own consciousness, and that of his patients, all sense of the realism of any other cause or effect save that which cometh from God.” For her students, Mrs. Eddy opened a door in heaven and let them look at the very heart of existence, the heart of Divinity, where they discerned a divine Love that was the true Principle of their being. As Mrs. Eddy explained their real being, the students glimpsed a flawless universe—a universe that knew no pain, no finity, no materiality, no sickness, sin, or death.

But how was this universe of flawless being to be obtained and

retained so that it permanently supplanted all sense of a material universe?

Margie: Mrs. Eddy says that the human self must be evangelized. There is no other way. Here she is using “must” just as we might say two times two *must* be four. This is the “stone” that the builders (meaning all mortals) tend to reject. But in the end, mortal mind or error, will have to give itself up and yield to the total evangelization of the human self.

Rocky: How do we go about this “evangelizing” of the human self—how do we become selfless?

Margie: The entire textbook shows us how this is done. Mrs. Eddy did not declare that it must be done and then leave students of the textbook without a guide. There is also much on this subject in her Prose Works, in the Manual, and in Christ and Christmas that helps in this evangelizing process.

Florence: On page 115 of Science and Health Mrs. Eddy lists what she calls “First Degree: Depravity” traits and tendencies in mortals. These she saw as “sirens and rocks in our course, on and by which so many wrecks are made” (Mis. 280:29). Honesty compelled her to rebuke the carnal mind wherever it surfaced. “The danger to the student is popularity and power, self-seeking instead of self abasement. I have washed their feet and continue to do thus, and they must wash one another’s feet instead of elbowing each other; or they can never follow the example of our Exemplar” (Lyman Powell, *Mary Baker Eddy*, p. 243).

Mrs. Eddy taught them by fervor in speaking the Word, by tenderness in searching into their needs, and especially by herself feeling the *spirit* of Christian Science, as she uttered the spirit of it together with the letter. “When she spoke of Christ Jesus it seemed as if time and space, the barrier of two millenniums and two hemispheres, were swept away” (Emma Easton Newman, *The Primary Class of 1889 and Other Memories*).

“Her commendation produced the effect of causing one to see one’s shortcomings and at the same time determining to overcome them” (ibid). She made the two great Commandments practical. She showed them that to love the Lord (the Word, the Bride) thy God, with all thy heart, and to love thy neighbor as thyself (which is being Lamb-like—being the Lamb of God) was practising the divine Principle, Love, and was the Principle itself in operation. Mrs. Eddy showed that obeying the two great Commandments (Matt. 22:37-40) was practising “the Word and the wedding of this Word to all human thought and action” (My. 153:28).

In the class of 1898 Mrs. Eddy urged the students to be Love itself. Human love and compassion, the second degree qualities, weren’t high enough, she said. We can’t stay with just human love (although it is an indispensable step towards divine Love), we must go on to be Love itself. Only then are we safe. Divine Love alone is

Life. Our world must become the world Mary Baker Eddy beheld in Science—our world must be seen as Christian Science.

Sally: What would you say the law of Love was?

Anna: It is Love never losing sight of loveliness (248:3); it is Love wedded to its own spiritual idea (575:3); it is that which tells us there is only one reality, and which knows no existence separate from divinity. The law of Love is symbolized by the wedding of the Lamb of Love (who has laid down all materiality) to his Bride, Science. This is true marriage, the opposite of the human sense of marriage that is “synonymous with legalized lust” (My. 5:4). The law of love is “the Word and the wedding of this Word to all human thought and action.”

When we find we have no existence separate from divinity, then the love we express is not man’s love, but is the Love that is Principle. Love is all encompassing; this is why Mrs. Eddy could say that man is as big as God; this is also why manhood and womanhood are one. They are one because there is only *one* God, and one infinite God can have only one infinite reflection.

What Manner of Men?

Francie: We spoke about Mrs. Eddy insisting upon making Science practical by practising the Principle of brotherly love. One of the countless instances when Jesus practised Love is recounted by Luke (9:51-56): At eventide Jesus and his weary disciples were traveling toward Jerusalem. Hot, dusty, hungry, they all looked forward to rest and food, so Jesus sent messengers ahead to make hotel reservations in the Samaritan town they were approaching. But the Samaritans, disliking the Jerusalemites, and seeing that “his face was as though he would go to Jerusalem,” refused them.

This didn’t sit too well with James and John, and feeling punishment was indicated, they asked Jesus: “Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?”

But Jesus turned and rebuked them, saying, “Ye know not what manner of men ye are!” [You are Principle’s men (ideas); you are Love itself, in expression. We aren’t here to destroy lives but to save them.] And they simply went to another village. It wasn’t worth having a fuss about. Jesus habitually “crossed over to the other side,” to God’s side, and looked out from God’s point of view. He loved the Samaritans and wasn’t about to pick a quarrel with them, or take sides in a quarrel they were having with the Jerusalemites. We should never pick up other people’s quarrels. If two of your good friends are having a quarrel, best stay out of it, and do what you can to bring about harmony.

Sally: Mrs. Eddy says Christian Science, being the soul of divine philosophy, reproduces the philosophy of Paul and Jesus, and that Christian Science refutes everything that is not a postulate of the

divine Principle, God. The philosophy of Science and Health alone will bear the strain of time. (See Mis. 364.)

HUMAN PHILOSOPHY

Moderator: Yes, Sally, what was sent forth in the little book was indeed "severe and glorious" in its proof, as it clashed head on with the flood of scientific materialism that was engulfing past religious suppositions. Orthodoxy had not been afraid of the challenges to the reality of matter put forth by Descartes, Fichte, Hegel, Spinoza, or Bishop Berkeley, all of whom, Mrs. Eddy said, were once clothed with brief authority. Orthodoxy did not fear the circumlocution and cold categories of Kant which failed to improve the conditions of mortals, morally, spiritually, or physically. (No.22:4) "But the trenchant truth that cuts its way through iron and sod" (My. 160:14), a proposition with radical practical consequences, was a different matter. It called for active defiance on the part of the establishment which was rapidly plunging into total materialism. Mrs. Eddy saw that the real villain was the human mind's resistance to the impersonal demands of Truth.

Tommy: Materialistic so-called "reformers" have decried the slave-morality that "pours a sickly Christian sympathy on weakness and mediocrity," but their proposed cures amounted to nothing more than a rearrangement of this slavery. Mrs. Eddy held that it was our belief in the testimony of the physical senses that insured the continuance of this primal slavery until Christian Science educated us out of false beliefs.

The following article by Mrs. Eddy is preserved in the December, 1885 *Christian Science Journal*:

Woman's Industrial Union [signed "PROF. M.B.G. EDDY"]:

When reading the annual address of the President before the Women's Educational and Industrial Union of this city, I [Mary Baker Eddy] said, if this platform is rendered practical, it is the thing for the period, and the woman and the hour have met. We know little of the inside or outside of this organization, its motives, methods or aims, but Mrs. Diaz has presented a fitting model whence to enlighten, uplift and adorn society.

From her address we quote the following: "Will there never be an uprising of slaves, a declaration of independence? Never while woman thinks her part is chiefly to please. Never, until she stands on equal ground with man; equally free to decide questions of duty, equally bound to develop all the powers of her being.

"Fraud, drunkenness, sensuality, vice, crime, are simply character manifest in life, the seen coming forth from the unseen, coming from unconsidered forces."

The above made practical, which it can and should be, Massachusetts will have the best system of social reform which takes in the secret of home life, of all her sister states. She has already the best therapeutics and pathology, namely, our system of metaphysical healing—Christian Science.

Advice From Mrs. Eddy

Kathleen: In one of Mrs. Eddy's 1889 classes a student said she had tried in vain to bring back someone who had strayed and was no longer loyal to the teachings of Christian Science. Mrs. Eddy advised:

"Do not try any more. The love that is going out to the world through Christian Science is the greatest power there is, and the only thing that will change that thought." She added: "I have often felt these hard unloving thoughts of others come about me like dark clouds, and seem to surround me, but they never touched me, and why? Because my thoughts were going out to them all the time in love and with a desire to help them" (From the reminiscences of Alice Dayton).

Of another student, weighed down with the imponderable burden of fear, Mrs. Eddy asked: What would you do if you knew someone was trying to kill you through mental argument? "With me," recalls the student, "this question created a great sense of fear, and I believe it was the same with other members of the class. After waiting a few moments for an answer Mrs. Eddy said, 'Cast it in the waste basket.' This light remark concerning the error, and her realization of the powerlessness and nothingness of the highest form of error, destroyed my sense of fear and left me with a great sense of peace and fearlessness of the claim of error to harm" (Sarah A. Farlow).

Ancient and Modern Philosophies No Help

Moderator: Could any ancient or modern philosophies be of help to Mrs. Eddy in fulfilling her role as Revelator, Discoverer and Founder of Christian Science?

Anna: No. Ancient and modern philosophies never realized that Spirit, God (the only creator), cannot create a material universe. They have always assumed that the phenomenon of Spirit, God, the All-in-all, was the antipode of Spirit. In other words, they have always assumed that Spirit, God, created his opposite, matter. They assumed that a God who was infinite Love created evil.

As philosophy, metaphysics was a subject that interested such great minds as Plato, Aristotle, Kant, Hegel, and many others, but always as an ivory tower intellectualism. Both ancient and modern philosophy misstate mental Science, its Principle and practice. They see nothing but a law of matter. They all leave the grand point untouched—they don't crown the power of Mind as the liberator or the eradicator of physical enemies: the belief in matter, evil, disease and death. They don't see that matter is nothing but an image in mortal mind. (116:13) This was not the case when Mary Baker Eddy responded to Jesus' prophecy regarding the Comforter: "The Comforter . . . shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). She fulfilled that prophecy and brought the Comforter, Divine

Science—the “spirit of Truth” that will abide with us forever. Her metaphysics wasn’t just academic but a way of mastering experience; it marked the first appearance on earth of *practical* metaphysics.

In the middle of the nineteenth century science and theology were locked in a furious battle on the question of origin. Darwin’s *Origin of Species* caused churchmen to rise in angry defense of their literal interpretation of the two accounts of creation.

In his *Descent of Man*, Darwin postulated the origin of man in the blind stirring of primeval slime. Mrs. Eddy maintained that *spiritual evolution* alone was worthy the exercise of divine power, and she could not accept this blundering and ruthless process of evolution as being the work of an all-intelligent and loving God. Knowing that all error proceeds from the evidence before the material senses, she asked, “May not Darwin be right in thinking apehood preceded *MORTAL* manhood?” If man is material and originates in an egg, who shall say that he is not primarily dust? Did man, whom God created with a word, originate in an egg? When Spirit made all, did it leave aught for matter to create? Man springs solely from Mind. The belief that matter supports life would make Life, or God, mortal. (See 543:17-20) To Mrs. Eddy, mortal man had nothing to do with the man God made in His own image and likeness. He was what Mrs. Eddy defines in her Glossary (591:25) under “Mortal Mind.” When she used such words as germ, germinate, species, seed, progenitors, evolve, propagate, etc., they were used to denote the gradual appearing in human experience of the image, the true idea, of God. The caricature presented by the senses must be supplanted by the true man—the man in God’s image and likeness. What looks like the steady step-by-step gain of man is simply attaining higher and higher views of God, which, in turn, cause us to lay down the mortal viewpoint. As we “through suffering or through Science” lay down the mortal viewpoint, God’s universe is revealed intact as the only and ever-present reality. Spiritual evolution is caused by spiritual education recognizing matter as less and less real, and accepting good alone as real. (See 267:19.)

Starting Every Thought From God

Margie: Mrs. Eddy took a radical departure from both the scientific and religious thinking of the world in her day. In everything she did she *started with God*. Never before had a metaphysician started with God, in divine logic, and proceeded without deviating from God’s point of view.

Today, standing on the threshold of the seventh thousand-year period, we see signs on every hand and in every scientific subject that the practical metaphysics stated in Mrs. Eddy’s writings are gaining ground, and supplanting the ignorance of God and man’s relation to God that prevailed in the nineteenth century. Mrs. Eddy

showed humanity how to start right by starting with God, and that to start right is to end right. This “leaven which a woman took and hid in three measures of meal, till the whole was leavened,” is ever at work. During the past century this leaven has wrought great changes in the world’s thinking, and in the ages to come it will continue its work until the entire mass of error has been destroyed, and Truth is glorified in man’s spiritual freedom. (117:31)

Marie: On page 118 of the textbook Mrs. Eddy speaks of the second appearing in the flesh of the Christ, Truth, hidden in sacred secrecy from the visible world, as foretold by Jesus’ parable. What is this second appearing in the flesh—what is the meaning of the “Word made flesh”? Did Mrs. Eddy also provide a “link” in the chain of being?

Moderator: Yes, Marie. As Revelator, Discoverer, and Founder of Christian Science she certainly provided a link in the chain of being. Demonstration is the life-link through which Truth destroys error. Mrs. Eddy’s life was a continual demonstration of her teaching. It is this demonstrating power—this demonstrating of the Truth—that is the life-link. Her life was the language of Spirit; it was through spiritual sense alone that she carried out her mission. The Word is made flesh in our lives as we demonstrate the teaching of Mary Baker Eddy, because Christian Science is the Word made flesh. It shows scientifically how to escape from the belief of living in a matter body.

As we have already brought out, when we study mathematics or any scientific subject we go out from the principle of that subject. In mathematics, for instance, we go out from the principle and stay with the principle; we don’t interject human opinions or substitute our false notions for what 25 x 25 should be. Mrs. Eddy was the first divine philosopher to start all her reasoning from God. We too must learn to start every thought from God.

Rocky: When you say, “start every thought from God,” what do you mean, and how can we do it?

Mind

Johnny: You start with *Mind* by going to Science and Health for ideas of Mind. The one Mind that is God is the only Mind and that Mind is your Mind too, since it is the only Mind. That Mind gives you all the intelligence and power you need since it is the only basis, the only law. It is the all-seeing and all-knowing Mind which, when you stay with it, gives you the ideas you need. Mind gives you the vision.

Spirit

In *Spirit*, since the Mind that gave us the ideas is the only *real* Mind, we keep these ideas pure. We don’t mix them with beliefs of matter because we know that these ideas alone are substance and

reality. As we dedicate ourselves to keeping pure the vision we received when we went to Mind in prayer, this vision grows and develops. Discerning the difference between material beliefs and spiritual ideas brings understanding and unfoldment. As we worship what Mind presents, our thought is more and more purified. Purity, Mrs. Eddy says, is the path to perfection (Marginal heading, p. 337). "In proportion to his purity is man perfect" (ibid).

Soul

In *Soul* we persevere in this direction until we become the image and likeness of the vision we had in Mind. "Mind," Mrs. Eddy says, "is the Soul of all." Mind is the identity of all we are aware of. We learn that what we saw in Mind, and which we found to be good, and the only, in Spirit, now becomes changeless good in Soul, and all else is forsaken. Soul becomes our only Ego.

Principle

As we wed Mind, Spirit, and Soul into one system it becomes our *Principle*. There is no other way to arrive at our Principle than to go *the way* of Mind, Spirit, and Soul and see them as one system which then constitutes the Principle from which Life, Truth, and Love flow.

Life

Life is always that circle where (1) thought goes back to Mind for fresh vision; (2) we keep that vision pure and worship it, in Spirit; (3) in Soul we persevere in the direction of becoming the image and likeness of the vision Mind gave us; here we find our true identity; (4) then in Principle, our fourth step, we wed the first three steps we took in Mind, Spirit, and Soul, into one system as our Principle, (5) out of that, once again flows the newness of Life and the laying down of the mortal viewpoint because we can't hold two opposite viewpoints at the same time.

What we just did is the method for providing ourselves with perpetual inspiration, regeneration, multiplication, and mutation to higher and higher possibilities of *isness* or being.

Truth

In *Truth* we find that if we have gone this way of Life, and have arrived at the *isness* of Life, we have gained dominion, and have the true divine consciousness that is health and wholeness. We have arrived at the Christ-consciousness that automatically destroys error. Truth is the ideal, the standard that is the result of having gone the way of Life.

Love

In *Love* there is no error to be destroyed. Love is the all-embracing allness from which all error has been excluded. It is the fulfilment of God's plan for every idea. Love meets every human

need by knowing that man, as God's perfect reflection, has never had a need.

Moderator: Thank you, Johnny. When we *spiritually understand* these seven synonymous terms they begin, automatically, to become numerals of infinity which can be used in any order. Just so, when we are familiar with the value of 1, 2, 3, 4, or 5, we can use these numerals in any order. But before we understand the seven synonymous terms we cannot use them in any order, anymore than we could use 1, 2, 3, 4, 5, etc., in just any order before we knew the value of each of these numbers. Once we do understand the value of the numbers we can use them infinitely, in infinitely diverse calculations. When we know our seven synonymous terms and stay with them *alone*, all error is excluded, and we can use the seven synonyms for God in a spiritual calculus of infinity. This is the Bride-consciousness that comes down from God. This is Love wedded to its own spiritual idea. The spiritual meaning of the seven synonymous terms for God appears to us only as mortality disappears. The synonyms, *understood spiritually*, reveal eternity, newness of Life.

As this purification and spiritualization of our thought goes on, we leave false consciousness behind and rise to the true sense of Love, the city foursquare where Love is wedded to its own spiritual idea. "Then cometh the marriage feast, for this revelation will destroy forever the physical plagues imposed by material sense" (575:3).

Tommy: In this city foursquare or bridal consciousness (spiritual divinely scientific consciousness) there are no matter bodies, no corporeal structures. It is a city of the Spirit in which we calculate or reckon only with spiritual ideas; and the carnal beliefs involved in human procreation resulting in sin, sickness, and death are forever precluded.

Elsie: When do you think we will reach this purely spiritual and divinely scientific consciousness?

Bill: Mrs. Eddy says it is a present possibility (574:2).

Billy: What keeps us from making more progress toward reality? What keeps us from exchanging our material consciousness for the spiritual scientific consciousness?

Moderator: Mrs. Eddy says that "it is their *materiality* that clogs the progress of students . . . it is materialism through which the animal magnetizer preys and in turn becomes a prey" (Mis.156:19). It is the belief that life, substance, and intelligence are in the body, and that mortal mind's sensations can reproduce man, can form blood, flesh, and bones; in other words, that matter is the medium of man. (372:6) The footsteps of thought, rising above material standpoints and these deep-rooted carnal beliefs, are slow and portend a long night to the traveler in the journey from sense to Soul. (174:9)

Anna: This is born out by the tenacity with which people cling to all the “suffer-it-to-be-so-now” statements that Mrs. Eddy makes. In *Science and Health* Mrs. Eddy wrote for all mankind—for the confirmed materialist, who is in no way prepared for her more advanced teaching, as well as for the spiritually-minded. For instance, quite often students interpret her statement under the marginal heading of “Scientific obstetrics” as referring to human birth, the birth of a mortal (463:6). Also many statements in her chapter *Marriage*, written in the spirit of Lewis Stern’s, “The Lord tempereth the wind to the shorn lamb,” are belabored and given great priority. The real spiritual essence of that chapter, however, is her equating of corporeal creation with the great red dragon of the *Apocalypse* as she does on page 56:10-12, under the marginal heading “*Marriage temporal.*” We also see her grand and lofty spiritual instruction on the last two pages of the chapter “*Marriage*” (68:27 to 69:30) where she gives us the child of the regeneration. (See *Mis.* 167.) This trenchant incisive spiritual truth is quietly swept under the carpet in the spirit of “Go thy way for this time; when I have a convenient season, I will call for thee (Acts 24:25); at the moment I am not ready to partake of the living waters of practical operative Christian Science.” Material sense never has a “convenient season for the Christ.”

As Christian Scientists we shouldn’t shrink from teaching Mrs. Eddy’s most spiritually advanced statements where they pertain to subjects of vital importance in daily living. We should ever be consistent in going out from the standpoint of Spirit. We know there can be no consciousness of matter or of human procreation and physical bodies when we take the standpoint of Spirit.

Mrs. Eddy’s fearless and uncompromising stand on marriage and progeny in her early teaching aroused great hatred and resentment. She was burned in effigy in the Boston Square. In effigy, resembling a wild witch, she was carried about in a cage, in a show of resentment and hostility as people vented their frustration against a teaching they did not understand.

It was this total lack of comprehension of the great spiritual message she brought that caused Mrs. Eddy to add the chapter “*Marriage*” to her first edition of *Science and Health*.

Bill: In his *Diary, Recollections of Mary Baker Eddy*, p. 33, Gilman records:

She [Mrs. Eddy] related that previous to the time when the chapter on “*Marriage*” was written she found that people were beginning to say of her doctrines that they were against marriage; that she was undermining the institution of the family; that her teaching led to the separation of husbands and wives and the breaking up of family relations, etc.

This grew until it appeared such an obstacle that it appeared to be a solid wall to her further progress. In this extremity [and] through its attendant suffering, she was impelled to the writing of the chapter on “*Marriage*”, and when it came out it was

declared to be the best thing on "Marriage" ever written. [Mortal mind was satisfied.] "It had its birth in the travail of soul that keenly sensed the need of the hour," she said.

On the subject of marriage and progeny Mary Baker Eddy met with the same adamant and inexorable resistance that Jesus had met with nearly two thousand years before.

In the face of this manifested inflexible and obdurate philistine materialism Mrs. Eddy patiently bowed, and meekly awaited the spiritual growth that would vindicate her views. In an essay on the subject of "Marriage and Offspring" she wrote:

The wise man saith, "When I was a child I thought as a child, etc." The wisdom of this and of every period is temperance, to wait on the divine energy's development of *moral strength* and human possibilities. To push a fact to its ultimate sometimes so injures the predicate as to lose instead of gain time in the unfolding of God's plan.

The absolute in divine Science is an infinite fact approachable in time by degrees; its ultimate is eternity, its footsteps are time. Marriage and offspring are mortal conditions which take their origin in the human, and *not* in the divine Mind. It is a great and solemn question how far to press the divine facts of being, and their manifestations, into present human experience and practice (*Fragments*, p. 109. See Appendix).

(The past century and a quarter with its growth in spirituality have made the world more receptive to Mrs. Eddy's views on marriage and progeny.)

Mortal Life a Dream

Moderator: Yes, Bill, Mrs. Eddy was always wise and discreet, knowing that more spiritual education would show material creation to be a mirage. In the following instruction this point is brought out clearly. She asks:

Is mortal life a dream? Yes? Then you admit the necessity of dreams so long as you entertain the belief of mortal life. Suppose you reverse this statement, and begin your logic logically, so that one wrong statement will not include another one; and you must abandon the first to avoid the last. Admitting that mortal life is a dream is admitting that it is *something* [giving us duality], when the fact remains that it is nothing, since there is no mortal life. God, Truth, is the only Life and a dream is not Truth. The dream and the dreamer are one, even the supposition that nothing is something. Eschew that statement of life unscientific; state it scientifically and commence your solution of the problem called life, on fact and not fable. Then you begin with Truth, not error; with God, not man; with Principle, not idea; and solve Life as having no beginning and no ending, the eternal now and forever. Then the mistakes of a false sense of life, sensation, and intelligence cease, and you are in and of an eternal Principle that has neither beginning nor end; and all paraphrase to the contrary is a fable and not the fact of existence, of God or of man. (DCC. 161. Sept. 20, 1909)

Sally: What is the earnest Christian Scientist working for?

Moderator: The dedicated student of Christian Science is working to understand the revelations of divine Science and to demonstrate the infallibility of divine metaphysics. He is working to become aware of the omnipresence of present perfection in which there is only the absolute supremacy of good.

Bessie: How will this absolute supremacy of good show itself?

Moderator: It will show itself in an understanding of the matrix of infinity where every synonym for God—and God conscious of Himself is man—fully reflects every other synonym. When a synonym is seen to reflect fully every other synonym it is called a numeral of infinity. When our consciousness operates as a divine infinite calculus it is conscious only of these numerals of infinity which are timeless and free of all error. In this divine infinite calculus (520:14) everything is at the focal point of the reflection of Spirit, which is the Bride-consciousness or the city foursquare. Hourly the Christian Scientist weds himself to God, ratifying a union predestined from all eternity. (Un. 17:8) Thus the supremacy of good will show itself.

A James Gilman Recollection

Florence: This is a state of consciousness that probably only Jesus and Mary Baker Eddy reached in this world. In James F. Gilman's *Recollections of Mary Baker Eddy*, p. 64, he relates the following conversation which he opened with:

"You look like an entirely new personage today." It seemed a droll remark to make, but it was a spontaneous expression.

She thought so, for an instant, perhaps, and then she began to say that last night she had come to revelations that had exceeded anything she had had before, in which she saw plainly that all things were put under her feet and the love of God was so manifest, it exceeded anything she could describe. "All things were dissolved in it; all sense of evil, all antagonism; nothing was left but the sea of God's immeasurable Love."

I felt awed and as if a word in response from me would be a sacrilege . . .

In this experience it seems Mrs. Eddy's thought was at the focal point of the reflection of Spirit where only the numerals of infinity are operating and thought accepts the divine infinite calculus.

Receiving Revelation Direct From God

Marie: Mrs. Eddy, as the Revelator and Discoverer of divine Science, received revelation direct from God, and her writings are concerned with teaching us how we also can receive revelation in the same way. How do we start?

Kathleen: We start by studying every chapter in the textbook—by studying thoroughly the letter and imbibing the spirit, always remembering that the human self must be evangelized. Purity, Mrs. Eddy says, is the cornerstone of all spiritual building. Righteousness, peace, purity are the landmarks of Science. Purity

is the path to perfection, and in proportion to his purity man is perfect (337:16), because only purity can reflect Truth and Love. For this reason Love insists that we shall be tried and purified.

Jesus was hated because his purity was an ever-present rebuke to the impurity and carnality of his persecutors. If we want to receive revelation we must follow the example set by Jesus and Mary Baker Eddy. We must not resist the fiery baptism that burns up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold of human character. (565:20) Only through this purifying process can we find our true identity in our divine Principle, Love, where "white-robed purity [unites] in one person masculine wisdom and feminine love, . . ." (64:23).

So, if we want to receive revelation direct from God, as did Jesus and Mary Baker Eddy, we must work for purity, symbolized by Life and Love. In no other way can we realize and demonstrate the coincidence of God and man as the divine Principle and divine idea. (561:22)

Moderator: Yes, Kathleen, we can't remind ourselves often enough that purity is an idea or characteristic of Spirit. By taking the standpoint of Spirit and not diverging from that standpoint, problems will melt and be lost sight of because we can't hold two opposite viewpoints at the same time. What we put into the scale of Spirit we take away from the scale of matter. Ask: "How does God, Spirit, see this situation?" Mind, God, imparts purity. As we discern Mind's impartation as the only impartation, the only substance, the only reality, and persevere in that effort—always as a three-in-one or Mind—Spirit—Soul effort it becomes our Principle, our Life-Principle, which reveals Truth that is of the nature of Love and perfection.

Mary Baker Eddy's teachings introduce a completely new standpoint that, sooner or later, we all must take. Either suffering or Science will cause us to take this standpoint of Spirit which her textbook sets forth. Mrs. Eddy's logic is divine, and is the solution for every ill to which man has fallen heir. Faithfully following her divine logic leads us to the Bride-consciousness where the infallibility of divine metaphysics is unfailingly demonstrated.

Her divine logic is set forth in a Science that must be learned. Fortunately much has come out in the past forty years that explains in detail the letter of the system of Christian Science, and when "the letter *and the spirit* bear witness, the infallibility of divine metaphysics will be demonstrated" (330:8). We unlock Science and Health as the understanding of its message is made practical in our lives; then the letter and the spirit become one.

SESSION V: SOME HIGHLIGHTS IN THE EARLY HISTORY

EARLY CLASSES

Moderator: Today we want to look into a little of the early history of Christian Science. Mrs. Eddy took seriously the *Genesis* statement that God had created man in His own image and likeness. She never evaded what was implied by that statement or tried to sweep it under the rug. The very basis of her teaching was that matter must be translated into its original language, Mind, and must be given its spiritual instead of material signification. This translation of matter into Mind left no room for “man that is born of a woman”—human birth, sin, sickness, death, or anything else that is not in accord with God’s image and likeness.

Grace: She saw that the first account of creation in *Genesis* had nothing to do with a material universe being created; just the opposite: it was a step by step appearing, through revelation, of the perfection of God and man that has always existed. But humanity had been blind to it in the same way that mankind was blind to the fact that the earth was round until Columbus and other brave navigators proved the earth’s flatness to be in the minds of mortals. Similarly Mrs. Eddy saw that man’s imperfection existed only in mortal mentality, in ignorance of spiritual facts. This radical discovery by Mary Baker Eddy called for a total restructuring of human consciousness—a mutation out of mortality into the spiritual freedom of man as God’s image and likeness.

Mrs. Eddy said, “Oh, if others could only see what I see, how they would work and *strive* to express nothing but the spirit of Truth. . . . We need to practise this Science in whatever we are doing; this gives us the wisdom to explain it to others.”

Hiram S. Crafts

Tina: How did Mrs. Eddy begin teaching her revelation to others?

Grace: Providence provided. In the summer of 1866 Mrs. Eddy was boarding with Mr. and Mrs. George Clark in Lynn. Among the thirteen other boarders was a shoe-factory worker named Hiram S. Crafts, and his wife. Crafts had no intellectual antagonism to overcome. Heart-hungry for religion, he was the type that would be most easily reached by Christian Science during its first twenty-five-year promulgation and development. He sat next to Mrs. Eddy at the Clark table and often lingered after supper to question and listen. He became Mrs. Eddy’s first pupil. She had wondered how her Science could be taught, and had thought it might take centuries of spiritual growth. But when young Crafts evinced a great desire to learn the healing art, Mrs. Eddy was quick to see God’s hand in providentially providing a pupil, and was impelled to begin at once the stupendous work of teaching her Science to another. Her success

in teaching Hiram Crafts the healing art, and his success in practising it, was a revelation to Mrs. Eddy, and showed her this teaching could be done. Soon others applied for instruction.

Margie: Sibyl Wilbur has left a heart-warming picture of the first group-class in *The Life of Mary Baker Eddy*, p. 198. The students who were drawn together, she says, were shoe-factory workers: "their hands were stained with the leather and tools of the day's occupation; their narrow lives had been cramped mentally and physically. Their thoughts were often no more elevated than their bodies were beautiful. They could not come to Mrs. Glover in the daytime, for their days were full of toil. At night, then, this first class met, and it was in the heat of July and August. In the barely furnished upper chamber a lamp was burning which added to the heat and threw wierd shadows over the faces gathered round a plain deal table. Insects buzzed at the windows, and from the common over the way the hum of the careless and free, loosed from the shops into the park, invaded the quiet of the room. Yet that quiet was permeated by the voice of a teacher at whose words the hearts of those workmen burned within them."

Jackie: Is there any record of what Mrs. Eddy taught them?

Margie: Yes, what she taught at that time was later put into a pamphlet called "The Science of Man." I understand Mrs. Eddy wrote it in longhand, and each student had a copy which he was supposed to study. It consisted of questions and answers.

The first question was: What is God?

Her answer was: God is Principle, wisdom, love, and truth. (*Science of Man*, 1870. See Appendix.)

Today we are all familiar with Mrs. Eddy's explanations of God; in fact, her writings have revolutionized the entire Western world's thinking about God. But in 1866 people in general thought of God as a man with a long beard who lived up in the sky and could be either wrathful or benign. Few people now think of God seriously in that way.

Marie: From the very beginning there was unequivocal evidence that Mrs. Eddy was a uniquely inspired and remarkably gifted teacher. In a few short lessons she was able not only to show these humble factory workers her concept of God, but to give them sufficient practical grasp of it so they could go out and heal all manner of diseases with what they had learned from her. It was *healing* that mattered, and she taught her students the healing art.

Moderator: From what you have read in your research work can anyone give a further description of Mrs. Eddy's early classes and how she taught?

Anna: Usually she would start by asking each pupil his or her idea of God. This didn't take very long, as a rule. But after the answers were all in, she began to open up to them a view of God, of divinity,

that shook the very foundations of their world as they had known it up to then. She took away their material sense of a God that was busy attending to a strife-ridden universe or that answered prayers for a better job, a better boss, or a better farm. In place of this man-like God, she showed them—not with human logic but with divine logic—a divine Principle which was as oblivious of error as is the principle of mathematics or the principle of music. It was a Principle that knew no sorrow, no tears, no pain, no evil of any kind. It knew no materiality. Mrs. Eddy showed them “the heart of divinity,” a divine Love that was the Principle of man’s being. She taught them that all is infinite Mind, infinitely manifested in light and loveliness, needing only to be recognized.

She encouraged them to know they had the supremacy of thought and that error cannot defy the Truth. They were to realize that evil had no power over them or over their patient, and that evil could not make them conscious of fear. A salient point that she brought out again and again in many different ways was that to be born into the belief of matter (human birth) was the last enemy to be overcome. The enemy was physical life, which is really death. “The divine must overcome the human at every point.”

She instructed them to put their patients in the care of Principle—to hold them in thought as conditions of Mind—and to know that they reflect and express only the qualities and attributes of God, of Love. Their “patient” existed only in Mind, God. Know that God is the *only* thinker. “Mortal mind cannot transcend itself and find your patient if you hold him in thought as a condition of Mind.” God, the only Mind, is the Mind of man. The thoughts coming from this Mind can transmit only what comes from God. Jesus recognized nothing between himself and God: “I and the Father [spiritual understanding] are one thing.” When we understand the Principle we are one with the Principle.

Georgine Milmine

Francie: *McClure's Magazine* printed a series of derogatory articles on Christian Science and Mary Baker Eddy, but Georgine Milmine, their reporter who prepared the articles and made exhaustive enquiries about the early days of Christian Science, did seem in the following, to give a factual account. She questioned a number of people then alive in Lynn who could remember the early days, and she stresses the growing sense of wonder these people recalled over the devotion of “Mary Patterson’s” followers, and the reports of healing work. (Mrs. Eddy’s second husband was Dr. Patterson.) Mrs. Eddy seems to have had much trouble with individual students who caused her great disappointment. “But for every deserter there were several new adherents.” And their number constantly increased.

What Georgine Milmine seemed to find most remarkable was the

vivid recollection of those she interviewed—even of those who afterwards were alienated from Mrs. Eddy—of the power of her teaching. All said that what they got from Mrs. Eddy “was beyond equivalent in gold and silver.” She writes: “they speak of a certain spiritual or emotional exaltation which Mrs. Eddy was able to impart in her class-room; a feeling so strong, that it was like the birth of a new understanding, and seemed to open to them a new heaven and a new earth. . . . They came out of her class-room to find that for them the world had changed. They lived in a new set of values. . . . One of the students who was closest to her at that time says that to him the world outside her little circle seemed like a mad house where each inmate was given over to his delusion of love, or gain, or ambition, and the problem which confronted him was how to awaken them from the absurdity of their pursuits.” (*McClure's Magazine*, Vol. xix, p. 109)

Bill: They came to her classes to *learn* the Principle of healing, just as one would go to a class to learn the principle of mathematics.

Bancroft

There were those who confused Christian Science with “suggestion.” But they soon learned that the Science of Christ is something that must be *learned*. It can't be suggested. You don't suggest mathematics. Mrs. Eddy patiently persisted in teaching her pupils the fundamentals. Bancroft, an early student of Mrs. Eddy's, says she was always ready to respond to the call of the students; her work with them was never finished. His book, *Mrs. Eddy as I knew Her in 1870*, states that every meeting with her and every letter received from her was a lesson. This continued for years. Regarding moral virtue and the argument that it had nothing to do with salvation, Mrs. Eddy stoutly disagreed: “Moral Science,” she said, “is a preliminary to Christian Science.” He who is resolved to give his all, even his life, for God, cannot be vanquished. Moral resistance, moral regeneration, Mrs. Eddy felt, knows no chances, no risks; it is linked to an immortal Principle, and destined for certain triumph. No immorality of any kind could ever attach itself to Mrs. Eddy's teachings.

Her healings in those early days, writes Bancroft, were a wonderful example. She was absolutely fearless in the face of sickness. He tells of the authority with which she commanded and acted in the face of dire emergencies. Mrs. Eddy knew that man's likeness to God is never a physical likeness; God doesn't know anything about sick bodies or well bodies. God is spiritual and His likeness is spiritual and is harmony's selfhood. Sickness was just aggressive mental suggestion. The tragedy of human life, Mrs. Eddy knew, was that humanity clings to its self-deceived sense of evil when all the while the truth is at hand that can free it. The terrible force of a lie

can only have power over us if we accept its claim to place and power as a reality. "Outside the material sense of things all is harmony."

Calvin C. Hill

To Calvin C. Hill, she wrote, "It seems to the material senses that pain, etc., are in the lungs or elsewhere in *matter*, but the fact is that pain or suffering of any sort is no more in the body or matter in our waking state than it is in our *night dream*, for both states are *dreams* and not the reality of being" (*We Knew Mary Baker Eddy, Third Series*, p. 44).

A great point of Mrs. Eddy's teaching was that God did not know evil. She told the class that if they stood in front of a mirror with a hole in their clothes the hole would be in the reflection. The class all agreed. Then she asked, Would it be possible to get it out of the reflection so long as it was in the original?

"No," replied the class.

Then she explained: God never changes. He is eternally the same, isn't He?

"Yes."

Now, she said, if God were conscious of sickness, sin, and death, we could never expect to overcome them, for the divine consciousness doesn't change, and we could never remove from the reflection what is in the original. If God knew evil we could never overcome it.

Mrs. Eddy always directed the thoughts of her students to Principle—to the demands of Principle. Her class teaching transcended the medium of words. (From *We Knew Mary Baker Eddy* series)

Bringing Forth the Word Itself Being What She Says

Moderator: In her teaching we are told there were "no extra words to veil thought or to cover vacancy. She achieved the great thing: her thinking stands forth in its naked sincerity as if she had done away with the medium of speech and had brought forth the Word itself which is one with thought and deed. . . . She is herself what she says. She has lived it out, and so it is that her words kindle life in others" (From *The Christian Science Monitor*, March 3, 1911, International Edition).

Anna: The secret of Mrs. Eddy's great achievements can be explained on no other basis than her at-one-ment with God and her boundless spirit of universal love for all mankind. She knew that to live Love, to manifest the very presence of Love, would heal anything. Mrs. Eddy *lived* the truth she spoke; she lived it so simply, humbly, and completely that she proved what the Master meant when he said, "I and my Father are one" (John 10:30). Her exaltation of God uncovered evil and its methods to her. The more a

mathematician or musician understands his subject, practically, the more errors in those subjects stand out to him.

As she told Frank Gale, a healer must never recognize disease in a patient, not even as a belief. The healer must go to the patient feeling that the patient is well, and the healer is going to show him that he is well and in full possession of his health and all his faculties. The healer must lose sight of the personality and realize only the presence of God—of the spiritual and perfect. He must *feel* the Love that doesn't fail.

Effect of Mrs. Eddy's Teaching

Moderator: What effect did Mrs. Eddy's teaching have on her students?

Juliann: From the memoirs of some of these early students there were a variety of responses. Not one left the class feeling the same about God as he had upon entering. Here and there a student felt Mrs. Eddy had taken away his old familiar God and he was lost. Others stood in awe before what had been opened up to them and felt centuries of spiritual growth would be required before they could make practical what they had learned. After three or four lessons, however, Mrs. Eddy would require each one to do some healing work. One student—I believe it was Ira Knapp—records he left the class with gravest doubts that he could heal anyone, but arriving at his lodging place his landlady stopped to greet him, and asked him what he had learned. He told her of the assignment and said he didn't know of anyone who needed healing. She immediately replied, "I am deaf in one ear. I would like you to heal me." He went to his room and gave her a treatment as he had been taught in Mrs. Eddy's class, and the woman received a perfect healing. When the class resumed, says this student, each one was able to report a healing. Some stood in mute adoration and profound reverence before the healings they had been able to perform at Mrs. Eddy's command.

Lulu Blackman

Francie: In her memoirs, Lulu Blackman of Nebraska recounts:

Mrs. Eddy awakened us to the realization that she taught no mere theory but the practical living Truth when she closed the third lesson with these words: "Now go home and take your first patient." In my own estimation I was not ready to take a patient. She had taken away my Lord, and as yet I knew not the God she had revealed. It was a great relief to remember that I was a complete stranger in Boston and so could not possibly be called upon to give a treatment. . . . The relief was short-lived, for when I opened the door to my rooming place a member of the family was found to be very ill with erysipelas. When he saw that I was making haste to escape to my room he called to me: "If you can do anything for me, why don't you do it?" The swift healing that followed my obedience to Mrs. Eddy's demand that I take my

first patient gave me a keen insight into her characteristic faith in the power of the Word of God when applied through the Science she was giving to the world. She had arranged no details, provided no patients. She gave the command and knew God could "supply the wisdom and occasion for a victory over evil" (571:16).

The experience connected with this case of healing revealed to me something of the immensity of the work Mrs. Eddy had accomplished in her three days in the classroom. She had not taken up the question of animal magnetism but she had established for us her concept of God, and this true concept of God rescued and defended me from the devil and his assistants in a time of such temptation as I had never before known. Suggestions taking form in words declared that I did not know enough of the Christian Science method to use it and declared that there was a power in my own mind that I could use instead. Error pleaded with me to substitute mortal mind for immortal Mind, arguing that mortal mind was my natural habitat, and that immortal Mind was too transcendental to avail.

I had been precipitated into a seeming mental realm where the supposititious forces of evil sought to establish the claim to equal or transcend the power of God. I realized that there was a greater question here than that of mere physical healing. The decision to rely upon divine Mind alone was made, and I answered the tempter, "I will not resort to will power, even if the young man dies." Then, as a ministering angel, this scriptural verse came to me: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Ex. 3:5). I had forgotten the patient, but as I turned to leave the room I saw he was sleeping peacefully and that complete healing had taken place.

Thus Mrs. Eddy revealed herself to us through the power of the Word. She effaced the sense of her personality so completely that she thought, spoke, and acted from the standpoint of oneness with Principle. In *Unity of Good*, p. 48, referring to God, Mrs. Eddy says: "He sustains my individuality. Nay, more—He is my individuality." So many statements made in her writings are illuminated by the fact that she was able to demonstrate what she taught.

In subsequent lessons, she took up the question of evil. I shall never forget Mrs. Eddy as she appeared when she turned from the contemplation of all good to the supposititious claims of evil, called devil. It was a revelation of Truth, but it was also an unconscious revelation of the price of learning Love which this woman had paid through vital experience, through the things she had suffered because of the exaltation of God in her own consciousness. The picture of this loved teacher as she shared the hemlock cup with her half-comprehending students is word painted in Science and Health: "Remembering the sweat of agony which fell in holy benediction on the grass of Gethsemane, shall the humblest or mightiest disciple murmur when he drinks from the same cup, and think, or even wish, to escape the exalting ordeal of sin's revenge on its destroyer?" (48:10).

Kathleen: Time and again students leaving reports said it was as

though for the first time in their lives reality had broken through to them. It broke through not as theory but as fact. The students caught Mrs. Eddy's concept of the Christ as universally operative Truth. The regeneration followed their understanding that life, substance, intelligence was in Mind, the perfect Mind that knew no error.

Life, substance, intelligence was never in matter, never in body. Matter must be held as shadow, and what it shadowed forth was the life, substance, intelligence that was in Mind, God. This perception and conviction was the exact opposite of the world's belief. But just as Copernicus reversed our thinking about the sun rising and setting, Mrs. Eddy came to reverse our thinking about the relation between God and man. Astronomical science has destroyed the false theory as to the relations of the celestial bodies. Christian Science, says Mrs. Eddy, will surely destroy the greater error as to our terrestrial bodies.

Recess

Hiram Crafts Again

Moderator: Before we continue, let's return for a moment to Hiram Crafts, Mrs. Eddy's very first pupil.

When he showed sincerity, she helped and encouraged him. By spring he was able to run the following ad in the Taunton newspaper:

TO THE SICK: Would say unhesitatingly, *I can cure you*, and have never failed to cure Consumption, Catarrh, Scrofula, Dyspepsia, and Rheumatism, with many other forms of disease and weakness, in which I am especially successful. If you give me a fair trial and are not helped, I will refund your money.

Then followed a lengthy testimonial of healing, written and signed by one of his patients.

That Hiram Crafts was able to run this ad and actually fulfil the promise of healing, testifies to Mrs. Eddy's power as a teacher, and also to her life-long trait of total self-effacement. The fact that Hiram could each day talk over his case load with his Teacher was no doubt the reason he could advertise and "say unhesitatingly, *I can cure you.*" It was the success of God's work that Mrs. Eddy was interested in and concerned with, not her personal achievements.

Thus she shepherded all her early pupils. As soon as they mastered the Science of Mind-healing she would step into the background, always letting them take full credit for their work while she watchfully and patiently helped them over difficult places without emphasizing her presence. She gloried in the success of her pupils because she knew that the Christian disciple could best become a fisher of men through the healing ministry. It was healing that would draw men to the truth, though she knew that physical healing was the smallest part of Christian Science. It was only the

bugle call to thought and action. In *Rudimental Divine Science* (2:23) she states, "The emphatic purpose of Christian Science is the healing of sin." But it was the healing of sickness that drew people.

Antagonism Aroused by Basic Doctrine

Florence: The healings did bring other students, but the actual imparting of the basis of Mrs. Eddy's healing ability stirred up great opposition. The opposition arose because in a *practical* way—not merely as something preached from the pulpit—Mrs. Eddy's teaching made God All-in-all, and the mortal nothing. God was the substance, Life, and intelligence of all that appeared. "Matter held as shadow," she said, "is the idea of God; but matter held as substance was belief and error." A shadow has no life, substance or intelligence of its own. We must trace it back to its origin where we find what its substance is, and what it is shadowing forth.

Implicit in her teaching was the nothingness of mortal birth and death. Her teaching made practical Jesus' statement to Salome which has been preserved in a booklet entitled, *Fragments of a Lost Gospel*, published by the Oxford University Press. It records the following sayings of Jesus that are regarded as authentic by scholars:

When Salome asked when those things about which she questioned should be made known, the Lord said, "When ye trample upon the garment of shame, when the two become one and the male with the female, neither male nor female." The meaning being that Christ's kingdom on earth would not be manifested until man had returned to the state of innocence in which sexual ideas and relations had no place. When Salome asked how long death would prevail, the Lord said, "So long as ye women bear children; for I am come to destroy the works of the female." *Logia of Jesus, Christian Science Journal*, Vol. 25, Jesus was asked, "When shall the dominion of death cease?" Jesus saith, "As long as [material] birth continues [death will not cease, but] I am come to destroy the works of birth." (See Matt. 5:17; 22:30; Mark 12:25; Luke 20:34-35; 23:29; I Cor. 7:7-9, Mark 13:17. (From Lida Fitzpatrick Notes, page 28, See Appendix.)

Bill: Mrs. Eddy, fulfilling Jesus' Apocalyptic vision, came to lift the veil of mesmerism and reverse what humanity believed since the Adam-dream overtook mankind. Mrs. Eddy taught that the origin, substance, and mind of "man that is born of woman" was the opposite of God or Spirit. "Will—blind, stubborn, and headlong—cooperates with appetite and passion" (490:8). Remember, in 1908 Mrs. Eddy (56:13) withdrew permission for marriage, but said, "Marriage *will* continue, "putting it into the category of resistance to revealed Truth. "Lust" is generic error. "In the day that thou eatest thereof thou shalt surely die [die to all purity of conception]." Mrs. Eddy correlated "garden" with "body" in the Scripture: "But of the fruit of the tree which is in the midst of the *garden*,

God hath said, Ye shall not eat of it, lest ye die." So, "the garden was a term used to signify the body in the first records of mythology; sexuality and self-abuse [were] the forbidden knowledge. [Every sexual emotion is a conspiracy against Science. (DCC.79)] Man was not to presume on the prerogatives of his Creator, but to recognize God the Father and Mother of all" (Third edition of Science and Health, pp. 126-7, Vol. II). Matter, said Mrs. Eddy, cannot connect mortals with the true origin and facts of being in which all must end. (491) This teaching was an intolerable affront to men of letters and worldly affairs, as well as to the medical and theological professions. It was this same teaching nineteen centuries earlier that had so outraged the high priests and clergy of that day and caused them to regard Jesus as an enemy of the people and pronounce on him the death sentence.

Moderator: Preserved in the Alice Orgain Collection is the following explanation given by Mrs. Eddy on this subject. It was also confirmed to me, personally, by an elderly lady, in 1937, who sixty years earlier, as a young woman, had been in one of Mrs. Eddy's classes. Mrs. Eddy's words had made a profound impression on her when she explained to the class that Jesus was put to death because of his teaching on marriage and progeny. Such sayings as we find in Luke 20:34-35; Luke 23:29, and his curse on human motherhood (see Mark 13:17) which appears also in Matthew and Luke, reached the ears of the rulers of the synagogue, and they knew it was time to take action. They reasoned, said Mrs. Eddy, that if they let him go on healing, and teaching his dangerous doctrine, soon all men would believe him and then what would happen to their nation?

They considered that "it is expedient for us that one man should die . . . that the whole nation perish not."

A member of the class said, "But Mrs. Eddy, what would happen if no more children were born?"

"The sooner the whole ghastly farce would cease!" was Mrs. Eddy's emphatic answer.

Bessie: That would call for the "faith" we talked about during Session I.

Florence: There can be no end to death as long as human procreation continues. "When lust hath conceived it bringeth forth sin; and sin when it is finished, bringeth forth death" (James 1:15) is a scriptural pronouncement which has never yet been broken. In reality, Mrs. Eddy says, "men and women have never multiplied. There was never a birth or death of man, since man is the idea inseparable from his divine Principle which exists and co-exists with God. Our only Father and Mother is God; therefore the offspring of the flesh, born of a woman, is no more real, scientific, or eternal than a tumor which the Christian Scientist labors to destroy and so heal the sick. . . . Is the connubial relation sin? Yes. Can you be a Christian Scientist and maintain it now, for honesty is Christian Science's

first law? Can you uphold the old marriage relation which is legalized lust, and be a Christian Scientist?" (EOF. 2 & 79).

Mrs. Eddy counseled her students not to close their eyes to sin, and not to excuse error, because to justify self was to perpetuate the lie of material sense.

We must not bury our affections in matter. We must soar above the physical, and "stoop not to the arts by which the serpent wins his spellbound prey." Error is belief, and belief is error, which God never made, "but all that worketh a lie was made *after* the creation of God, and fashioned after a lie, a belief of pleasure in matter. This led to sexual intercourse, and this belief of man and woman mingling brought forth another belief, and this was that man was a creator, and this error brought sin, sickness, and death. . . ." (Mary Baker Eddy, *Science of Man*, EOF. 209).

Sally: I know this teaching *underlies* every sentence in Science and Health. It is *basic* to her Science. But did Mrs. Eddy ever come out openly in print and say anything on marriage and progeny?

Moderator: Anna, do you have something on that?

Anna: Yes, there is an article called "Marriage and Progeny" preserved in *Essays and other Footprints*, page 14, which deals with this subject, in which Mrs. Eddy asks:

Why do the lower animals suffer less than the human species from propagation? It must be because the sin of this false generation is less in the lower than in the higher species.

Is not suffering from error the penalty for error? Then is not that person farther from salvation who can sin and not suffer than he who suffers from sin? We read in Gen. 3:16 "Unto the woman he (God) said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children."

We learn from scripture that God made all that was made and He made it good. Therefore He made all that is real and eternal. Then nothing really exists that is unlike God and is not the reflection of positive good unmingled with evil.

Is it more impossible for good to make evil than for Spirit to make its opposite called matter?

Does Spirit fraternize with the flesh? Is man a creator? Is lust divine? Is life, substance, and intelligence in matter?

If regeneration signifies spiritual resurrection from the flesh, one cannot be led to the bridal altar with the expectation of surrendering to the flesh and sincerely pray, "lead us not into temptation." We read in Scripture, "Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage" (Luke 20:34).

Parents who understand spiritually the law of Truth, through disobedience thereto cannot improve the human race and propagate a generation more exempt from error. Is not sin exceedingly sinful in proportion to the light that is sinned against, and might not the offspring of such mental conditions be the wickedest generation since Adam and have to pay the heaviest

debt of posterity? [And aren't we seeing this enacted in the turmoil raging in the world today?]

Our Master taught his followers explicitly to "call no man your father upon the earth; for one is your Father, which is in heaven" (Matt. 23:9).

The Hebrew Psalmist, David, when awakened to the scientific sense of being, as the Scripture declares, "did that which was right in the eyes of the Lord" and he lamented his material origin, saying: "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5). Job . . . [who] feared God, and eschewed evil, opened his lips and said, "Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived" (Job 3:3).

Dear Reader: These momentous questions and considerations I cannot answer or settle for you. God alone can and will do this and enlighten your understanding as to the true Scriptural import. The Bible and Science will sometime solve for each and every mortal this earthly problem of Marriage and Progeny.

Of this I am at present certain, that if marriage does increase a temptation to depart from Christ's teachings, it is not the union which Jesus sanctioned when he said, "What therefore God hath joined together, let no man put asunder" (Matt 19:6). In other words, our Master assured us that they whom Spirit unites spiritually—for Spirit cannot unite materially—cannot be separated. [The union of the masculine and feminine qualities of God in each individual consciousness is that which cannot be put asunder.]

Mrs. Eddy foresaw that this question of marriage and "legalized lust" with all its attendant hypocrisy could not forever be covered by an ecclesiastical blessing bent on perpetuating scholastic dogma and cold materialism. She wrote: "There will be greater mental opposition to the spiritual, scientific, meaning of the Scriptures [that is, to her divinely scientific interpretation of the Scriptures] than there has ever been since the Christian era began. The serpent, material sense, will bite the heel of the woman—will struggle to destroy the spiritual idea of Love; and the woman, this idea, will bruise the head of lust" (534:24).

Rocky: Why did Mrs. Eddy foresee such a fierce struggle?

Moderator: Because "the broadest facts array the most falsities against themselves, for they bring error from under cover. It requires courage to utter Truth [the truth that man is not born of the lust of the flesh]; for the higher Truth lifts her voice, the louder will error scream, . . ." (97:21).

Why Discovery Was Hidden

Sally: The question is often asked: Why did Mrs. Eddy hide her discovery of the Science of the Christ in such a way that it would take another fifty years, as she once prophesied, to begin to glimpse it? Also she remarked to Laura Sargent that if she hid it anymore than she had already done, it never would be found. Why did she feel the necessity for hiding it in this way?

Moderator: To the eyes of spiritual discernment, of course, her discovery was not hidden. But since it was a revelation direct from God, it was far in advance of what mortals could understand. Even Mrs. Eddy constantly studied what she wrote; she declared that she was learning the higher meaning of it after writing it. What Jesus said nearly two thousand years ago is, for the most part, only today being correctly understood. The mystery of godliness must of necessity remain hidden until understanding arrives at the point of comprehension. Not until Mrs. Eddy arrived at the point of understanding attained by Jesus after his ascension, could she begin to explain the Science that lay behind his victory over death and the grave, and his ascension.

Grace: Also, Mrs. Eddy saw what happened to Jesus: how his divine teachings were misinterpreted; how the Christ of "theology" became an official personality. The priests and doctors of ecclesiastical law interpreted everything materially, while Jesus interpreted God and man spiritually. Following in the footsteps of Judaism, the creed of Romanism instituted a pope to forgive sins. They naturally supposed that if Jesus, as a man, could forgive sin, then another man could pardon sin too. It was this belief in a matter man that destroyed the understanding of the Christ, and what Christ is, as generic man, or the full reflection of the one infinite God, good.

Mrs. Eddy wanted to give time a chance to mature spiritual growth into a fitness to receive divine and eternal truths, so this divine teaching would not again be lost through material interpretation. It was through material interpretation that life, substance, and intelligence had been placed in matter—in flesh, blood, and bones—because of the false belief that sex is the creator of man rather than Mind, God. This belief that man is flesh, blood, and bones has demanded through the ages the sacrifice of blood to sprinkle its altars. This same belief caused the high priests to think that by crucifying the body they would be rid of troublesome Truth, just as centuries later the cardinals thought that by silencing Galileo they could prevent the physical fact that the earth rotated around the sun.

Mrs. Eddy hid her divine discovery in sacred secrecy until spiritual growth readied humanity for its reception. Then Truth is safe, and will not again be lost, as it would have been had it been put out into wholly material mentality.

Bessie: It isn't clear to me what you mean, Grace. Do you mean humanity was ready to receive Truth during *her* time, or isn't yet ready, or what?

Grace: In Mrs. Eddy's time, her students did not see the system and pure Science in the textbook. However, her loyal working students did get a very practical message from Science and Health and their understanding enabled them to perform healing work

equal to that of the disciples of Jesus.

In establishing it as a Science, it must be learned individually. No one can learn arithmetic for you; no one can learn for you how to play the piano. But when a student has the textbook in which the Principle and rule are given, and the laws too are all given, it is only a matter of learning the letter and imbibing the spirit. It is the spirit that is super-important.

What Mrs. Eddy wanted to avoid was sinking Science in personality, and using it merely to glorify mortals. She wanted to avoid the crystalization of her barely understood message into a creed.

In 1947 The Honorable W. J. Brown wrote in *Spectator* (London), concerning the fate that overtakes wonderful God-anointed ideas:

... In the field of religion a prophet ... will see a vision of truth. He expresses that vision as best he may in words. . . . What he says is only partly understood by those who hear him, and when they repeat what they understood him to have meant, there will already be a considerable departure from the original vision of the prophet. Upon what his disciples understand of the prophet's message, an organization, a church, will be built. The half-understood message will crystalize into a creed. Before long the principle concern of the church will be to sustain itself as an organization. To this end any departure from the creed must be controverted and if necessary suppressed as heresy. In a few score or few hundred years what was conceived of as a vehicle of a new and higher truth has become a prison for the souls of men.

This is what Mrs. Eddy wanted to avoid, and tried desperately to avoid. Only as we consecrate existence to the Life which mortal sense cannot impair nor mortal belief destroy (428:15) are we ready for divine Truth. Then nothing is hidden. The textbook becomes an open book, and step by step we assimilate its message. Like understands like, in any subject. What Mrs. Eddy revealed is only hidden to material sense, to carnal mindedness, today, just as it was in her time.

Mrs. Eddy knew that if her message was accepted and understood it would spare humanity untold misery. Speaking from the platform on one occasion Mrs. Eddy exhorted her followers to greater effort in the attainment of spirituality—through studying the letter and imbibing the spirit. She warned them of the dire consequences if Christian Science were not understood and accepted.

“Must the earth again be deluged in blood?” was her ringing and impassioned plea.

Fervently she implored her followers to become real and consecrated warriors, devoting themselves wholly and irrevocably to the great work of establishing the truth, the gospel, and the Science, which are necessary to the salvation of the world from error, sin, and death. (See Mis. 177:15.)

“Hitherto the records of Science have not been traced in blood.

But," prophesies Mrs. Eddy, "the time cometh when the material belief of man [the belief in human birth, and that sex rather than God is the creator of man] must yield to Science, and then will his spiritual self assert its superiority over matter, and the millennial peace will have come.

"I learn this parable of the fig tree, or budding promise of the nineteenth century: that when the wisdom of man is taken out of opinions and belief—and returns to the Principle of Science for its intelligence—the error of life will have given up its ghosts, and such a time as this hath not been from the beginning nor ever again will be. The first perception of the woe, the sin and suffering produced by material belief, by placing our intelligence in matter, may so ferment the passions of that age, that the violent reaction of credulity—after looking its first look upon the vagaries it has pursued, upon the phantom it has called reality—may baptize this monster error in the blood of its own believing, and the sun of its own center be forever darkened in that great and notable day, which shall be the end of the world to opinion and belief and the [ushering in of] the new happiness and new understanding of Science.

"That the approaching light of Science may come through sweeter footprints than were these, is the desire of my soul; yet, not my will but Thine, O Principle, be done" (EOF. 40). Through suffering or through Science each one is destined to learn his God identity.

All good is present, now and forever, but what will it take to awaken man to his present ownership of it all, and arouse him out of the illusion, out of the false belief, that he was born of a woman, born of the flesh, instead of born of God, of Truth, and of Love?

Moderator: It is certain that Mrs. Eddy's spiritual interpretation of Scripture will hasten the day of humanity's understanding of our God-being. At present, however, Old Theology seems as determined as ever to keep the Christ-idea of man's oneness with God from surfacing.

Kathleen, you have something to say. Please do.

Kathleen: In Science and Health Mrs. Eddy writes, "The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love" (28:6).

Because of the unmatched radicalism of Mrs. Eddy's divine doctrine, and because of the malice and opposition the students met with on account of it, all of her early students soon fell away; but in their brief association with her they experienced a height, an intensity of life, they would never know again. As the years progressed, Mrs. Eddy softened her approach, coupling Principle with Love, and using "Father-Mother" to appeal to the Christian thought. In her early classes, however, the abstract radicalism with which she presented her Science was too much for many of her students. Those who glimpsed her meaning went forth to heal all manner of

disease and discord; but the record shows that the first fourteen years of teaching netted her no student who remained faithful and loyal to Christian Science, or able to be of assistance to her. Julia Bartlett who arrived in 1880 was to be the first of Mrs. Eddy's students to remain faithful and true to the teaching.

Sally: The antagonism to the basis of her "doctrine" was so everywhere present and awful that it was necessary for her to move continually from boarding house to boarding house while she was writing the textbook, *Science and Health*. But this antagonism and persecution wore "a precious jewel in its [ugly] head"—it slowly drove her to become more and more impersonal.

Juliann: Sarah Bagley's rooming house was one of the brighter sites in which she alighted. It was there that she met the nineteen-year-old Kennedy who was working in a box factory. In his free time Richard Kennedy would join Mrs. Eddy and her hostess. Mrs. Eddy had converted Sarah Bagley from her belief in spiritualism to the Science she was teaching; and Sarah gave up her dressmaking and became a Christian Science healer.

By kerosene lamp, late at night, the three would gather and pour over Mary Baker Eddy's manuscripts, and a universe of unimaginable wonder and newness opened up to them.

Sally: Is this the same Richard Kennedy who later caused Mrs. Eddy so much trouble and forced her into a forty-year investigation of animal magnetism?

Moderator: Yes, Sally. Actually he did for Mrs. Eddy what Judas did for Jesus. It is always the crucifixion of the mortal that brings the crown.

Rocky: That Mrs. Eddy knew her discovery was unique and God-ordained can be seen from a passage in her first published work called: *Science of Man*: "Unless the principle is understood you cannot act in it; and as it has never been taught in science by any written or published MSS from any known individual but me, I claim that it cannot have been understood, except by Elijah, Jesus, his disciples and Paul; and their writings do not teach it unless you understand their scientific meaning, and not the interpretation which belief has given them." Fourteen years of teaching would pass before Mrs. Eddy found a student with sufficient spirituality to remain loyal.

Florence: When one reads of the heartbreaking trials, desertions, persecutions, money problems, etc., one can see that it took miraculous vision to sustain her. Only the steadfast conviction that she had a mission to fulfil the works of Christ Jesus on earth, could have upheld her during those first few years after her wonderful discovery.

Tommy: Many of Mrs. Eddy's early students took offense, deserted, and some even became bitter enemies because they took

personally her rebukes—often sharp and incisive—when she only intended to rebuke the error being expressed. (Later in Mrs. Eddy's career, to her more discerning students, who resisted the personal sense of things, it became clear that it was God who was the source of Mrs. Eddy's spiritual rebukes.)

Mrs. Eddy's war with error and evil was to the death. But her critics and even some of her students saw it as a conflict with persons. Mrs. Eddy steadily grew in her ability to impersonalize error. She knew that the basis of Science is *impersonality* and she had to bring her older students along with her in this impersonalizing process. Her whole effort in Christian Science was to lift the individual out of a personal sense of things into the spiritual realm of the real where perfect freedom reigned as the unhampered operation of universal and impersonal law. Building on personality is building on sand. She often pointed to sacred history, saying that a St. Peter's or a St. Mary's religion is far from Christian Science carried out scientifically.

Love for Her Early Students

Sally: Mrs. Eddy's love and compassion toward her early students was without bounds, even though many proved faithless and even discredited her precepts because they misunderstood her teaching. Some were practising contrary to her instructions. But in the end their negative response helped to further Mrs. Eddy's conviction of the wisdom of putting her system of Mind-healing into an incontrovertible form, a book which would speak for itself.

This early period was a trying one for Mrs. Eddy but she met it graciously and with good humor as seen from a letter preserved by Samuel Putnam Bancroft in *Mrs. Eddy as I knew Her in 1870*, p. 19: "I may as well jest over the absurd striplings who turn to rend me, to threaten me with disgrace and imprisonment for giving them a discovery that money cannot pay for, but a little good breeding might have helped at least to reward the toil, and scorn, and obscurity, by which it was won for them."

Moderator: She taught her students that what they perceived mentally and spiritually they must establish humanly in order to complete their demonstration. Having listened for the divine will in heaven, in Mind, then they must make it their business to see that it was carried out in effect. "You are an unfaithful spirit of God if you do not do it," she said. In *Mary Baker Eddy Her Spiritual Precepts*, Mr. Carpenter, Sr. says that Mrs. Eddy was remarkable in this direction:

I doubt if she ever failed to establish what God told her to establish in spite of the authority that she, herself, gave the Church. Through the sharp and stern nature of her rebukes, she built up almost a sense of fear in the minds of her students, and she did this deliberately so that when the time came that God

told her to do something, she had the situation in hand so that she could execute it, in spite of numbers or of powerful opposition. Many times she stood alone against the whole membership, but she always won out. There is on record the time she went to Chicago for a month in 1888. Upon her return she found the church disrupted, and the books stolen by the opposition movement. [Actually, this was a violent and far-reaching upheaval with nearly all of her highly-gifted writers and her more socially and financially-prosperous students defecting to form "Christian Science" organizations of their own, leaving Mrs. Eddy and her loyal students as only a small sect in a sea of other "Christian Science" organizations]. But with God's guidance Mrs. Eddy soon had things under control again through the exercise of miraculous vision and divine wisdom. Yet, this showed what might happen without her direction.

Whenever Mrs. Eddy felt God was urging her to do something, she did it—she saw to it that it was accomplished. To carry it out was just as important to her as it was to hear God's direction in the first place. This is why she built up in the minds of those through whom she had to work, not only a great respect for her spiritual qualities, but a fear of disobedience, so that they would never question her ability to execute what God told her to execute.

Some day it will be seen that her rebukes were due to her efforts to keep the road open which would lead to the establishment of that which God told her to establish. There has never in the history of the world been anything like what she accomplished. She learned to keep students in such a relation to her that they could not possibly unite to obstruct what she put forth. When she went to Chicago, they showed what they might do if they had a chance. There would be no repetition of that.

Actually, prior to her Chicago trip Mrs. Eddy had always treated her students as equals. They all had easy access to her, and she freely gave them all they could take, always. But her free unreserved mixing with them caused them to think she was no better than they were and this is also why they took her rebukes personally instead of being grateful for merited reproofs. She was dealing with creatures of emotion, creatures bustling with prejudices, bristling with animosities, and motivated by pride and vanity. The question "Who shall be greatest?" needed only her absence to rear its ugly head. After the Chicago experience, Mrs. Eddy moved swiftly toward becoming completely impersonal. Standing alone with God, Mrs. Eddy was always the victor over opposition in any and every direction.

Only her at-one-ment with God and her boundless spirit of universal love for all mankind can explain the invincible spirit of victory that pervaded and dominated her.

Continuing in *Precepts* Carpenter writes:

If students of her life feel that she was unnecessarily severe [after the 1888 turmoil], that the letters she wrote to the Church and the Board of Directors were drastic at times," they must realize that she knew that when God revealed to her a step to be

taken, it was obligatory to have that step put into operation. Likewise she knew that nearly every advanced step that came from God would be fought, misunderstood, and the attempt would be made, by animal magnetism, to prevent it from being established or put into operation.

It was an equal part of her obligation to God to see that His directions went into effect and operation, without fear and without favor. It was necessary for her to keep a relation with those in authority that made them respect and obey her. Today, when she is no longer with us [Carpenter means no longer with us in person, for she is always with us when seen as the woman of the Apocalypse (My. 120:2)] students should retain a sense of her that acts as a spiritual monitor of each forward step. They can well take for their motto what she wrote in a letter to Julia Field-King, October 9, 1896, "But remember, you must *avoid the appearance of evil* and do nothing that you would not be willing and glad for me to know. This rule kept will save you" (ibid).

Mrs. Eddy's fidelity to the one Mind, her divine Principle, enabled her to rise above the most diabolical persecution and the cruel desertion of students whom she trusted.

The higher-caliber students who began coming to Mrs. Eddy in the late 1880's looked to her for the intuitive leadership and advice which was absolutely necessary for their work, and they received what she gave them in a grateful and reverential way. This better attitude enhanced their ever-deepening conviction that she was divinely inspired for the good of mankind in all she said and did. Instead of taking her rebukes personally, they were actually grateful for merited rebukes.

"What a travesty on the correct understanding of our Leader to interpret her rebukes as a bad disposition! What ignorance," explains Carpenter, "to translate her efforts to keep the road open for God into an enjoyment of strife, misinterpreting what she so carefully established for the purpose of enabling her to execute what God told her to!" (ibid).

Anna: In substance, Mr. Carpenter states that time has shown us Mrs. Eddy functioned under a wisdom not her own. She kept her demonstration of divine Mind active and alive. She never deviated from her course except when she seemed to lose sight of it momentarily under the pressure of animal magnetism. At such times Mrs. Eddy would call her faithful students in the household to help her regain her spiritual standpoint and level of thought. But Mr. Carpenter admits it was her way of helping them to rise higher in the line of light. It encouraged the students greatly to feel they could actually be of help; she showed them *how* to work. She was no doubt helping *them* to regain *their* sense of her impersonal Leadership.

The steps Mrs. Eddy took in establishing the Christian Science movement, says Carpenter, were beyond the ken of the cleverest human mind. They were steps that departed from human procedure

in ways no human being could have anticipated, or that no clever human mind would believe could possibly have ended successfully. The success of all she undertook was due solely to the integrity and consistency of her spiritual thought.

When Mrs. Eddy took a step on faith, *her own human wisdom* may have felt that it was an experiment that might not prove successful; yet, knowing the infallible wisdom supplied by God, Mrs. Eddy's spiritual sense knew that when orders came from on high, the results must prove the wisdom of these orders. This unswerving obedience to divine directives saved her "retracing and traversing anew the path from sin to holiness" (20:22).

Moderator: Mr. Carpenter greatly loved and revered Mary Baker Eddy, and at times in his writing he may seem to give the impression that Mrs. Eddy was "closer to God" than the rest of us. Such believing or teaching would be priestcraft; but this, of course, was never his intention. Having lived in Mrs. Eddy's home for a year, he simply stood in awe before her ability to practise what she taught. And personally witnessing this engendered the most profound respect and admiration, much as the disciples must have felt when they saw Jesus call Lazarus forth from the tomb. Mr. Carpenter witnessed how Mrs. Eddy was calling the whole world from its tomb, from its belief of being buried in matter, and from the pain and agony accompanying that belief.

The many sharp rebukes Mrs. Eddy administered to Mr. Carpenter, that is, to the error he was expressing at the moment—and to others in the home, made him well aware that Mrs. Eddy meant business when she commanded, "Follow your Leader only so far as she follows Christ." Personal worship was anathema to Mrs. Eddy. She taught that each one of us has equal access to God—"Love is impartial and universal in its adaptation and bestowals" (13:2).

SELF-ASSERTION OVERRULED BY LOVE

Bill: I would say then that the requirements for practising this Science are not superficial, but must reach to the depths of one's nature and effect the final destruction of all that is not Christian. All that is not based on divine Principle must be driven out.

The first necessity is honesty, absolute integrity of thought. There are two ways we must know ourselves. We must be able to recognize our faults, weaknesses, and sins. We must also comprehend in some degree the actuality of our true being as the perfect expression of divine Mind. This will enable us to overcome human weaknesses and replace them with Godlike qualities. But it can't be done by "wishing" it would be.

We must gain dominion over our beliefs through the activities of good, and the rooting out of all thoughts of self-aggrandizement. Christian Science destroys all sense of personal animosity in those

who adhere to what it teaches. It destroys all sense of self-justification and recrimination, all sense of self-assertion that would use intimidation to maintain a position of superiority over others. In Henry Drummond's masterpiece, *The Greatest Thing in the World*, he analyzes Love according to St. Paul's nine ingredients. He interprets "Love envieth not," as *generosity*. This applies to love in competition with others, in regard to which he says:

Whenever you attempt a good work you will find [others] doing the same kind of work . . . Envy them not. Envy is a feeling of ill-will to those who are in the same line as ourselves, a spirit of covetousness and detraction. How little Christian work even is a protection against un-Christian feeling. That most despicable of all the unworthy moods which cloud a Christian's soul assuredly waits for us on the threshold of every work, unless we are fortified with this grace of magnanimity. Only one thing truly need the Christian envy—the large, rich, generous soul which "envieth not," [for "envy is the atmosphere of hell" ('02.3:28).]

Grace: Mrs. Eddy was fully aware of "the rocks and sirens" that lie in a student's course, and cause so many wrecks. These rocks and sirens, she warned, were rivalry, jealousy, envy, revenge—the self-asserting mortal will-power. (Mis.28) ". . . Dishonesty in trusts begins with 'Who shall be greatest?' " ('02.4:2).

Florence: It seems that one of the worst foes to harmony is the vexing question, "Who shall be greatest?" Everybody wants to be *somebody*. Many crave the personal homage that being "the best and most sought after" gives them. But yielding to the desire to be "the greatest," puts them on the crest of a billow rushing to destruction. Personal praise weighs nothing in God's scale, and it hangs as a millstone about the neck of him who does not receive it in the spirit of total selflessness. I think one reason why both Jesus and Mary Baker Eddy reached the pinnacle of success in their careers could be traced to the fact that both were utterly oblivious of human self. At this point in time we still have to work together and try to accomplish the greatest good to the greatest number, and organization is good when it means simply a matter of doing things by working together in a selfless manner. Paul counsels, ". . . if [there be] any fellowship of the Spirit . . . let nothing be done through strife or vainglory, but in lowliness of mind let each esteem the other better than themselves. Look not every man on his own things, but every man also on the things of others" (Phil. 2:1-4).

In *Miscellaneous Writings* (138) Mrs. Eddy counsels her students to seek, alone, the guidance of the divine Mind, the divine Principle which we claim to demonstrate—to work out individually and alone, for themselves and for others, the sublime ends of human life. In order to do this they must give much time to self examination, the control of appetite, passion, pride, envy, evil-speaking, resentment and all the innumerable errors that infest human thinking. "Remember," she admonishes, "that the first and last lesson

of Christian Science is love, perfect love, and love made perfect through the cross.”

Moderator: And if Love alone is Life, as Mrs. Eddy says (Mis. 388:10), then we are not really living if we are not loving. “The sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us like tired children to the arms of divine Love” (322:26).

Every experience we have is nudging us toward inescapable union and oneness with Love, and we can never turn back what Deity knoweth, nor escape from identification with what dwelleth in the eternal Mind [which is Love alone]” (Un. 64:17). We are all moving toward the achievement of perfect love in thought and deed. It depends only upon the expansion and the exaltation of our thought—“the time for thinkers has come.” We must keep our thought reaching out and always taking on a larger dimension, continually attaining more of Love. Let Love do it. Keep declaring for the things you want to come to pass, and let your whole desire be for more Love—a better understanding of divine Love.

Marie: The Christ is the true idea of God. This idea is always as present as God. Light always has its reflections. Where there is no reflection there is no light. When one does not express the reflection one is not expressing God, Love. When we have an understanding of Love, health and peace is established.

SESSION VI: MORE HIGHLIGHTS IN THE EARLY HISTORY

Moderator: Today let's take an hour or two to look further at the early days when Mrs. Eddy was still searching for students who would be loyal to Christian Science. First, let's look at Julia Bartlett:

JULIA BARTLETT

Julia Bartlett, who had been a hopeless invalid for seven years and endured great suffering, was healed through Christian Science treatment in 1880. By 1882 she had the sad but glorious distinction of being the "oldest loyal student of Christian Science in the whole world" because every other student had fallen away or become disloyal. When Mrs. Eddy saw this eventuality looming, she asked Julia, "And will you leave me also?" But Julia did not. After taking class instruction from Mrs. Eddy she became a dynamic spiritual healer and teacher of Christian Science and remained faithful and true.

Speaking of the early days, Julia says, "Mrs. Eddy made known to her students the needs of the hour, and the snares and pitfalls that lay in our path in our warfare against error, and how to avoid them. Happy was the student who obeyed her instructions, for in obedience to her teachings and commands was his salvation, and through disobedience many lost their way. They were not ready to recognize the error that was blinding them and to yield up their material views—love of self and worldly ambition—and follow the leadings of divine Mind. Instead they followed their own selfish inclinations and became persecutors of Truth and of their great teacher. This was her experience," says Julia, "with many with whom she had labored long and patiently in the early days of Christian Science. Others were not watchful, and wandered back into their old material thought and ways."

Healings in New Hampshire

Johnny: From the record we can see Julia avoided these pitfalls: "About March 1, 1884," she tells in her reminiscences, "a young woman whom physicians were not able to heal was sent to me for treatment in Christian Science by a physician in New Hampshire who was attending her case. In nine days she returned to him perfectly well, and remained in his house two weeks. When this physician and those who knew the woman saw what Christian Science had done for her, a great interest was aroused among them. They had no understanding of the Science, but many chronic invalids and others who needed help were desirous for the treatment and wished me to go to that place and take their cases."

Julia had her hands full at the College in Boston where Mrs. Eddy conducted classes, but finally consented to go to New Hampshire

for one week. She relates:

... I found these people very ready to do what was asked of them, and the hall was well filled the two evenings I spoke to them. [Everyone present subscribed to the newly born *Christian Science Journal*, which meant quite a large number of subscriptions were taken.]

When that was finished people crowded about making appointments for the next day until every minute of the day was spoken for. When the time came they were there promptly, beginning early in the morning and continuing through the day until late at night, with a room filled with people waiting perhaps two or three hours before they could be seen.

I was staying at the home of the one who had been my patient and was healed, and whose case it was that led the physician above mentioned to think favorably of this method of treatment. She made herself very useful in receiving those who came, and her time was fully taken in this way. I was seeing and treating seventy patients a day; my work taking me far into the night; and although I could give each one but a few minutes of my time, most of them were healed quickly. I had much sympathy for the large number who came from the surrounding towns begging that I take their cases, whom I had not the time to even see. I then sent a telegram to Boston for help, but could find no one to come. I took little time to eat or sleep. My one desire was to do the best and all I could for those dear people during my short stay with them, and God wonderfully blessed my efforts. [She stayed there eleven days.]

Christian Science was the one topic of conversation in town and on the outbound trains. Much antagonism was expressed by certain clergymen and M.D.'s when their people and patients rejoiced in the proof of the great healing power of Truth and trusted in it for their help. On one occasion a gentleman whose wife and daughter were being benefited by the treatment, was met by his minister who bitterly denounced Christian Science and among other things said it was the work of the devil. The gentleman replied, "If it is the work of the devil, then I only wish there were more devils and fewer ministers." The minister took the rebuke graciously.

Many who became interested in Christian Science at that time later were teachers and healers themselves, going out into different cities and filling responsible positions" (Julia Bartlett, *Miscellaneous Documents*, pp. 194-195).

Bill: It was this marvelous healing work Mrs. Eddy and her students performed that launched Christian Science on its global mission, and within a few decades there was hardly a city, village, or hamlet in which Christian Science had not been heard of or in which there were not to be found living witnesses and monuments to the virtue and power of Truth, as applied through this Christian system of healing disease and discord.

Kathleen: After Julia had given this amazing proof of the Christ Science to heal, the young woman whom she had originally healed went to Vermont to the home of her parents, where her many friends who had known her condition felt a miracle had been performed.

Julia reports:

The result was an urgent call to go there. I wrote them I would give an informal parlor talk in the evening.

Arriving at the time appointed, I was met by the young woman who said there were so many who wanted to hear about Christian Science that I was to speak in a church. She little knew what that meant to me. I was wholly unprepared to address such a body of people from the platform, having given no special thought as to what I should say as I expected to meet only a comparatively small number in a private home.

When we reached the church and I saw a well-filled house, my courage almost failed me. Then I thought, "This is God's work and He will take of care of it," and took my place fearlessly, addressing the audience with no difficulty.

Many believed; and several were healed. One, an extreme case of double curvature of the spine, heart disease, and other troubles—whom the doctors had given but a short time to live—was instantaneously healed and soon after had class instruction, and has been a successful worker in Christian Science.

During Julia's explanation this man had obviously seen that "God could not make imperfect man, His model infinite; unhallowed thought he could not plan; Love's work and Love must fit. Life, Truth, and Love the pattern make; Christ is the perfect heir; the clouds of sense roll back, and show the form divinely fair" (Mary Alice Dayton).

Another healing was a case of an accident from which the man had long been a sufferer. He had come expecting to oppose all that was said. After listening he not only believed, but was healed. A good number of patients came for treatment in this place, and many subscriptions were given for the *Christian Science Journal*.

With so little healing work being done today, we should remember it was permanent and instantaneous healing that Mrs. Eddy encouraged in her students. It was healing work of this caliber that was responsible for the phenomenal growth of Christian Science during Mrs. Eddy's sojourn on earth. The great momentum she built up continued this phenomenal growth for several decades after her departure.

Mrs. Eddy learned many valuable lessons during the first sixteen years of teaching when many had gone forth to do miraculous healing work only to succumb to the pressures exerted on them by persecution, financial difficulties, or character weaknesses.

Testing of Julia

Error worked in subtle ways to deprive Mrs. Eddy of promising students. We might use Julia's experience as an example of this manipulation, remembering that her experience was also the experience of countless others who became dedicated workers. In the early days Mrs. Eddy had to do her work, almost exclusively, among

the poor and lowly. It was many years before she attracted the wealthy and influential.

Mrs. Eddy's students who went into the practice had to depend upon the income from their healing work for their daily supply. Julia relates that there were many uses for the little cash they had. At first the greater part of her time was given to work for the Christian Science College and other projects that brought no material remuneration. This work, she says, she considered a privilege. She took a few patients and had good success in healing, and that supplied her with necessary funds

... until all at once not one came to be healed. I understood the cause of this [she knew it was aggressive mental suggestion trying to rob Mrs. Eddy of a valuable helper] and worked assiduously to overcome the error by realizing God's government and that He is the source of supply . . . yet with no apparent result. To be sure, I had all I could do with work for the Cause, but my little practice which had met my daily needs was taken from me. To reduce expenses I then began to take my meals out and to reduce the supply as well, and for the first time I knew what it was to suffer from hunger day after day. [It was at this point—when starvation stared them in the face—that many otherwise faithful and promising students, of lesser metal, deserted]. I did not trouble dear Mrs. Eddy or anyone with the extreme conditions so far as I could hide them. It was my problem to solve. I finally thought relief must come soon if I was to remain in the College, and taking my Bible for my guidance, I opened to these words: "Thou shalt remain in this house." It was no longer a question with me. I must and could work it out. Then one day patients began to come. The attempt to take me away and deprive Mrs. Eddy of the help she needed had failed and I had no more trouble that way, and she said I never would. (*Miscellaneous Documents*, p. 187).

Mrs. Eddy in Tremont Temple

Anna: Before we leave Julia's reminiscences, I would like to include her first-hand account of Mrs. Eddy's courageous answer to certain ministers. Mrs. Eddy was continually assailed from the pulpit. In one way she almost welcomed these assaults *if* she were given an opportunity to answer the slanderous charges made against Christian Science because it gave her an opportunity to explain what Christian Science was as well as what it was not.

When the Reverend Stacy Fowler vilified Mrs. Eddy from his pulpit, she replied by offering free courses in the Massachusetts Metaphysical College to all clergymen who cared to come. She explained the purpose of the offer was "to facilitate an honest investigation of Christian Science."

But the Boston ministers, instead of accepting, increased their denunciations, assailing her with teaching "free love," spiritualism, denying the efficacy of prayer, denying the punishment of sin, etc. Mrs. Eddy in her little eight-page Journal, issued every other month,

did her best to answer the attacks from the pulpit and from such biggies as the well-established *Zion's Herald*, the *Watchman*, and the *Congregationalist*, all published in Boston.

On February 26, 1885, the Reverend A.J. Gordon in league with the Reverend Joseph Cook, made a particularly vitriolic attack upon Mrs. Eddy, denouncing Christian Science and all its works with a thoroughness characteristic of those early days.

A number of Mrs. Eddy's students urged her to bring suit for slander. She responded by writing for the *Journal* her essay entitled "Love," and her pamphlet entitled *Defense of Christian Science*.

Mrs. Eddy did, however, immediately demand the right to reply from the same platform. Her request was at first refused.

Later she was reluctantly granted ten minutes on March 16th. It was stated in the *Congregationalist* that "the best way of meeting the evil [Mrs. Eddy and her works] was to let it show itself."

It has been said of Mrs. Eddy that as a teacher she had in a marked degree the ability to arrest attention even before she began to speak. Many taught by her have left the record that the first session of a class was in the nature of a revelation to those attending it. Intuitively the members of a class rose at her entrance. Her teaching did not leave them where it found them. It influenced their entire lives.

On the larger platform she seems to have been even more arresting. Mrs. Eddy is described as having a remarkable poise and lack of self-consciousness. At this time Hawthorne Hall had been outgrown and Mrs. Eddy was preaching in the much larger Chickerling Hall. Now, to answer the villainous charges of the Reverends Cook and Gordon, Mrs. Eddy was to appear in the prestigious Tremont Temple to explain Christian Science in the ten minutes grudgingly allotted her. Nineteen hundred years earlier Jesus had faced the defiant and proscriptive orthodoxy of his time. Since his time a succession of martyrs had been burned at the stake, fed to the lions, thrown into boiling oil, put to the rack, and otherwise tortured because they dared to defy priestcraft and refused to give the lie to their honest convictions.

Mrs. Eddy felt deeply the burden of the world's lack of comprehension. It took tremendous courage to appear at Tremont Temple and face the two thousand grim Christians who awaited her and her "heresy." Her teaching had been damned by Reverends Cook and Gordon as dangerous pantheistic heterodoxy. The people had been warned against her teachings. She was looked upon as a representative of Satan and a tool for evil.

Julia Bartlett in her reminiscences recalls: "It was a hard ordeal for her—to encounter this hatred and antagonism toward Truth. When the time came I rode in the carriage with her to the temple. When we reached it, we were met by Joseph Cook who was very abusive and insulting in his remarks to her, but she made no reply

and took her place on the platform." His introduction was icy.

The house was filled when she rose to speak. The time was short.

In exactly ten minutes Mrs. Eddy gave an explanation or exposition of her teaching which has since become historic. With rare skill she confined herself solely to questions and answers which in themselves were remarkable in their implications. They answered the topics most under consideration and discussion at her time.

When she came to the crux of the whole matter: "How is the healing done in Christian Science?" She paused. Tremont Temple was filled to overflowing. Many were standing at the back of the great gallery which circles the hall. It is not difficult to imagine the wave of expectancy experienced by the audience.

"This answer," Mrs. Eddy said, "includes too much to give you any conclusive idea in a brief explanation. I can name some means by which it is not done . . ." (Mis. 96:25).

As she came to her last question, "Is there a personal man?" her time was running out, but her answer was wonderful in its comforting assurance. It inferred that while man in God's image and likeness did not yet appear, it would appear more and more as the perfect model was held in thought, held in mind, and man turned resolutely "away from inharmony, sickness, and sin to that which is the image of his Maker" (Mis. 98:4).

"Her work was completed," says Julia Bartlett. "She stopped at the end of the time allotted her, although she had not consulted her watch.

"As we were leaving I heard someone say, 'She is a wonderful woman.'" They rode home in silence. Julia saw she must be left to herself, and that her help came from a higher than human source. When they reached home, Mrs. Eddy went to her room where she remained alone.

To thinking Christian Scientists, Mrs. Eddy is in no way more vivid in her claim to grandeur than in the way she rode the storms. This was not the first storm, and it would by no means be the last.

Julia longed to comfort her teacher: "I thought if I could only have shared some of the burdens how gladly I would have done it, and if the world only *understood*, these trials would not have been put upon her. No one but herself could know the burdens of that hour" (*Misc. Documents*, p. 198).

Never, never will a mortal again drink the cup Mrs. Eddy drank to the dregs in order to bless mankind. What she said of Jesus, was true of her: Through the magnitude of her human life, she demonstrated the divine Life. Out of the amplitude of her pure affection, she defined Love. With the affluence of Truth she vanquished error. At that period the world acknowledged not her righteousness but it was beginning to receive the harmony her glorified teachings introduced. The leaven of Truth she founded in human consciousness is ever at work; it will destroy all error and be

glorified in man's spiritual freedom.

Rocky: To hasten this happy day Mrs. Eddy warned her students against the subtle influences that would impel them to leave their post. She also taught them that Christ's way was the only way, that divine Love would destroy *all* evil (because to Love there is no evil—Love knows no evil).

From the human standpoint, mental chemicalization brings sin and sickness to the surface. It often follows the explanation of Truth, when evil seems to be aggravated before its destruction. But in reality nothing is going on except Truth which is always encompassed in Love. This must be so because of the *Allness* of God, and the *nothingness* of evil. All error (evil) is hypnotic, and induces belief in what has no substance.

SCENES FROM LYMAN JOHNSON'S EARLY HISTORY

Moderator: Before we leave this glimpse of the early students who remained loyal to Christian Science, we should look at Lyman Johnson's *History of the Christian Science Movement*. Lyman's *History* again shows how Christian Science made its entry among the lowly and inconspicuous. As the ages pass, this leaven of Truth is at work deep in human consciousness. It will destroy the entire mass of error, freeing man from bondage to matter and materiality.

As time goes on, Christian Scientists will want to know about the early workers—the varied trials and testing experiences through which they passed, and what they accomplished under the guidance of Mrs. Eddy. At such a time, Lyman Johnson's *History of the Christian Science Movement* is destined to become ever more and more sought after because it gives firsthand reminiscences.

Lyman, then a teenager, was an eyewitness to much of what the movement passed through—the adversities, the poverty, the cold and hunger, the mental suffering caused by ostracism, and by the hostility of pulpit, press and M.D.'s, the betrayal and treachery of renegade students. Naively, nostalgically, he evokes a feeling that "the ties which link the happy may be dear, but those which bind the wretched are tenderness unutterable."

His *History* recalls the atmosphere of primitive Christianity. With poignant clarity he depicts the faithful little group that surrounded Mrs. Eddy in the eighteen eighties. He pictures the storm, the struggle, the persecution, along with the radiant assurances of being newly born of the Spirit and of the boundless possibilities. These experiences of a hundred years ago were unique, never to be repeated. They simply await, says Lyman Johnson, grateful and sympathetic appreciation.

Wm. B. Johnson: C. S. Practitioner

Lyman's father and mother, the William B. Johnsons, were both

healed in Christian Science in 1882, and delivered from so much misery that they had a great desire to become purer and holier. Mrs. Eddy soon realized the grand quality of William B. Johnson's thought and urged him to go into the practice: "You have but little to unlearn," she told him, "and your healing and study have made you ready." Thus encouraged, Lyman's father immediately gave up his business and put a sign in his window:

William B. Johnson
Christian Scientist

The sign in the window struck the neighbors as a nine days' wonder, attracting many queer glances, sarcastic remarks, and gibes, but no patients. And with these trials, relates Lyman, came a greater hardship, lack of funds. Lyman, age fourteen, had worked all summer and was bringing in \$2.50 a week, on which the family lived. The father's time was fully occupied helping Mrs. Eddy, but at unremunerative Church-related activities. A week before high school opened, Lyman's father came to him with tears in his eyes and put the question whether or not he should give up Christian Science practice and go back into his old line of work. Or would Lyman be willing to give up attending high school, at least temporarily, and keep on with his job in order to support the family?

Lyman kept his job. He says, "I do not like to write very much about the years 1884 to 1887 because they record a constant struggle for existence. . . . These were indeed heart-breaking years, for there was no income for weeks at a time except what came through my work."

Lyman's *History* at this point shows how severely these early pioneers of the Christ Science were tested. He saw his mother often worried and sad. He learned what it was to go to bed hungry, or to have only a small bowl of stewed tomatoes and a few crackers for supper after a hard day's work. Books, jewelry, engravings, even their furniture, were sold to pay the rent. He writes that even after the lapse of many years he tries to avoid opening the gates of memory—the adversities of his father and mother, the quiet desperation, the silent tears. "Their troubles were greater than mine," he writes, "for I had the years before me, but even now I feel that the trials and labors of those years with the pinch of poverty, and the constant struggle against the efforts to pervert Mrs. Eddy's teachings—which caused father untold labor—have all left their mark in a deep-rooted sadness, which I still must make effort to escape from."

Lyman's Meeting with Mrs. Eddy

Tommy: It was in 1884 that Lyman first saw Mrs. Eddy and heard her preach in the Hawthorne Rooms. His account of this meeting, reflecting a child's point of view and reaction, is most interesting.

His father had told him much about Mrs. Eddy: what she had done, the wonderful things she had written, and what healing she had accomplished. While young Lyman was willing to look at her, he shrank from going too close because, he said, "I had a childish awe of such a wonderful person. Before the service began the room was well filled, and I was startled out of a reverie by hearing people whisper, 'Here is Mrs. Eddy.' I know that I got to my feet, for I remember that my father gently pulled me back and told me not to stand up and stare."

At the end of the service his father, having business to discuss with some of the members, left Lyman to look out at the Common. After waiting some time his father came for him as he wanted Lyman to meet Mrs. Eddy. "I know that I held back, as there were some who were waiting to speak to her, but father gently chided me and told me that I must meet her because she was 'the greatest person on earth.'" This was almost too much for young Lyman as he couldn't see how she could be greater than the President of the United States. However, his father kept urging him forward, and he stood among a little group of about a dozen persons who were lingering about her.

... suddenly she realized that there was a child near her, and at that moment father pushed me forward, and said, 'Teacher, this is my son.' She was very gracious to me, took my hand and held it. At the clasp of her hand my fears vanished. She then told me that my father had told her about my singing and said that she would like to hear me sing sometime She asked me what I would like to be when I grew up. I told her, 'A fine musician.' Her answer was, 'I hope you will be,' and looking me in the eyes, and putting her hand on my head, she said, 'May God bless you.'

The sweetness of her voice, the wonderful questioning of her eyes which seemed to read my thoughts, rather frightened me at first, then drew my tears. The remarkable manner in which she spoke to others, and the way she stood, made a picture that I have never forgotten, and in after years whenever I had the pleasure of seeing her, the picture of that day at Hawthorne Rooms came back with inspiring freshness.

This first impression has always lingered with me as one of the events of my life. When in later years I realized the greatness of the woman I had no desire to see her personally, though I had many opportunities to go to Concord, for that one touch of her hand and the blessing given seemed to have sealed up in my child's memory for future guidance a reverence and a love so great, that through all the years I have been relieved of all need of seeing, that I might believe" (*ibid.* p. 7).

Sally: His whole *History* elicits a deep sympathy and admiration for the valiant efforts of those early struggling pioneers, their steadfastness and courage in the face of almost insurmountable obstacles, their cheerfulness, their overriding desire to help in any way possible. Time and energy were not considered when they were

expended for the Cause. Everyone was willing and ready to do his part no matter how humble. The break in the church (with forty disloyal members apostatizing) had brought the loyal workers and adherents closer together. With great love and reverence for their Leader, Mrs. Eddy, they instinctively put more vitality into their action and thought, and worked with more definite aspirations. Their great joy was always in doing something helpful, and there was no thought of recompense. Mrs. Eddy was among them, and those who through the years of trial had never wavered in knowing that she was giving them the truth Jesus had taught, felt that every hour near her was precious, that fulfilment of her wishes was a help both to her and to the world.

Friday Night Suppers at the Restaurant

Marie: The spirit and tenor of the lives of these early workers, touched and hallowed by the fire of a great vision, is further charmingly portrayed in Lyman's description of suppers before the Friday night church meetings at a near-by old-fashioned restaurant on Tremont Street. There would be a few workers in the office of the *Journal*, who lived too far away to go home for the evening meal, together with practitioners from the suburbs, who came in town especially for the evening service. All would meet friends and relatives at this restaurant that "was long and narrow, running through to Tamworth street; always well-lighted, and always neat."

... It had about it an air of comfort, and here came Miss Bartlett, Mr. and Mrs. Munroe, Mrs. Coleman, Mrs. Williams, Mr. and Mrs. Landy, Captain and Mrs. Eastaman, Mr. Mason, Mr. Bailey, father, mother, and myself. Miss Bartlett and the Munroes usually made up a table with us, and sometimes Mr. Mason would join in pleasant comradeship. Here, over a simple meal, the work that was laid out for the coming week and the experiences of each since they had last met would be talked over. A review of what the Teacher had said to them at the College would follow, or the result of a meeting held for some special purpose; then questions on the interpretation of passages of Scripture and of *Science and Health*. This hour of the evening meal was filled with wonderful sweetness. There was a free and generous exchange of thought, a simple association which bore the fruits of faithfulness and unity, while there was always a pervading perfume, since someone had seen Mrs. Eddy yesterday or today, and the few words which she had spoken opened new vistas of the truth that they must seek for and find.

"There was no idolatry among these early Scientists. They were not sentimentalists for they had been tried in the fires of struggle and the battles for right. They were middle-aged people who had learned much of the world before coming into Science, and the quiet and reverent way in which they referred to the Teacher, their gentleness, and their ever-present love, spoke the impress which the spirit of Mrs. Eddy made, a spirit which was ever with us at our meal. If things got too serious, Mr. Munroe, who was a bit of a wag, was sure to bring everybody back to a

cheerful state by saying some funny thing that did not fail to make us all smile. Then father, who was very exacting in this regard, would invariably take out his watch and say, "Friends, it's time to be on duty and welcome friends and strangers," and so would end the evening meal, a prelude of serious thought and uplifting hope for the work [week] to come.

I remember these evenings as though they were of yesterday. They made a deep impression on me, so distinctive was the contrast between this hour of peace and the day's labors which I had finished. None there had large possessions in stocks, bonds, or business. Their daily remuneration was from God, and they gave generously to the support of the [various church activities]. Many patients were visited and treated without charge

With these people Christian Science was their all in all, for there were few that had not been brought out of great tribulation by it. They had made sacrifices, had been maligned, scorned and laughed at; attempts had been made to undermine not only their individual work but that of the whole Cause; and they had gone from door to door canvassing for subscriptions for the *Journal*. These seven-times tried workers carried with them an omnipresent faith in their Teacher. They were constantly inspired by her presence and by her word. (ibid. p. 80)

The Science of being was developing latent abilities and possibilities, lifting people above their ordinary capacities, making them instruments of a movement which within a few decades was to girdle the globe.

Reasons for the Phenomenal Success

Rookie: What do you think accounted for the phenomenal success of the movement after Mrs. Eddy finally was able to attract faithful students like Julia Bartlett and William B. Johnson and the many other stalwarts who joined the ranks in the latter half of the eighteen eighties?

Moderator: That is a very good question, Rookie. Up until 1894 not a single church edifice existed. The Scientists met in halls and in individual homes with the exception of a tiny structure in Oconto. In spite of the fact that there were no churches, however, the denomination grew tremendously. In 1893 Christian Science was given a leading role when the prestigious Parliament of Religions, involving every religion on earth, met in Chicago. Christian Science didn't grow because of churches being built. What then was it that attracted such great numbers? It was Mrs. Eddy's doctrine of Love—her love for all mankind, her universal sense of love—that acted like a great magnetic force. With simplicity and great fidelity she ministered to the spiritual needs of all who placed themselves under her care. She continually led them forward into the divine order through the power of her own perfect understanding, as put forth in her written Word, as well as in her oral teaching.

In Lyman's *History*, page 228, he gives insight that also helps

to answer the question of why the Christian Science movement grew so rapidly under Mary Baker Eddy's wise and God-inspired guidance:

After reasoning that it certainly wasn't because of any church-building activity, he asks:

What then had been the reason for the dignified, never-fearing, and always hopeful attitude of Christian Scientists individually and collectively?

It was the constant training and idealization of their thought; the constant growth in mental poise and strength; the application of Christian Science to daily problems and the successful working out of these problems; the continuous and unquestionable regeneration of hopeless human beings in the matter of health, strength, and moral status; the more spiritual interpretation of the works and words of Jesus; and lastly the manifestation of gratitude, love, and full-hearted willingness to sacrifice for the upbuilding of the Cause of Christian Science and the realization of the ideals and hopes of their Teacher and Leader, Mrs. Eddy.

Because of Mrs. Eddy's conviction of the oneness of God and man, namely, of Principle and its idea, she set aside many hours each day for prayer, to bring about world-wide understanding of this fact.

These hours spent in prayer assured the many spectacular and instantaneous healings which attracted so much attention to Christian Science and daily added to its ranks. The momentum built up by Mrs. Eddy carried the movement miraculously forward for more than three decades after her departure. One has only to compare the growth of the Christian Science movement under Mrs. Eddy's hallowed leadership with what has developed since she left the scene, to realize how close was her union with God, and how faithfully she let the Mind of Christ be Mind to her.

Her holy humility, her unworldliness and self-effacement, her unremitting toil and efforts on behalf of the students, quickened and energized them. They felt the sublimity and power of her thought that was always one with God. It inspired their confidence, caused the healings to multiply, and the movement to grow and encircle the globe.

SESSION VII: SOME ENEMIES OF OUR CAUSE

Moderator: In learning “the *system* that she [Mrs. Eddy] denominated Christian Science” (viii:27) which imparts the Golden Rule and the two great Commandments of Christ Jesus (Matt. 22:37-39) we are learning our God-being. We are exchanging a mortal consciousness for a spiritual divinely scientific consciousness. A mortal material consciousness is really our only enemy.

“Christian Science,” Mrs. Eddy said, “is my only ideal; and the individual and his ideal can never be severed. If either is misunderstood or maligned, it eclipses the other with the shadow cast by that error” (Mis. 105:20).

God the Mind of Man

This means that if we look for Mary Baker Eddy in the flesh we lose her instead of find her. Mrs. Eddy's Mind was God, just as our Mind is God when we understand God as Mary Baker Eddy understood God. Not understanding God is our only enemy.

Mary Baker Eddy is Christ-Mary. In *Baker Notes*, Dr. Baker recorded Mrs. Eddy's statement: “The Christ-Mary is higher than Christ Jesus because Christ-Mary had to give birth to *the Christ idea*, and keep it perfect.” In Mrs. Eddy's illustrated poem, *Christ and Christmas*, the ninth picture shows a woman with a scroll, marked Christian Science, in her hand. She is holding the hand of Jesus. Circling the head of each is a halo. The halo over the woman's head seems to be slightly larger.

This illustration caused quite an uproar among clergymen, and sharp criticism was leveled at Mrs. Eddy. Mrs. Eddy was prompted to respond in the *Christian Science Journal*, February, 1894: “All clergymen may not understand the illustrations in *Christ and Christmas*; or that these refer not to personality, but present the type and shadow of Truth's appearing in the womanhood as well as in the manhood of God, our divine Father and Mother.” (See also Mis. 32:31.)

To the Christian Scientists whose eyes have been partly opened to Jesus' mission as exemplified in Christian Science today, the pictures in *Christ and Christmas* must be a new revelation of the God-anointed mission of our Leader. Mrs. Eddy has opened a door “and no man can shut it”—she has opened the door to the eternal life of *idea*, where nothing is left but the “womanhood and manhood of God” (Mis. 33:10).

In *As It Is*, p. 52, Alice Orgain states: “There never was and never will be but one man, and that is Jesus' *revelation* of manhood and his *identity* therewith; there never was and never will be but one Woman, and that is Mary Baker Eddy's *revelation* of womanhood, and her identity therewith. (My. 120:2).”

In our study we are seeing that Jesus was not understood until

Woman, appearing to mortals as Mary Baker Eddy, scientifically brought forth his consciousness as her “man child” in fulfilment of his prophecy to St. John in Revelation (12:5): “And she brought forth a man child [as Truth], who was to rule all nations with a rod of iron.” Science and Health is the consciousness, the mentality, of Christ Jesus.

What is this “rod of iron”?

Anna: It is uncompromising and inflexible Principle. “Science,” Mrs. Eddy says, “makes no concessions to persons or opinions” (456:17).

Moderator: In this respect, does Science differ from Christianity in any way?

Bill: Yes, one of the major virtues of Christianity in Jesus’ first coming was its concessionary spirit in the name of love, particularly expressed in such language as, “Suffer it to be so now [for the sake of others].” This is what he said at the time he was baptized by John. He voluntarily took on the belief of being a mortal for the sake of others. And his “suffer-it-to-be-so-now” concession directly precipitated all his suffering: “immediately the spirit *driveth* him into the wilderness” to be tempted by Satan. (Mark 1:12, 13) Jesus allowed the dream of mortal life to overtake him so that he could be the wayshower for humanity and show the way out of the flesh.

The Lodestar of Christianity

Margie: Jesus never lost sight of the fact that the whole of mortal life is a dream; he therefore knew that crucifying his flesh would accomplish nothing for his enemies. What would lose the vitality of the cause he championed was false theology’s denial of his relationship with God, separating him from his teaching and from his place in Bible prophecy—in other words, moving him out of Christianity. Not seeing Mary Baker Eddy’s relationship with God, separating her from her teaching and from her place in Bible prophecy is also the great danger facing Christian Science.

The crucifixion of Jesus was not the great danger to Christianity; it forced on him the resurrection, a demonstration that became the lodestar of Christianity. It was not the crucifixion but the attempt to kill his influence that was the real criminal act. Jesus said, “Fear not them which kill the body, . . . but rather fear him which is able to kill both soul and body in hell” (Matt. 10:28). The only thing we need to fear is the nagging, whispering doubt that we haven’t what it takes to surmount a problem—that we haven’t the Mind of Christ that can do all things perfectly.

Mrs. Eddy knew that the one Mind, the Mind of Christ, was her Mind. Therefore the malpractitioners who dogged her steps and tried to put her through a slow crucifixion, only served to spur her on to higher attainments in the line of spiritual light, thus more clearly exposing the nothingness of error and evil, as well as serv-

ing to unite the Cause more closely and establish it on a higher and more spiritual plane.

A real enemy of the Cause is the human mind that uses ambitious students within the ranks to endeavor, through conservatism and intellectuality, or other means, to move our Leader out of her place. It evinces a lack of love and gratitude and takes the heart and soul out of Christian Science, making it a dead body.

Christian Science a Science Not a Religion

Anna: One of the greatest enemies of all has been the attempt on the part of "the rulers of the church" to project Christian Science to the public as a religion instead of as a Science. Animal magnetism does not war against persons, but against the development of the idea.

The great revelation that came to Mrs. Eddy in 1866 was a *Science*, the Christ Science. It was not a religion. Religion comes from two root words, namely, *re* and *ligeo*. *Re* means again, and *ligeo* is the root from which the word ligaments comes. So it means to bind back, or to tie again. Mrs. Eddy's revelation was that in reality man has never left God. She perceived that, in Science, existence separate from divinity is an impossibility, and therefore man doesn't need religion to tie him back to God. In reality, man never left perfection. We only need to get rid of illusions, false beliefs, mortal mind's point of view that sees limitation everywhere instead of seeing God's infinite perfect universe just at hand. The real enemy is the concept of life as finite. Animal magnetism doesn't want us to find out that we live in a universe of infinite flawless perfection.

Elsie: But didn't Mrs. Eddy form a church?

Moderator: Yes, as a suffer it to be so now, a necessity for the time, but her estoppel clauses in the *Manual* completely dismantled The Mother Church as a central material organization when she was no longer present. While she was here she needed the help of a Board of Directors to promulgate her message and bear the burden of the vast amount of work involved in implementing and executing the perpetual revelations coming to her from God. When she was no longer here in person, the Board of five Directors was supposed to revert to a Board of four and their duties were to become only those specified in the "Deed of Trust," as shown on pages 128 to 135 of the *Church Manual of The First Church of Christ Scientist, in Boston, Mass.*, of which she put out eighty-eight editions. The eighty-ninth edition was not put out by her. Perhaps there will be an opportunity to go into this Church subject more fully in a later Session.

Tina: Also, wasn't The Mother Church regarded as a symbol for the mortal body that must gradually be put off?

Anna: Yes, it was. In *Retrospection*, p. 45, Mrs. Eddy says

organization is requisite only in the earliest periods in *Christian* history [but totally unnecessary in *Christian Science* history]. "After this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual growth, and should be laid off—even as the *corporeal organization* deemed requisite in the first stages of mortal existence *is finally laid off* in order to gain spiritual freedom and supremacy."

Florence: Mrs. Eddy was using The Mother Church as a symbol for the mortal body that must be laid off and replaced with "the *system* she denominated *Christian Science*" (viii:27). The warfare which The Mother Church symbolized was concerned with the laying down of the mortal. The estoppel clauses are a *symbol* of the stopping of the mortal viewpoint—the Adam-dream viewpoint that encumbers us with a fleshly mortal body. Perhaps in a later Session this point can be covered more adequately.

Billy: What will replace the mortal body?

Florence: Divine Science will replace the mortal body which is only an image in mortal mind. Through the Science Mrs. Eddy brought, this image in mortal mind will be replaced with the image in the divine Mind. That's why she says: "Take divine Science . . . study it, ponder it . . . but murmur not over Truth if you find its digestion bitter [when you find you must lay down the mortal viewpoint, give up your most cherished beliefs or what Jesus referred to as cutting off your right hand and plucking out your right eye]. . . . When you approach nearer and nearer to this divine Principle, when you eat the divine *body* of this Principle" you are exchanging the mortal body for the immortal body or the "primal elements of Truth and Love" (559:17-26). Your real body is "the structure of Truth and Love" (583:12).

Tina: Would you say the textbook is our divine body?

Florence: Yes, the textbook is synonymous with divine Principle, Love. It is the divine body we put on as we lay down the mortal body.

The mortal body is symbolized by The Mother Church material organization. This organization was scheduled for complete dissolution, to be effected by Mrs. Eddy's famous estoppel clauses, which stopped all its vital functions because the real body, like the real Mother Church, had shed all materiality and "blossomed into spiritual beauty [whose] communion [is] universal and divine."

Billy: Would you please repeat what our *true* Mother Church is? How do we find it?

Florence: We find our true Mother Church "by entrenching ourselves in the knowledge that our true temple is no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnacled in Life" (Pul. 2:27). Mrs. Eddy asks, in substance, if this is the true Mother Church, isn't it always *with* you? Can it ever be disturbed? Can Life die? Can Truth be uncertain? Can Love be less than boundless? The real Mother Church is

always with you, as your real being, as “the structure of Truth and Love.”

Grace: It is beyond the ken of mortals to comprehend what Mrs. Eddy accomplished. She was totally governed by God. Mrs. Eddy speaks of “spiritualizing materialistic beliefs” (316:28). It is the spiritualization of thought and the Christianization of daily life, she says (272:19) that is important, that lets in the light and brings the divine Mind, Life, into humanity’s experience.

Spiritual education alone will meet mankind’s yearning for spirituality, and speed the day of understanding. How little of what Jesus taught and demonstrated was comprehended even nineteen centuries after his sojourn here, until Mrs. Eddy explained (glorified) him.

In writing *Science and Health*, Mrs. Eddy stepped out of the picture completely, and wrote down what God dictated—what divine Love dictated. With every passing year she saw more clearly that Christian Science could only be understood through the spirit of the Christ—that Science is not Science unless it be Christian to the highest degree, unless it illustrates and demonstrates the Christianity of the Christ. It is the evangelization of the human self that is resisted, the spiritualizing of our mentality. Science, she said, is ‘God manifest in the flesh.’ It is God disciplining and destroying evil, physically, morally, and spiritually. The human will must be subordinated to the divine; God is the only actor. The shadow, the image, can’t act or think.

Human experience is the externalization of conscious and unconscious thought. Therefore mortal mind, the human mind, must be replaced with the divine Mind, and the utter error of supposed life in matter with its pain, ignorance, superstition, malice and hate must be rejected in all its phases. The carnal mind is not eager to give itself up, and this reluctance on the part of mortals to rise above material standpoints, portends a long night to the traveler.

Jackie: It seems unfortunate that since Mrs. Eddy’s departure Christian Science has been officially presented to the world as a religion rather than as a Science.

Florence: Yes, that’s true. Impersonal animal magnetism doesn’t war against persons but against *the development of the idea*. However, an understanding of the living light, the Word of God as presented in *Science and Health*, puts an end to the darkness of animal magnetism, and eventually it will be learned that all men have one Mind. (340:20)

Moreover it is important to see that anything that tries to save the human ego, the little “i,” is “religion.” Until we spiritually grasp the fact that we have no selfhood apart from the one divine Selfhood of God, we are studying Christian Science as a religion. This is what Mrs. Eddy is telling us in her opening statement on page 1 of the textbook where she equates a spiritual understanding of God with

“*unselfed* love.” Here she is telling me, Get Florence out of the way, because a personal sense of self—the sense of a selfhood apart from God—has no place in being. As long as we entertain a personal sense of an “I” or ego studying the textbook, it will be religion.

Once the world sees that Christian Science is a *Science* and not a religion, progress in the understanding of this Science will escalate exponentially.

Sally: And fortunately, the revelation is contained in a textbook. Any honest seeker for Truth can go to that book without the assistance of minister, priest, practitioner, rabbi, or any third party. Any honest seeker can study its message. He will hear the voice of God speaking to him and find himself reborn. The healing and regenerating effects of Christian Science follow the understanding of the divine Principle and of the Christ-spirit. For this Principle, Mrs. Eddy says, there is no ecclesiastical monopoly. Its only priest is the spiritualized man (141:17) who must grow in spiritual understanding unencumbered by priestcraft.

Moderator: Think for a moment of the stupendous challenge that faced Mrs. Eddy: one lone woman, with a glorious message from God for mankind, charged with the grandest trust of heaven, yearning to fulfil her God-bestowed mission to complete the works of Christ Jesus on earth. Every conceivable obstacle was thrown in her path. She had not a cent in her pocket. Her family was ashamed of her and disowned her. Wherever she sought shelter she was looked upon as peculiar.

Mocked and persecuted, this lone Messenger of God grasped courageously at every possible medium through which she might interest people in the good news God had given her in that great revelation of 1866. Forming a church was an absolute necessity *in the beginning*. It was the only way she could attract people who would listen to her message.

Mary B. Glover Eddy’s Advertisement

Marie: Irving C. Tomlinson in his *Twelve Years With Mary Baker Eddy*, p. 130, says that he has in his possession a quaintly worded card on which is printed the following notice of lectures to be delivered by Mrs. Eddy:

Invitation. Mary B. Glover Eddy, author of “Science and Health,” will interest all who may favor her with a call at her rooms with her Parlor Lectures on Practical Metaphysics, and the influence that mind holds over disease and longevity.

How to improve the moral and physical condition of man, to eradicate in children hereditary traits, to enlarge the intellect a hundred per cent, to restore and strengthen memory, to cure consumption, rheumatism, deafness, blindness and every ill the race is heir to. Place: College Rooms, Columbus Ave. 569. Time, Thursday 3 P.M. Price \$0.25

“While recalling the story of these lectures of long ago,” says Tomlinson, “Mrs. Eddy once said to me, as I later recorded her words:

In the early days of Christian Science, in order to interest people, I was forced to adopt many ways and methods. I would lecture to a parlor full of people, and at the conclusion of the address they would seem to grasp little, if anything. One evening after speaking for a few moments, I asked all to rise who understood what I had been saying and not one rose to his feet.

Francie: Mrs. Eddy not being able to get her point across reminds me of Art Linkletter’s experience in lecturing to teenagers after his beloved daughter committed suicide in connection with drugs. Expecting on this particular occasion to address high school seniors, he was confounded upon being led into the auditorium and seeing first and second graders! His prayer for inspiration was answered and he began to tell them little stories each carrying the message of how dangerous it was to do certain things, all leading up to the dangers of using drugs.

Among the letters of praise he received upon returning home was one from a six-year-old who wrote, “Thank you very much, Mr. Linkletter, for coming to our school and leading us into drug abuse.”

The point Mrs. Eddy was trying to make in relating the difficulty she had in getting people to understand her explanation, was that *healing* is something that everyone *can* understand and identify with. Tomlinson then relates that Mrs. Eddy said, “‘The way to establish the Cause through reason is through writing and preaching and lecturing. This is temporal. But the way to establish the Cause through revelation is by healing, and this is permanent’ ” (ibid).

A Testimony

Moderator: On this I can speak from experience, as I know most of us in this class can. It was healing that permanently brought my family into Christian Science many years ago. It was a case of “man’s extremity is God’s opportunity.”

Through an accident my mother had lost her sight. After several excruciatingly painful operations through which the best eye specialists endeavored vainly to restore at least partial sight, all hope was abandoned. My father at that time was suffering from an incurable disease and doctors gave him but a short time to live and advised him to put his affairs in order. In this dark hour a man in whom my father confided his dire circumstances said, “My friend, be of good cheer. You and your wife can both be helped. I sat in a wheelchair many years, thinking there was no cure for the rheumatism. But I heard of Christian Science and was completely healed.” He advised my father to go and see a Mrs. Coulter, C.S.,

who had her home and office in the Lincoln Hotel, Seattle.

Greatly encouraged, my father took my mother to see Mrs. Coulter. My father at that time did not think his own difficulty could be healed, as he was somewhat steeped in medical lore, and had read in his "Doctor Book" that his difficulty was fatal. When my mother's sight was fully restored after three visits, unbelievable joy and prayerful thanksgiving reigned in our home. It was then that my father decided perhaps he, too, could be helped. He was perfectly healed in one treatment. My mother then confided to the practitioner that my little brother had been wearing a truss for what the doctor had diagnosed as hernia. Mrs. Coulter said, "You have seen what God can do. Go home and read the textbook, and you will find your little boy is all right." The next morning when Mom was dressing this little boy she found him entirely healed. Mrs. Coulter at that time was in her ninety-first year. I was about seven years of age then, and these wonderful healings made a profound impression on me. In heartfelt gratitude I would sometimes climb up to the attic and in the corner where the chimney ran through I would kneel down and ask God to help me understand this marvelous Science so that someday I could help and heal people in the way my mother and father and little brother had been healed.

Those healings have overshadowed everything in my life, and my prayer, "O God, feed my famished affections for a higher holier understanding of what God and man *is*," has been answered in ever-increasing comprehension of the Science of Christian Science.

To Mrs. Coulter it had become solid conviction that disease is but the image of a lie. Disease is not matter or a part of matter. It is but the result of a falsehood. She recognized the physical difficulties to be but the image of wrong thought. She saw it as just that, and it was healed, much as a mathematician spots error in a calculation and substitutes the right answer for the wrong one.

The first and crucial error held by a patient is the false belief that he is the product of a sex-creation—that he is born of a woman and consequently life is here in the form of mortality, subject to disease and death. Mrs. Coulter knew that material birth, existence, and death are pure illusion and the opposite of Truth. She put aside the claims of the flesh and saw only the spiritual, the perfect man.

"Unless we have *better healers*, and more of this work than any other, is done, our Cause will not 'stand and having done all stand.' *Demonstration* is the whole of Christian Science, and nothing else will save it and continue it with us. God has said this—and Christ Jesus has proved it" (*Christian Science Journal*, June, 1936, from a letter by Mary Baker Eddy).

In beginning with a patient you must see the spirituality of his being and be fortified with the truth about the situation so you can deny the beliefs with understanding.

Evil Appearing to Exist

Billy: Through what process did Mrs. Eddy finally learn *how* mythical evil could even appear to exist?

Anna: She scientifically analyzed the terms "animal magnetism" and "mesmerism," which were much in vogue in her day. She saw that in the same way the sleeper is mesmerized to believe his dream is real, so the waking daydream of material existence is also only a mesmeric state which comes to an end only as the daydreamer awakens to the spiritual fact that man is always the spiritual image and likeness of God.

The matter we see around us in our waking hours is no more real than the matter we see in sleep-dreams where we also meet people who appear to have life and intelligence in their bodies. But what happens when we wake up after having dreamed the house was on fire and active intelligent firemen were everywhere present with their hoses and fire extinguishers bravely endeavoring to subdue the flames?

When the change of consciousness we call waking up takes place we realize the people, the firemen, as well as the objects and circumstances in our dream, were all illusions; the sense of life, activity, the intelligence the firemen were expressing, was all false. These forces—life, intelligence, activity, substance—were not in the dream people. Life, intelligence, substance, activity are not in matter anymore than honesty, love, loyalty, or honor are in matter. These latter are emanations of God. All life, truth, intelligence, activity, etc., is in God and remains in God, and is reflected by man. When we perceive this truth, we realize we always have perfect God and perfect man as the reality, and any digression from perfection is pure illusion, a dream state. When the cause is perfect, the effect is perfect since like produces like, and nothing can be expressed in effect that is not contained in cause.

We awaken from this dream of material life and death solely in proportion to our understanding and manifestation of the nature of God. As our thoughts become more God-like, we shall depend less and less on matter—which is a state of deadness—until we see we are one with God as Principle and idea, one in spiritual being. "Existence separate from divinity, Science explains as impossible" (522:10). Through the teaching of the textbook we are resurrected out of the deadness of mortal beliefs.

Mrs. Eddy totally rejected mortal mind and its false point of view.

Florence: This total rejection of mortal mind, the carnal mind that is enmity against God, was a doctrine too radical for the students who came to Mrs. Eddy during the first fourteen years, and this together with the persecution they suffered and their own character flaws, caused them to rebel.

Julia Bartlett in her Memoirs tells of one such rebellion, how Mrs.

Eddy humbly met their lack of understanding of her God-ordained mission, and how she courageously rallied her remaining troops and urged them on to higher attainments.

Moderator: Sally, you have a copy of *Miscellaneous Documents*. Would you please read Julia Bartlett's account of the 1881 rebellion? It throws so much light on the fearful price Mrs. Eddy paid to bring Christian Science to the world. Julia's account is a vivid portrayal of Mrs. Eddy's brave struggles in the early days before Christian Science gained world-wide recognition. We know from other sources that besides en masse defection and apostasy, this period was ringed with a welter of small harassments and endless dismal trivia that would try the souls of saints. But Mrs. Eddy was fired with a great vision. She knew but one way to go, and that way was forward. God had called her, armed her with forces impregnable. He was her Mind, and

He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat;
Oh be swift my Soul to answer Him, be jubilant my feet.

—Julia Ward Howe.

Struggle Over Who Shall Be Greatest

Sally: Julia Bartlett's accounts starts:

In October, 1881, eight students who had allowed error to enter their thought, united in writing a disloyal letter of false accusations to their Leader and signed their names to the same. This cruel letter was read by one of their number at a meeting of the Christian Scientists' Association in the presence of Mrs. Eddy who was the President of the Association. She made no reply, and when the meeting, which was held in her house, was closed, she went to her room and all the students went to their homes with the exception of two. These two remained with their beloved teacher to comfort her in her sorrow and anguish for the sins of those who were persecuting their Leader and forsaking the cause of Christian Science when they were so much needed. [The eight were no doubt students who had been on more or less intimate terms with Mrs. Eddy, and thought of her as just one of them; and this familiarity was not conducive to engendering the deep respect and reverence due Mrs. Eddy. Thus when students of the caliber of Julia Bartlett, Mrs. Whiting, Mrs. Poor, and others of this mold entered the ranks and were enthusiastically welcomed by Mrs. Eddy (because of their demonstrated spirituality of thought) envy and jealousy, and "who shall be greatest," reared its ugly visage in those less spiritually motivated, and erupted in this apostasy.]

I was in Salem at the time and could not attend the meeting but the next morning on hearing what had transpired I took the first train for Lynn, desiring to be with my dear teacher and to be of some service in her hour of trial. Dr. Eddy admitted me to the house. I found Mrs. Eddy seated by the table and the two students who had spent the night with her sitting near her. I quietly took a seat near them as did Dr. Eddy also, and listened to Mrs. Eddy who was talking with a power such as I had never

heard before. They were wonderful words she was speaking while we young students were receiving of the great spiritual illumination which had come through her glorious triumph over evil.

Marie: Wasn't it splendid the way Mrs. Eddy could bounce back?—her resilience, her ability to go to God for comfort and reassurance and wisdom for the next step, her willingness to forgive and forget and always lie on the watch for an opportunity to bless her enemies?

Material Body an Illusion

Sally: Yes, that was what kept her thought in line with the spiritual and eternal, and it individualized, in her, infinite power. It was what made her receptive to revelations from divine Love.

Continuing, Julia Bartlett says that just before she arrived, Mrs. Eddy had been sitting with the others,

... and the burden was still heavy upon her, when all at once she rose from her chair, stepped out into the room, her face radiant, with a far away look as if she was beholding things the eye cannot see. She began to talk and to prophesy of the blessings which would reward the faithful, while the transgressor cannot escape the punishment evil brings on itself. Her language was somewhat in the style of the Scriptures. When she began, the three with her, seeing how it was, caught up their pencils and took down what she said. When she was through speaking she put down her hand and said, 'Why, I haven't any body.' And as she came back to the thought of those about her, they were so moved by what they had seen and heard their eyes were filled with tears, and one was kneeling by the couch, sobbing.

It was at this point, as she sat down and began talking to them that I arrived. When she was through, she said, 'I would like you three to stay with me three days.' She said she did not know what might be, but felt there would be a great deal for us.

Those three days were wonderful! It was as if God was talking to her and she would come to us and tell us the wonderful revelations that came. We were on the Mount! We felt that we must take the shoes from off our feet, that we were standing on holy ground. What came to me at that time will never leave me."

The following month (November 9, 1881) Mrs. Eddy was ordained paster of the Church of Christ, Scientist, at 8 Broad Street, Lynn, in her little parlor, with about fifteen present. Mrs. Abbie K. Whiting extended the right hand of fellowship. A table stood in the center of the room and Mrs. Eddy, Mrs. Whiting, and I were on one side while on the other side were the few students standing. Mrs. Eddy stood so meek, with her head bowed and a beautiful spiritual expression on her face, while this young student [Mrs. Whiting] took her hand and talked to her like one inspired, as she was. It was all *very* impressive. Mrs. Eddy had preached five years but was not ordained until the date given above.

Rookie: It was on December 25th, 1881, in this same little house that Julia Bartlett united with the church.

Mrs. Eddy was soon leaving, to go to Washington, D.C. for a time to lecture and teach and do what she could to start the Science in that important city. For this reason she had called a special meeting of the Church to be held in the evening to admit Julia and one other, as members, that they might take their place in the church work during her absence.

Because Mrs. Eddy knew she would not be returning to Lynn, but would make her home in Boston after her Washington, D.C. venture, her household goods were nearly all packed and taken away to be stored. The floors were bare. There were a few chairs, a small writing desk, and a packing box in the room. The packing box stood on end and there was a lamp on it. Mrs. Eddy sat beside it. There were about ten church members present. Mrs. Eddy read the seventeenth chapter of John. She begged them not to allow envy or any root of bitterness to spring up between them, but "that ye love one another, as I have loved you." Let no pride come up, she counseled, or vain inquiry, "who shall be greatest?" She urged them to remember that she had made herself the servant that she might lead others to Christ. Her parting remarks to them on the eve of her leaving the city and her admonitions in regard to the care of the Church sank deep into their hearts. "We were saddened at the thought of parting with our beloved teacher, but were brave and courageous in taking up new responsibilities, resolving to be faithful in following her instructions, knowing that God would give us strength according to our needs" (*Miscellaneous Documents to Christian Science and Mary Baker Eddy*, p. 176-178).

Moderator: Mrs. Eddy didn't take any chances with envy, jealousy, and "who shall be greatest" disrupting the fledgling Church in her absence. Before she left she appointed the four women who were to take turns conducting services. This wise selection of who should lead in her absence forestalled any quarreling over who should occupy the place of honor. The students had a lot of growing to do. They didn't have the same love for humanity that Mrs. Eddy did, which made her always a warrior with armor on, fully awake, alive, alert, aware of what was going on around her, and always ready to challenge error's right to exist. Her troops must learn to do the same.

Mrs. Eddy also constantly urged her followers in the direction of better healing work. Healing is the bugle call for the real purpose of Christian Science which is the healing of sin, and sin is any belief that separates man from God, from his God-being which is always at hand awaiting man's recognition and acceptance.

Call to James Neal

Tommy: A letter written to James Neal bears testimony of the high premium Mrs. Eddy placed on healing as the way to start in "fulfilling each hope and aim":

Your letter is my best New Year's gift Now, thank God, I have at least one student in Boston that promises to be a Healer such as I have long waited and hoped to see. Oh may the Love that looks on you and all guide your every thought and act up to the impersonal, spiritual model that is the only ideal—and constitutes the only scientific Healer.

To this glorious end I ask you to still press on, and have no other ambition or aim. A real scientific *Healer* is the highest position attainable in this sphere of being. Its altitude is far above a Teacher or preacher; it includes all that is divinely high and holy. Darling James, leave all else and strive for this great achievement. Mother sighs to see how much her students need this attainment and longs to live to see one Christian Scientist attain it. Your aid to reach this goal is spiritualization. To achieve this you must have one God, one affection, one way, one Mind. Society, flattery, popularity, are temptations in your pursuit of growth spiritual. Avoid them as much as in you lies. Pray daily, never miss praying, no matter how often: "Lead me not into temptation,"—scientifically rendered,—Lead me not to lose sight of strict purity, clean pure thoughts; let all my thoughts and aims be high, unselfish, charitable, meek,—spiritually minded. With this attitude of thought your mind is losing materiality and gaining spirituality and this is the state of mind that heals the sick" (Lyman P. Powell, *Mary Baker Eddy*, p. 322).

Rocky: In his *Reminiscences*, James Neal relates an incident which gives a glimpse of his character and also a glimpse of the prevailing hostility. Neal's study with Mrs. Eddy at her College opened up a tremendous vista, giving him not only a new point of view but a whole new set of realities, and upon his return to Kansas he immediately began healing friends and fellow townsmen—deafness, blindness, insanity, tuberculosis, and a broken skull among many other healings.

While visiting his family in Kearney, Nebraska, he was requested to help a seriously ill child whom the doctors were not able to heal. After one day's treatment to which the child did not respond, the mother, fearful for the child, returned the case to the doctors. The child died soon afterward, and on the basis of his one day's treatment the newspapers announced that the coroner's inquest was expected to result in a charge of manslaughter against Neal. The paper also announced that Neal had run out of town on a freight train at night to escape arrest. Neal wrote the newspaper expressing his regret that the child had died. He explained to them that she had been treated for twelve weeks by doctors and he had only treated her one day; that her mother had returned to medical treatment, and the child had died under the care of physicians. He also explained to the paper that far from leaving Kearney, he had decided—because of the situation in which he found himself, and all the criticism—to stay for six months, and gave them the hotel where he could be found and the hours during which he could be reached there.

To make a long story short, at the inquest, the coroner was unreasonably rude and rough with Neal. At the end of the inquest, a juror who had been hand-picked for his known hostility to Christian Science came to Neal for treatment. Many others in Kearney came to Neal for treatment and were healed. (See Neal *Reminiscences*.)

Love is the secret of all healing, Mrs. Eddy said, the love which forgets self and dwells in the secret place, in the realm of the real. But it is not mere human love that heals, she pointed out, not a love for a person or for anything—it is Love itself. The realization of this Love for a moment, will heal the sick or raise the dead. (See *Twelve Years with Mary Baker Eddy*, Irving C. Tomlinson, p. 91.)

Francie: But this Love that we must *be* is reached through godliness or Christianity which is a human necessity; man cannot live without it; he has no intelligence, health, hope, or happiness without godliness. (See '01.34:26.)

Miss Clara Barton, celebrated philanthropist and first president of the American Red Cross Society, although not a Christian Scientist, said of Mrs. Eddy in an interview appearing in the *New York American* of January 6, 1908: "Love permeates all the teachings of this great woman—so great, I believe, that at this perspective we can scarcely realize how great."

Moderator: Many decades have passed since Clara Barton made that famous statement, and many more will pass before Mary Baker Eddy is put in proper perspective—even centuries may pass. The vastness of Christian Science and the fixedness of mortal illusions preclude any widespread early acceptance of the Truth she brought.

Rocky: Doesn't Mrs. Eddy also speak of "the human hatred of Truth?"

Sally: Yes, Mrs. Eddy had hoped Christian Science would meet with immediate and universal acceptance until experience taught her otherwise.

Rookie: What is *this Truth* that stirs "human hatred?"

Call No Man Your Father

Florence: I believe it is the same Truth for which Jesus was crucified, namely, the total rejection of the mortal standpoint. Jesus said, Call no man your father upon earth, for one is your Father which is in heaven. He knew: "man that is born of a woman is of few days and full of trouble . . . for who can bring a clean thing out of an unclean? Not one" (Job 14:1,4).

Lydia Hall was present when "Mrs. Eddy received a letter from Christian Scientists in Concord asking her to congratulate them over the birth of a Christian Science baby. She read it out loud; then with apparent indignation uttered: 'A Christian Science Baby! A crime! Just as much a crime as murder would be!' She paused a few moments; then raised her hand and shaking her finger declared

with great emphasis: 'No loyal Christian Scientist will ever marry.'

"(In later years, when those remarks were repeated, they ran head-on into official opposition; and Lydia was finally driven to recant. On her death-bed, however, she confessed that her recantation was erroneous and that she had stated Mrs. Eddy's remarks exactly as she had understood them to have been spoken)" (DCC. 255).

Bill: Mrs. Eddy had come to reveal the Principle of man's being. She had come to show us how to calculate spiritually just as Jesus calculated spiritually when he restored first Lazarus and then himself from death. She knew man was a calculus of spiritual ideas, and she was teaching her students this truth. Naturally, then, she was disappointed when her students utterly failed to comprehend her teachings and continued to think man was a material creation and must be reproduced materially.

Bessie: But doesn't the Bible say that "children are an heritage of the Lord, and the fruit of the womb is God's reward"? And isn't the Bible replete with blessings on "the fruit of thy womb, blessed shall be the fruit of thy body," and "the Lord shall make thee plenteous in the fruit of thy body," etc.?

Florence: Yes, Bessie. Christian Scientists, however, are looking at the Bible through the eyes of Mary Baker Eddy, because, with the Mind of Christ, she was able to penetrate the deep spiritual meaning of what the holy men of the Bible were saying. When we look at the Bible today in the light of Christian Science, it is a completely new book. "Christian Science . . . breathes through the sacred pages the spiritual sense of life, substance, and intelligence" (548:2).

Moderator: We are all pantheists believing there is life, intelligence, and substance in matter, until we are taught by Christian Science that actually, all is infinite Mind and its infinite manifestation. In pantheism, Mrs. Eddy says, the world is bereft of its God, whose place is ill supplied by the pretentious usurpation, by matter, of the heavenly sovereignty. (Un. 51:10) The claims of matter (mortal man) usurp the prerogative of God, saying, "I am a creator." Matter says, God made me, and I make man and the material universe. But the law is that like produces like; and God, Spirit, could not create its unlikeness. The image and likeness of Spirit cannot be matter that is held as substance. Hence a sinful mortal is not God's man wandering from divinity, but a lie about man, and the lie was to be systematically rejected as ontologically unreal. This great truth causes the carnal mind to hate what Christian Science teaches, namely, the nothingness of matter held as substance, which calls for an end to the world's sense of marriage, and to childbearing.

True Marriage

Florence: All this talk about "marriage," has nothing to do with

the wonderful companionship and relationship that exists between a man and a woman on a good sound moral basis.

But *true* marriage in Christian Science is our wedding to divine Love, and this represents two individual natures in one; in this compounded spiritual individuality—this divinely united spiritual consciousness—there is no impediment to eternal bliss. (577:4-11) Nothing can defeat this step at which we all will finally arrive, as it is Jesus' prophecy of his second coming, *beyond motherhood*, making motherhood obsolete, when he pronounced on motherhood: "Woe unto them that are with child, and to them that give suck in those days" (Matthew, Mark, and Luke all record this statement). Jesus saw that with his second coming the idea was complete, and further human generation would be at the expense of one's light.

Francie: If man is the image and likeness of God, Spirit, he would have to be incorporeal, spiritual, divine. He couldn't be a matter proposition because like produces like, and the likeness of Spirit could not be so unlike Spirit. God's creation is a divinely spiritual creation.

When we talk about the end of material procreation, meaning an end of mortals usurping God's prerogative as creator, it is this divinely spiritual creation, this universe peopled with spiritual ideas, that is to supplant the material creation. Man in God's image and likeness is a wholly spiritual creation which spiritual education will usher in. Galileo and Copernicus with their science presented the truth about the celestial bodies. Jesus and Mary Baker Eddy have presented the greater truth relating to soul and body, which material beliefs have reversed. These material beliefs springing from the evidence before the five physical senses are the Pandora box from which all other ills spring.

Margie: It's the five physical senses that tell us mind and matter mingle. These corporeal senses are the liars that tell us there is life and sensation in matter, and that matter's supposed sensations can reproduce man, can form blood, flesh, and bones. (372:7) But the Science of being rests on the fact, the reality, that "God is Mind, and God is infinite; hence all is Mind" (492:25). The testimony of the physical senses must be supplanted by the testimony of spiritual sense that tells us all is Mind and Mind's idea.

Florence: The eventual cessation of human birth and death is the hidden message from the opening page of the Bible until its final closing page. As we saw earlier, Jesus made the cessation of human birth and death the central point of his mission on earth. He said, "Call no man your father which is on earth, for one is your Father which is in heaven." He never called Mary his mother. When she stood at the foot of the cross, he looked at her and at his beloved disciple, John, and said unto her, "*Woman* [not mother] behold

thy son [the disciple John]. Jesus' sense of mother, son, brother, sister, etc. was universal: "All who do God's will are my mother and sister, son, brother." He yearned to comfort his mother whom he never recognized as his human mother since his whole message was that God alone is our Father-Mother. To John he said, "Behold thy mother!" And we read that "from that hour [John] took her unto his own home" (John 19:26,27).

God is Father and Mother, *one*; the Christ reflects the male and female Principle, which is one, not two. Sexuality and sensuality of any kind are not of God. Mrs. Eddy wanted her students to prove this. She knew that the end of belief in male and female as two, will come when woman stops child bearing. She said the monthly period left her when she came into Christian Science and she never saw it again. She insisted that all her women students make this demonstration. (DCC 14)

Twenty-three years before Mrs. Eddy received her great revelation, she had married George Glover and within a year had given birth to a child. In 1906 the New York *World* newspaper, pandering to her son's envy and greed, caused him to sue his mother. At that time Mrs. Eddy stated: "I am now being punished for the fruits of my first marriage." If we sin, we suffer. The law is inexorable. Because Mrs. Eddy was open and receptive for God's message, God could reveal the true meaning of "sin" to her. God showed her how it was that sin existed as a false claim before the human concept of sin was formed and that one's concept of error is not the whole of error. God showed Mrs. Eddy that the human thought does not constitute sin, but *vice versa*, sin (belief in a mind apart from God, illusion, mythology) constitutes the human or physical concept. (Ret. 67:1)

Mrs. Eddy's Selfless Mission: A Summary

Juliann: Mrs. Eddy started every thought and every reasoning from God, not from the evidence before the material senses. This made her search "sweet, calm and buoyant with hope." But with the exception of the few heart-hungry souls who listened eagerly, her message—in the early days—was met everywhere with malice and scorn, vilification and rejection. Yet she loved humanity enough to endure all things for the sake of bringing the truth that would free mankind from hopeless slavery to false beliefs.

Diane: Don't you think Mrs. Eddy knew, even if only subconsciously, that in spite of apparent rejection on all sides there were "millions of unprejudiced minds" waiting and hungry for the message she had to give?

Florence: Diane's question reminds me of a little article by Albert J. Nock, I recently read, called "Isaiah's Job":

In the year of Uzziah's death, the Lord commissioned the prophet Isaiah to go out and warn the people as to what was wrong and what would happen to them if they didn't correct their er-

rors. But the Lord cautioned Isaiah that his warning wouldn't do any good. The official class, the intelligentsia, and the masses will not even listen. They will keep on their own way until they carry everything down into destruction, and you will probably be lucky, Isaiah, if you get out with your life.

Isaiah had been very willing to take on the job—in fact he had asked for it—but the prospect of failure put a new face on the situation: Why, if all that were so—if the enterprise were to be a failure from the start—was there any sense in starting it?

"Ah," the Lord said, "you do not get the point. There is a Remnant there that you know nothing about. They are obscure, unorganized, inarticulate, each one rubbing along as best he can. They need to be encouraged and braced up because when everything has gone completely to the dogs, they are the ones who will come back and build up the new society; and meanwhile your preaching will reassure them and keep them hanging on. Your job is to take care of the Remnant, so be off now and set about it" (Notes from FEE, Irving on Hudson, New York, July 1962).

Mrs. Eddy had miraculous vision from the beginning of her discovery to discern the presence of this "Remnant."

Marie: Her life was a miracle in the universe of mortal mind. With selfless love she inscribed on the heart of humanity and transcribed on the page of reality the living palpable presence of goodness. She lived for all mankind, and thus honored her creator. The light she gave was for all time, and her love was for all humanity.

Exhorting her loyal adherents to follow her courageous example, she asked, "Men and women of the nineteenth century, are you called to voice a higher order of Science? Then obey this call. Go, if you must, to the dungeon and the scaffold, but take not back the words of Truth. How many are there ready to suffer for righteousness's sake, to stand a long siege, take the front rank, face the foe, and be in the battle every day [and with no heed of hate's defiance]?" (Mis. 99:12-18). But, "O friendly hand! keep back thy offering from asps and apes, from wolves in sheep's clothing and all ravening beasts. Love such specimens of mortality just enough to reform and transform them—if it be possible—then look out for their stings, and jaws, and claws; but thank God and take courage, that you desire to help even such as these (Mis. 294). Like Jesus, Mrs. Eddy never stopped loving her enemies. She yearned to help all mankind and she did, but at a terrible cost. In *Miscellaneous Writings* (106) we note that if a brief summary of early Christian Science history were written as a parody on Tennyson's immortalization of the noble brigade at Balaklava, it would read:

Traitors to right of them,
M.D.'s to left of them

Priestcraft in front of them,
 Volleyed and thundered!
Into the jaws of hate,
Out through the doors of Love,
On to the blest above
 Marched the one hundred.

SESSION VIII: SPIRITUAL CHARACTERISTICS AND SCIENTIFIC RESEARCH

SPIRITUAL CHARACTERISTICS

Moderator: Today we will take a look at the mental equipment which enabled Mrs. Eddy to fulfil the prophecies made in the Scriptures concerning her. First, however, let's consider what spiritual characteristics Mrs. Eddy hoped to develop in her students. What did she feel was important?

Exactness and Love's Golden Rule

Anna: I think she wanted her students, with help from the textbook, to start overcoming the little errors in everyday life. She wanted them to seek peace and love with childlike simplicity, and abide in the oneness and allness of Life, Truth, and Love, so they would become not theoretical teachers of the Word but demonstrators of its precepts.

Grace: Before dismissing her "March Primary Class" she warned that rivalry, jealousy, envy, revenge could ruin their otherwise brilliant careers. It was the self-asserting mortal will-power, she told them, they must guard against. (Mis. 281:4) It was the mortal

I, I, I, I itself, I,
The inside and outside, the what and the why,
The when and the where, the low and the high,
All I, I, I, I itself, I.

(This condemnation of mortal mind remained on her flyleaf of Science and Health until the fifth edition in 1908 at which time it was replaced with her paean of praise—when she felt her spiritual discovery had reached its culmination of scientific statement.)

She had shown them that divine Science is not a less exact Science than is mathematics, and works or lectures that try to meet the *average* perception and understanding of the day cannot be scientific. To be scientific in divine Science the message must be aflame with divine Love. That which suits the carnal mind, which is enmity against God, is not Science anymore than an arithmetic compiled with accommodations to popular ignorance of numbers would be mathematics. To say, for instance, "two times two is five" is close enough, is simply not correct. In Science, when love is lacking, no matter how correct the letter might be, it is not divine Science.

There are many people who think Christian Science can be acquired by rote, in the same way as worldly knowledge is. They believe that a person, by going through a course of instruction, or by getting certain words and formulas into the memory, can write and teach Christian Science. This is a fatal error. To really take up Christian Science is to enter upon the life of Love, to do unto others

as ye would they should do unto you. It is a life of demonstration in the footsteps of Jesus. We only understand as much of Christian Science as we have lived. We must manifest the tenderness and holiness of womanhood as well as the righteousness and strength of manhood. Ages of misconception are finished; less and less will men believe that by hating their brother whom they can see, they can glorify God, the unseen. Vigilantly we must watch lest we "sleep as others do," for in the night of drowsiness the thief comes to kill brotherly love. Watch, therefore, that love doesn't change to indifference. Indifference is a tool of the devil to keep us working for *him*, instead of obeying the Christ: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (I Peter 1:22).

Tommy: We stand on the threshold of the twenty-first century. Love or suffering will mark the hour when, in gladness, self will be exiled in oblivion; we will be content to think only the thoughts that come to us from God, and to work only as God works; we will care only to express in faithful detail, the beauty, goodness, wonder, and glory of the God that is Mind, Spirit, Soul, Principle, Life, Truth, and Love.

Sally: It is of interest to note what Calvin C. Hill tells us Mrs. Eddy looked for in the way of qualities in those who came to serve her in her home. She was desirous, when possible, to have students she herself had taught. With those students she knew what God had planted in their heart and thought, and she knew that at the proper time she could awaken that which was planted and make use of it. She wanted helpers who loved to work for the Cause and were willing to take up the cross for it, as she herself was doing. The qualities Mrs. Eddy looked for in her helpers were love, orderliness, alertness, accuracy, truthfulness, fidelity, consecration, and humility. Mr. Hill, who for two years was assigned the task of finding suitable workers and helpers for Mrs. Eddy at Pleasant View, said he did not try to find a pleasant personality, but a quality of thought that would reflect the great revelation Mrs. Eddy had given to the world. In a letter to Mr. Hill she wrote: "We never can know who is in reality a Christian Scientist until he is tested under fire; then what is left are dregs unfit for use till purged and purified, or they are qualities that evil cannot destroy and are held by the power of God" (*We Knew Mary Baker Eddy*, p. 41).

Marie: In the textbook Mrs. Eddy lists "self-denial, sincerity, Christianity, and persistence," as winning the prize. We also know she had a high regard for patience, promptness, diligence, and perseverance. The beautiful and glorious traits of humanity, she said, were toil, meekness, truthfulness, love, and they form the steppingstones to man's divinity. We should clasp these jewels to

the heart and never part with them. If we don't have these qualities we should sell everything else and purchase them costly as they may be. She counseled her students to pay cheerfully the price of weary watches, privations, toil, self-denial, cross-bearing. Then, she said, they would experience peace and power, and grasp firmly the text of a life made glorious. (See *Fragments*, p. 26.)

Mrs. Eddy firmly believed that since there is only one Mind, God, we can all exercise the unlimited power of this one divine Mind, because we have inherited every quality and attribute of God. All is ours by reflection. I and the divine Mind are one thing. Nevertheless, "to one born of the flesh, divine Science must be a discovery" (Ret. 26:22).

Courage to Call Evil Nothing

Moderator: That was a brief resume of the characteristics and mental equipment that Mrs. Eddy hoped to develop in her students. Now what equipment did *Mrs. Eddy* possess that enabled her to carry out and fulfil the prophecy that she would bring the Comforter, "the Spirit of truth"? (John 14 and 16).

Sally: Mrs. Eddy had a great love for humanity. As we have seen, her "heart gushed with unspeakable pity and prayer" at the sight of a cripple or incapacitated person. She had an unquenchable desire to discover the method or Science Jesus was using when he healed the sick and sinning and raised the dead: "the lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs and from the educational systems [of the priestcraft that holds mankind in bondage causing them to wear out years of servitude to an unreal master in the belief that the body governed them rather than Mind]" (226:25). It was this inextinguishable holy *desire* to free mankind that constituted Mrs. Eddy's most fundamental equipment, and drove her inexorably forward in the face of cruel vicissitudes.

This deep *desire* enabled her to heal the sick and raise the dead, and establish a system destined to free mankind from its bondage to illusions, to the Adam-dream.

Grace: Circumstances for the evolvment and acceptance of Mrs. Eddy's new way of thinking could not have been more adverse. Only undaunted courage could have seen her through to the glorious goal she attained—a courage that required constant renewal because the adversities, catastrophes, and calamities were never ceasing.

Jackie: Mrs. Eddy had the courage of Principle which dares to do right in the face of scorn. It's the kind of courage which is willing to risk reputation, rank, the prospects of advancement, the sympathy of friends and relatives, the admiration of the world, rather than transgress a conviction of what she thought was right. Menace and suffering had no power at all over her moral energy and force of will

to do what she felt God was leading her to do. What Mrs. Eddy exhibited was the courage of soul that reverences itself too much to indulge any fear of what befalls the body. Her intense thirst for a pure inward life made her more than willing to sacrifice the mortal sense of life. Moral and spiritual good was so vivid to her that it obscured all worldly interests. Her sights were set on immortality and she heeded little the pains and pleasures of a day. Mrs. Eddy's love for good and for Godlike virtue was so consecrated that she even welcomed attacks and perils in the overcoming of which her loyalty to Principle could be tested. This total self-effacement is true courage.

Mrs. Eddy knew that what appeared as evil was nothing more than hypnotic suggestion, induced and kept alive by false education. With resolute courage she set to work to spiritually educate the world to realize its true God-being.

Johnny: Mrs. Eddy's lifelong inclination to endow others with her own good qualities—qualities they did not possess—caused her many a heartache and some terrible struggles. Her heart went out to all. She saw only good in her fellowman, but experience taught her wisdom along these lines. (See *Mis.* 294:17.)

Immense Labors

Grace: Mrs. Eddy's loving-kindness, absolute purity, and truthfulness, as well as her intelligence, practical ability, and capacity, enabled her to be both the Discoverer and Founder of Christian Science. With every passing year she saw more, foresaw more, perceived more. She was always progressing. She knew the importance of attention to detail. Nothing escaped her notice; nothing passed her by without yielding up its lesson for her. She was constantly profiting from the experiences of the past, and building on them, even when it meant the dismantling of her Church and College which she had struggled to build up over many years. When she got her leading from God, she hastened to follow with a deep heartfelt prayer: not my will but Thine be done. Often God's will was carried out while she was "bowed in strong affection's anguish" as when Dr. Eddy was taken from her. Her grief was overwhelming, but she rose and carried on.

With Mrs. Eddy, order was heaven's first law; it enabled her to accomplish an amount of work such as since the beginning of time no one has ever before achieved or executed. Without order she could not have managed the publication of her four hundred and thirty-two editions of the textbook, the sixteen *Prose-Works* writings, the eighty-eight editions of the *Manual*, the "over 8,000 letters" filed in the archives of The Mother Church (see Lyman Powell, *Mary Baker Eddy*, p. 23); the establishment of the *Journal, Sentinel, Monitor*, and *Quarterly*; her many editions of *Christ and Christmas*, and in addition, all her classes, and endless other activities. These give a

hint of the divine intelligence Mrs. Eddy reflected and demonstrated in her life.

Tommy: William Dana Orcutt was a witness to Mrs. Eddy's innate order. He knew of Mrs. Eddy's horrendous experiences with the printers who did the work on her first and second editions. On the first edition, as just one example, the printer had officiously taken it upon himself to "correct" Mrs. Eddy's capitalization, and many of the words that are part of the Christian Science language. When Mrs. Eddy discovered this unwarranted liberty taken with her original copy she laboriously undertook to make the changes in the plates themselves in order to save the expense of new plates. In a letter at this time, she wrote: "I have now the part of proofreader to take, or my book will be spoiled . . . I have to count the letters of every word I take out, or insert, when I make corrections."

The responsibility for the publishing and distribution of the first forty-eight editions fell entirely upon her.

Mr. Orcutt gives an unforgettable picture of the day Mrs. Eddy first came to the office of publisher John Wilson, at which time Mr. Orcutt came into the picture. He witnessed Mrs. Eddy's efforts to gain relief from business details by the appointment of her first publisher, William G. Nixon, who failed her miserably. Orcutt was next in contact with Dr. E. J. Foster-Eddy, and was called upon to correct omissions and commissions resulting from "the Dr's" indifference and inefficiency. All this made Mr. Orcutt's visits to Pleasant View more frequent, enabling him to record that

...even then as a young man unacquainted with the countless other disturbing influences beyond those which aroused the indignation at the University Press, I marvelled at the calmness and serenity with which Mrs. Eddy met every problem it was my duty to report to her, the directness with which she settled every question, and her ever-present consideration of others. She had no words of censure for anyone. Her regret was that Mr. Wilson had been put to extra trouble, and she was grateful for his wholehearted cooperation. From all these diverting disturbances, she was able to turn back to her spiritual tasks without the slightest outward sign of interruption. It was an amazing exhibition of inward control that the practical demands could be so completely disassociated from her definite mission without impairing either one.

A study of the obstacles placed in [Mrs. Eddy's] way by disloyal friends, jealous associates, and a hostile, prejudiced public, much of which I had ample opportunity to witness personally, could not fail to convince the most violent skeptic that the book *Science and Health* was bound to be issued, and that the message the author was undertaking to convey to the world was not to be and could not be suppressed. (Wm. Dana Orcutt, *Mary Baker Eddy and Her Books*. See Appendix).

As Mr. Orcutt looks back he never ceases to marvel that she could express so much humanity and still possess the spirituality

she manifested. It made a deep impression on him. There were so many little kindly acts and thoughtful gestures which cannot be put into words but remain printed on the tablets of his mind and enshrined in his heart.

He was, he says, always conscious of being in the presence of a remarkable woman. The greatness of her qualities became progressively more apparent. His early respect became admiration, his friendship for her developed into affection.

That Mrs. Eddy made many helpful suggestions that facilitated the printing of her books can be deduced from his reflections:

As I stand . . . besides one of the great presses [today] from which sheets of Science and Health are issuing with ease and accuracy . . . my mind goes back to those early days of anxious experiment. I recall the patient understanding with which Mrs. Eddy accepted the shortcomings, and the encouragement she gave by her unwavering confidence that the difficulties could be overcome. When the history of American printing is written, she should be given high credit for her contribution to the development of this phase of the printing art" (ibid).

Mr. Orcutt infers that Mrs. Eddy gave many useful and labor-saving suggestions that were eventually incorporated into the printing process.

Jackie: Orcutt ends his book with that oft-quoted statement that no matter what others might think, Mrs. Eddy indefatigably labored on, "supremely content in the self-knowledge that . . . she was delivering her message to the world."

Regarding students, Mrs. Eddy was patient, sometimes over many years, with the vacillating, and even with the disloyal, but she always drew the line the minute the good of the cause demanded it. She never tolerated insubordination.

Gratitude Required

Anna: We know that almost from the cradle Mrs. Eddy had exhibited an exceptional proclivity for spirituality. It was this disposition and inclination to lean on "the sustaining infinite" that enabled her to receive triumphant guidance, which in turn empowered her to gain a foothold for the understanding of Christian Science. This understanding enabled her to accomplish unfailing healing and thus reveal the kingdom of heaven present here and now, through a Science that will unfold endlessly, eternally.

This innate spirituality, this Mind of Christ, with which her nature was so abundantly endowed, overshadowed her with a divine sense of gratitude. It was a gratitude to God who had been revealed to her as the only real Life; and this Life was Mind, the only cause and producer, producing only that which is good and true. This, Mrs. Eddy saw, was Truth, which was always perfect and complete, always meeting the present need. Meeting the human need showed Mind's nature as Love. This is why she says that if we are ungrateful for

Life, Truth, and Love we should try to remember our blessings. (3:27)

Mrs. Eddy's conviction of the ever-presence and onliness of divine Life, Truth, and Love invested her with an unswerving dedication and imbued her with a calm strength. She would bring the truth of man's being to all men. She was filled with an inner light that enabled her to stand face to face with tragedy and disaster, knowing they were nothing more than Spirit misunderstood. Evil was aggressive mental suggestion, animal magnetism, nothing more. This had become an absolute conviction.

Sally: I have always felt that Mrs. Eddy put great stress on gratitude. Gratitude is the soul's great need. Without it there can be no union with the infinite Mind, no vehicle by which consciousness may rise to the infinite One who is All-in-all. When the kingdom of heaven reigns within, silent and deeply felt gratitude fervently reaches forward to commune with infinite Mind. Gratitude is the pathway leading to divine goodness which becomes a part of life. It is accompanied by faith which gives assurance of one's unity with God. It prepares one for greater spiritual growth and leaves no room for evil thoughts; it banishes all that does not blend with harmony. "When I see a student grateful," Mrs. Eddy said, "I know he is safe"(DCC. 235).

Mrs. Eddy's Goal

Grace: Her goal could only be reached by steadfast adherence to the divine Principle being revealed to her in support of her great revelation in 1866. In order to keep her thought free and receptive for the leading of divine Mind, every trace of resentment or retaliation for the betrayals, condemnation, and persecution she suffered must be effaced. She knew herself, and all humanity, to be God's perfect reflection. As we look over the events and experiences that contributed to her lifework, we see the orderly, step-by-step unfoldment, each advance adding strength and dominion to the growing structure until her mission to complete the works of Christ Jesus on earth was assiduously executed. Her goal was to found in human consciousness a Science and system that would bring to light man's God-being, man's present perfection. The Science and system set forth in her textbook, Science and Health, can be learned by everyone and so restore man's original and inalienable perfection and goodness. In order to bring this about, Mrs. Eddy had to lift Christianity into Science, through the wedding of Christianity to Science.

Evil Translated into Angels

For Mrs. Eddy, lifting Christianity into Science meant taking up her cross and patiently enduring the cruel attacks upon her. She was grateful for a chance to answer her critics, always careful to return good for evil. Well did she know that God would furnish both

the wisdom and the occasion for a victory over evil. (571:16).

Kathleen: Mrs. Eddy met the taunt, "Can any good thing come out of Bow, New Hampshire" with demonstrations of healing the sick, reforming the sinner and raising the dead. (See John 1:46.)

The events, people, and circumstances that seemed like evil—like "the sum total of human misery"—Love made "an angel entertained unawares" for Mrs. Eddy. It forced her to view every problem from a higher dimension, and see it as Spirit, God's presence, misunderstood. It forced Mrs. Eddy to lay down the mortal. It is the same with all of us. Without the laying down of the mortal viewpoint there is no chance of entering heaven. Heaven is a state of mind and not a locality. For this reason Mrs. Eddy wisely almost welcomed attacks that gave her an opportunity to elucidate and expound her doctrine. Moreover she knew "the very message or swift-winged thought, which poured forth hatred and torment, brought also the experience which [would at last lift men to behold the great city that was heaven bestowed and heaven bestowing]" (574:19). Love for her enemies was a vital part of Mrs. Eddy's equipment. Mrs. Eddy's most salient characteristic was total selflessness; she knew the God-Mind was the only Ego, and was her Ego (and everyone's).

Moderator: We asked what mental and spiritual equipment Mary Baker Eddy had that enabled her to fulfil the role the Bible had prophesied for her. And so far we have seen that she had an all-encompassing love for her fellowman and a consuming desire to free humanity from its ills. She constantly prayed to be shown how Jesus had accomplished his healings. She also had heroic, unflinching, courage without which she could not have carried on while ambushed on every side by implacable foes. We saw she was endowed beyond measure with a spiritual sense which caused her to lean "on the sustaining infinite" every hour of the day. This filled her with gratitude for the reality of being, as she was able to comprehend and be one with it.

Juliann: Mrs. Eddy knew that what blessed the human race was our state of mind: "More effectual than the forum are our states of mind to bless mankind" (Pul. 87:22). The power of Love brings all things good to the surface, making good arise among all people regardless of creed, race, or nationality, when Love is the dominating force of their lives.

Though a tireless warrior for Truth, leaving no point of proof undisclosed, she laid no claim to having evolved the great enlightenment she brought, always insisting it was divinely revealed to her.

Necessary Cessation of Well-earned Personal Acclaim

Moderator: Miss Lulu Blackman of Lincoln, Nebraska, who was in one of Mrs. Eddy's classes, reports that "throughout the class Mrs.

Eddy effaced the sense of personality apart from God so plainly that she thought, spoke, and acted from the standpoint of her oneness with the Father" (*Historical Sketches*, Clifford P. Smith).

Mrs. Eddy's sole ambition was to bring Truth to the world. No one sought personal acclaim less than Mrs. Eddy. When concluding her address in Chicago, more than four thousand spontaneously rose to their feet in a personal tribute of love and reverence. At a later date the same enthusiasm and adulation was demonstrated when she spoke at Steinway Hall in New York City. Knowing that demonstrations of personal acclaim were not what would further the growth of Christian Science, Mrs. Eddy wisely vowed they would not be repeated. The dedication of the original Mother Church in Boston, January 6, 1895, was attended by more than six thousand Christian Scientists from all over the country. Everyone recognized that this great achievement was the result of Mary Baker Eddy's many years of teaching and healing—bringing the Christ to mankind. The building was a testimonial to her. She, however, abstained from being present because she wished to avoid personal acclaim and adulation. She knew that every thought must turn instinctively to the divine Mind as its sole creator and intelligence, and until this is done man will never be found harmonious and immortal. (Mis. 307:30) (Later we will see that Mrs. Eddy hoped her presence would be felt wherever the truth of Christian Science was present.)

In her eschewing of all personal acclaim Mrs. Eddy revealed her true spiritual grandeur. Her self-effacement was total. She was fulfilling Jesus' prophecy: "Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for *he shall not speak of himself*, but whatsoever he shall hear, that shall he speak" (John 16:13). Eventually even her mottoes in the Concord church were signed, "Science and Health," not Mary Baker Eddy, as formerly.

This self-effacement augured success for Christian Science, placing it upon the firmest of foundations, namely, the living God, the one Mind that is Love. Mrs. Eddy laid her foundations in heaven; and those foundations came down from God out of heaven. They had nothing to do with Mary Baker Eddy as a person.

She got herself out of the way so completely that she was one with her divine Principle, Love. This is revealed in a conversation between Mrs. Eddy and Mr. Bowers, recorded by James Gilman in his *Recollections* (p. 17):

At supper table Mr. Bowers said to Mrs. Eddy, "Christian Scientists call Science and Health a kind of revelation from God, but I think you originated that from your own superior mind and talent." To which Mrs. Eddy replied: "Oh dear, no, I could not originate such a book. Why, I have to study it myself in order to understand it. When I came to the writing each day, I did not know what I should write until my pen was dipped in the ink and I was ready to begin"

Mrs. Eddy began to explain Christian Science, mainly to Mr. Bowers, beginning by explaining what God is, and then what the real man is as God's idea, and then what the material man claims to be, and from this (the letter of the Science) on to the more spiritual sense of it, in which more and more was reflected the divine beauty, in which we were enabled to realize somewhat how paltry were the purposes of material motives and aims, when the richness of the Love of eternal goodness might be ours to know and realize always, if we would but become completely subject to it in the necessary self-surrender degree that this Love naturally involves

As she talked she gradually impressed us deeply with the sense of the divinity of God's Love, so that it became perfectly plain to our understanding that that glorious state of mind included all goodness, all reality, being perfectly satisfying, making lesser possessions, aims, or desires appear paltry and poor indeed.

In her final statement in "The Apocalypse" chapter, Mrs. Eddy speaks of her "present feeble sense of Christian Science" (577:28). It is "feeble," however, only in comparison with the infinite vastness of *all* that is contained in the divine matrix of infinity, the system and Science of which Mrs. Eddy has revealed in her textbook, and which will unfold forever.

A Science To Be Learned

Anna: Mary Baker Eddy's life was not an accident. Her coming on earth was something that has been kept secret since the foundation of the world (Matt. 13:35; Rom. 16:25). From early childhood Mrs. Eddy's heart hungered for enlightenment. She was ever watchful for the meaning of everything. She wondered about the orderliness of everything, the regularity, the beauty: Wasn't it the same with God's plan for man? Hadn't Noah, Abraham, Jacob, Moses, the prophets, all come in orderly succession before the world was ready for Jesus? And Jesus had to appear and do his work, showing God's masculine nature, before someone could come and show God's feminine nature.

Instinctively Mrs. Eddy had felt there was a Science behind the works of Jesus long before that Science was revealed to her—the Science or Truth that would bring to light God's motherhood.

Moderator: Kathleen would you like to add to what has been said?

Kathleen: From earliest childhood Mrs. Eddy was being prepared for her divine mission. We know that a divine voice called her, and it was so real, even to the material senses, that a visiting relative heard it, and insisted that little Mary, then eight years old, answer her mother. Mary had previously heard the voice many times, and had often asked her mother if she had called. After the visiting relative verified the calling, Mary's mother read from the Bible the story of Samuel's identical experience and instructed her little daughter to answer as Samuel had done, "Speak, Lord, for thy ser-

vant heareth." After Mary obediently complied, she no longer heard the voice audibly, but her spiritual senses never ceased hearing God's call to fulfil his plan of world salvation through her work—through her mission to complete the work of Christ Jesus on earth.

Francie: Four years later when little Mary was twelve—the same age as Jesus when he was found in the temple questioning the religious doctrines of the elders—she, too, like Jesus, was manifesting an unmistakable sense of Principle when no amount of pressure could break her refusal to compromise her sense of right. Nothing could persuade her to yield and accept the terrible doctrine of predestination as a part of her religious creed. Her obedience to Principle at this early age augured well for the fulfilment of God's plan of world salvation through her mission to complete the works of the Christ Jesus on earth.

Rocky: The perpetual demand of Truth and Love is for the "light that changes chaos into order, and discord into the music of the spheres." Mrs. Eddy answered that demand. She brought the Science that teaches the harmony that changes chaos into order. It tells us we only need to stop looking from wrong points of view. "Truth is [now] revealed," she said, "it needs only to be practised." She insisted that her students reduce her teaching to practice. Its Principle, its laws, and its system must be learned. In the *Concordance to Science and Health* more than one hundred and twenty references are listed to learn, learned, learner, learning, learns, etc. Like mathematics and music it must be learned in order to demonstrate it unflinchingly.

Moderator: Yes, Rocky, it is something that must be learned. Divine Love is not natural to mortal mind, it must be learned. From earliest childhood Mrs. Eddy's thought trend was lofty, unselfish, loving. Even what she wrote at an early age set forth ideals of living that would improve the race and assuage grief. The whole bent of her thought was such that it eventually brought her into communion with God and the great revelation of 1866. From that time on she labored forty-four years to bring her terminology in *Science and Health* to the highest possible point of scientific correctness. The scientific evidence of her spiritual discovery accumulated to prove that the divine Mind produces in man health, harmony, and immortality. Before Mrs. Eddy left us, her message had gathered momentum and clearness in its culmination of scientific statement of the system that will unfold forever and bring greater and greater proofs of its divine efficacy.

In this brief review of Mrs. Eddy's mental qualities we have glimpsed a few of the characteristics that made Mrs. Eddy worthy and able to receive the great revelation and to found it in human consciousness.

Recess

EARLY RESEARCH

Moderator: We have been seeing some of the qualities, both masculine and feminine, that made Mary Baker Eddy equal to carrying out her God-appointed mission.

Are there any questions?

Marie: What prompted Mrs. Eddy to write the textbook?

Sally: Almost from the cradle, Mrs. Eddy knew that some day she was going to write a book. That her history was a holy one is shown by the many signs and wonders vouchsafed her in childhood when the divine Spirit seemed to overshadow her in a way that augured a divine destiny. Signs and wonders marked her entire life.

Grace: After her great revelation in 1866, she began instructing her students in accordance with her discovery that God is Mind, and God is infinite, hence all is Mind. At first she wrote out the lessons for students in longhand. This was slow, tedious, time-consuming work. These early teachings are preserved in her pamphlet, *Science of Man*. Most of her teaching had to be done orally, and thus much was lost. Mrs. Eddy knew Christian Science was destined to expand, and she earnestly pondered the best way to present it. One day as she sought advice and reassurance from her precious Bible, propitiously it opened to a place that told her to write it in a book (Isa. 30:8). From that moment she seriously began the writing of *Science and Health*. (See also Job 19:23, 24.)

Francie: Think of the colossal task Mrs. Eddy undertook when she set out to write the textbook! She had nothing human to guide her. She was beginning where Jesus left off. She could turn only to God, infinite Mind, and listen, then write down what God dictated.

Revelation Coming in Parts

Anna: In one of her Essays she says, "Whatever I have discovered, understood, and taught of Truth, I have never known beforehand its why or wherefore. It has always come into my thoughts and gone forth in words and deeds before God's dear purpose in it and the fruits it would bear were fully revealed to me. I have always been called in spiritual paths to walk by faith and not by sight, to abide in the senses of Soul and not body for sight and action"(EOF. 61).

We have seen before in these Sessions that Mrs. Eddy was busy for forty-four years constructing that which she herself could not possibly visualize as a whole since God revealed only part of the great spiritual system at a time. But she wrote down each part as it was revealed to her. Those who are familiar with the scientific structure of the textbook stand in awe before the magnitude of her accomplishment, and know that she must have performed every part of it as it was made plain to her. She always waited for God's

prompting, then acted faithfully and fearlessly. Only when the many parts were all put together could she see the great spiritual structure she had built. She was always building in accordance with God's pattern, but God alone knew the pattern. She had to abide in the senses of Soul, and walk by faith, or she could not have fulfilled her mission to complete the works of Christ Jesus on earth. This meant writing the textbook, explaining how he did his marvelous works, which made it possible for every man, woman, and child to follow in some degree the example of the Master because she has given the *Principle*, the *rule*, and the divinely scientific *system*.

Moderator: Looking back, can we today in any way measure the stupendous undertaking that divinely devolved on one solitary woman? Can we in any way evaluate the prodigiousness of her venture, while harassed on every side by seditious students, power-enshrined priestcraft, invidious sections of the pulpit, press, and medical profession, all fearful of loosing their entrenched power? There was no one to uphold her cause. The battle was hers, and she fought it on this earthly field alone. But there was divine power behind her, giving assurance that she followed the path of Truth.

Juliann: And isn't it true that even the few who sympathized with her—in the early days—were ill-prepared to comprehend the full meaning of her deeply scientific theories? She was surely a lonely traveler, treading ground with which none of her contemporaries were familiar. Because her spiritual senses moved in God's grooves of Science, she entertained thoughts which radically differed from the prevailing acceptable mode. Many therefore regarded her as unorthodox, peculiar, and she was often shunned.

Rocky: We know her spiritual ascendancy was gained through self-abnegation and self-purification. Totally oblivious of human self, she was powerfully moved by a passion to bring out good in others, by a desire to understand God's law so that she could make it known to her fellowmen. Sorely did man need a helping hand to become virtuous and spiritually minded, and to know no hate. Man needed to know that all individualities are ideas of the one Creator whose sun shines on all alike. Mrs. Eddy practised Love, preached Love, and taught Love by her own example wherever she went. In all her writings she counseled the inherent power and advantage of Love. Her love for humanity was not the kind "that alters when it alteration finds. No! It was an ever fixed mark," that enabled her to lift the veil, the strange delusion of material sense, that hides the true form and the ever-present spiritual perfection of man.

Quimby Mind-Cure as Translated by Mrs. Eddy

Moderator: What the world has yet to learn, perhaps, is that along with Mrs. Eddy's great love for mankind, she was the greatest Scientist ever to tread planet earth.

With every passing year of Mrs. Eddy's adult life, the thought was

becoming stronger that there must be a spiritual law behind the healings Jesus performed, and that this law could be rediscovered for the benefit of the sick. When she heard of Quimby's healings the thought kept coming to her that perhaps Quimby had rediscovered this law and his cures were the result of his understanding of this law. In 1862, four years before she discovered Christian Science, she visited him with the result that she was healed. Her gratitude to Quimby was unbounded, and she was convinced he had rediscovered the law behind the spiritual healings in the Gospels. With great enthusiasm she proceeded to attempt connecting his treatment with the knowledge Jesus had. Her joy at being healed seemed, for the time, to suspend or hold in abeyance her usual good judgement. It was not until after her discovery of Christian Science that she began to see the deep chasm separating the divine healing from mental cures which are not based on the divine power and nature. This understanding then enabled her to separate the great personal kindness of Dr. Quimby from the mesmerism he was ignorantly practising.

Elsie: Mrs. Eddy was later faced with charges that she got Christian Science from Quimby, wasn't she?

Moderator: Yes, Elsie, when Christian Science became popular, and teaching and healing became money-making professions—and particularly with Science and Health selling well because people were healed by merely reading it—then the notes and written explanations she had made for Quimby during their many talks were misinterpreted by enemies.

It must be remembered too that Mrs. Eddy had a pronounced natural proclivity for endowing others with her own saintly character, and this often led her into serious trouble. Quimby had a higher ideal than anyone else Mrs. Eddy had met up to that time. And when he was able to heal her she praised him to the skies. She wrote him letters explaining her views of how he effected his cures. These letters were later talked about by her enemies as though they were something secret. But, of course, they weren't. They were written in a great white heat of enthusiasm. She couldn't say too much in praise of him. In a letter she wrote a friend many years later, she said, "I actually *loved* him, I mean his high and noble character." She was literally unstinted in her praise of him.

The love and gratitude Mrs. Eddy poured out on Quimby shows something exceedingly profound in Mrs. Eddy's nature—an element that was crucial in her mission as God's representative. Without that deep innate sense of love and gratitude she could not have fully reflected the divine nature. It speaks volumes.

Bessie: Mrs. Eddy then started a very active research into the healing process, didn't she?

Moderator: Yes, Bessie, she began to diligently search the Scriptures for a clue.

Medical Investigation and the Falling Apple

Tina: Didn't she investigate material medicines, too?

Moderator: Florence, would you like to give the history of that investigation?

Florence: Yes. Mrs. Eddy has herself written of her research into various so-called scientific fields before her great revelation in 1866. On page 24 of *Retrospection*, she states, "The discovery came to pass in this way. During twenty years prior to my discovery I had been trying to trace all physical effects to a mental cause; and in the latter part of 1866 I gained the scientific certainty that all causation was Mind, and every effect a mental phenomenon."

Before she discovered the Science of Mind-healing, in her long search for the Truth, she had investigated medicine: "Wandering through the dim mazes of materia medica, till I was weary of 'scientific guessing,' I sought knowledge from the different schools—allopathy, homeopathy, hydropathy, electricity, . . ." She investigated scholastic theology, spiritualism, and mesmerism. During the twenty years prior to her great discovery she tested almost every phase of material belief which the human mind presents. She was then trying to trace all physical effects to a mental cause. "As long ago as 1844 I was convinced that mortal mind produced all disease, and that the various medical theories were in no proper sense scientific" (June *Journal*, 1887).

It was the case of dropsy which Mrs. Eddy speaks of on page 156 of *Science and Health* that was *the falling apple*. It showed her clearly that mind was the controlling agent in the patient's restoration to health. This case had been given up by the doctors, who had pronounced it hopeless.

Mrs. Eddy tells in the textbook what she prescribed. Visible improvement resulted. But because that same remedy had been administered by the doctor who had been in charge, Mrs. Eddy feared a too-prolonged use of the medicine might be harmful and asked the woman to give it up. The patient was afraid to do without the medicine. Then Mrs. Glover (Eddy) got the brilliant idea of giving the patient *unmedicated* pellets, without telling the patient, and the improvement continued. Soon after this the woman agreed to do without the pellets; but on the third day she fell ill again, and was relieved by more of the unmedicated pellets. She continued to take them until she was completely restored to health.

What a revelation this experience was to Mrs. Eddy!

She often referred to it, as we have just said, as the falling apple which began to show her that "the only logical conclusion is that all is Mind and its manifestation, from the rolling of worlds in the most subtle ether to a potato patch" (Mis. 26:5). It led to her great discovery.

The Final Revelation of What Life Is

Francie: The great ideas of God, of Soul, of immortality were never far from her mind during this early period of experimentation. She sensed a life pervaded by Christianity. It overshadowed her with a quiet exaltation. The conviction of God's goodness never left her, and it brought an inner steadfast certainty, an unquenchable inspired assurance that she was in touch with realities that set her apart, that she had been anointed with the oil of gladness above those around her.

Then came the great revelation! February, 1866.

In a moment of vision Mrs. Eddy saw that God, good, is All and includes all manifestation within Itself; everything may therefore be freely honored as God's presence; she saw that all being is divine, spiritual, immortal, and wholly good. There was no matter, nothing that could limit, nothing that could cause pain or fear or death. It must have been a moment of unsurpassed joy and indescribable wonder. Forty years later Laura Sargent asked Mrs. Eddy what she saw at the time of her great revelation. Mrs. Eddy did not answer, but her face shone with a holy light and a far-off vision filled her eyes. She had seen that her life was God, and forty-four years later her last written words were, "God is my life." Only spiritual growth will reveal how profound those last four written words were. God, indeed, was and *is* her life.

Alfred Farlow, who was often a guest in Mrs. Eddy's home, talked with her about this experience, and how she had been healed. He writes:

At that time [February, 1866] it was not clear to Mrs. Eddy by what process she had been instantaneously healed, but she knew that her thought had turned away from all else in contemplation of God, His omnipotence and everpresence, His infinite Love and power. It eventually dawned upon her that this overwhelming consciousness of the divine presence had destroyed her fear and consciousness of disease exactly as the light dispels the darkness. She afterwards noticed that when she had entertained similar thoughts in connection with the ills of her neighbors they too were benefited and it was in this manner that she discovered how to give a mental treatment. (*Historical Facts Concerning Mary Baker Eddy*, by Alfred Farlow.) She found that "when thought is lost in the eminence of Mind the healing takes place."

Moderator: And so it was that through divine revelation Mrs. Eddy brought about her own healing, after which she taught and healed for six years to prove the practicality of her discovery, before beginning to write the textbook, which then appeared three years later, in 1875. Nine years after her great revelation the "precious volume," the "little book," prophesied in Revelation 10, appeared and began its divine mission of revolutionizing world consciousness. The thousands of authenticated cases of healing and regeneration that took place through merely reading *Science and Health* attested to its divine origin.

SESSION IX: PROGRESS GODWARD

BEGINNING TO SEE WHAT'S IN OUR TEXTBOOK

Moderator: We have been seeing Mrs. Eddy's place in Bible prophecy and have also been trying to get a better understanding of the mystical symbolism she resorts to in order to veil the deep revelation she received direct from God.

Rocky: Why did Mrs. Eddy have to hide or veil her discovery?

Francie: She said that if her spiritual discovery was put out into matter, meaning into the prevailing gross materialism of the times—it would be killed. (EOF. 21.) Naturally it was not veiled to the spiritually minded. As understanding develops, and we learn the system, her statements aren't veiled at all.

Science & Health "Hopelessly Original"

Juliann: You often hear people say that Mrs. Eddy "got it from the Bible." What is the best way to show them that this was not the case? She loved the Bible and went to it constantly for comfort, advice, and assurance, but her revelation came direct from God.

Tommy: If you hear this from people who are Christian Scientists you can turn them to *Miscellaneous Writings*, page 371:28, where she speaks of Science and Health with Key to Scriptures as "hopelessly original." When it was first written it was hailed as conflicting with the Bible, as incorrect, unscientific, unchristian, even blasphemous.

Again, in *Retrospection*, page 35:4, she speaks of Science and Health as being so new, "so hopelessly original" in the basis it laid down for physical and moral health, and men were so unfamiliar with the subject, that she did not at once rush into publication. She had learned that the merits of Christian Science must be proven before a work on this subject could be profitably published. It was "hopelessly original" because she had to begin where Jesus left off—she had to begin in the Ascension era.

Johnny: No one on earth knew the meaning of the seven days of creation until Mrs. Eddy through divine revelation gave us the spiritual meaning of them. What she revealed to humanity will unfold infinitely. Today the "system" that she called Christian Science is something that can be learned by anyone desiring to do so. Mrs. Eddy presented it as a Science that operates in the same way that the science of mathematics or the science of music operates. We are indebted to John W. Doorly, C.S.B., and his loyal students and co-workers for their dedicated research and study of Science and Health that resulted in discerning the scientific system Mrs. Eddy worked into the textbook and which she said would unfold forever. (No. 45:28)

Tina: Why does Mrs. Eddy say that for forty years the Bible was her only comforter?

Florence: Because the Bible foretold her mission and prophesied the success of it. Often overlooked is the fact that Mrs. Eddy, in order to fulfil Jesus' prophecy, had to begin where Jesus left off, as Tommy just brought out. She was sailing in uncharted seas. She could only listen for God's revelation, and write down what came when she picked up her pen. Remember her conversation with Mr. Bowers. (See p. 133.)

The Bible was her only comforter because, as I just said, it prophesied her coming, and also prophesied the categorical victory of her mission. In times of persecution, Mrs. Eddy clung tenaciously to the promise of ultimate success implicit in the symbolic account of "the woman and her child" (Rev. 12). Also, she found verification for her revelations in the Bible. Her discernment of the Bible's holy nature caused her to love and revere it and turn constantly to it for comfort and assurance.

Bible as Foundation

Margie: While she looked to the Bible for comfort and assurance, in no way could Mrs. Eddy have gotten her Science from the Bible. As Florence and Tommy have noted, she had to begin where the Bible left off. She studied the Bible, but it was not until she laid the Bible aside and listened only to God that she could begin to write Science and Health. She tells us the Scriptures gave no direct interpretation of the scientific basis for demonstrating the Principle of healing until our heavenly Father saw fit, through the Key to the Scriptures, in Science and Health, to unlock this "mystery of godliness." (Ret. 37:16). But the Key to the Scriptures did not come to her until thirteen years after she discovered Christian Science. It first appeared in the sixth edition of Science and Health in 1883.

No human pen or tongue, she says, taught her what is in Science and Health. She listened and wrote down what came to her. It was not until after God gave her the "key" to the Scriptures that she was able to see the Science in the Bible. Up to the fiftieth edition she headed her chapters with miscellaneous poetry. In the fiftieth edition she for the first time uniformly used Bible texts as the foundations upon which the chapters were based, and for the first time in the textbook she stated: "I therefore plant myself unreservedly on the teaching of Jesus, of his Apostles, of the Prophets, and on the testimony of the Science of Mind" (269:22 present edition), because she had seen the verification of her revelation in the Scriptures.

Mrs. Eddy saw that there is a spiritual line that flows from the Old Testament to the New Testament. It is the line that follows Mrs. Eddy's definition of God, namely, the line of Mind, Spirit, Soul, Principle. Then as we come into the New Testament, we begin the line of Life, Truth, and Love. Her definition of God is something that has evolved through the history of the holy men of the Old and New

Testament. Many of these patriarchs, prophets, and apostles of God paid with their lives for voicing the truth that God communicated to them. The heartless persecution she herself suffered, from the same carnal-mindedness that killed prophet and apostle, created a fervent bond of love between Mary Baker Eddy and the holy men of the Bible, in which we see again "the ties which bind the wretched are tenderness unutterable." Mrs. Eddy saw the genuineness of the Scriptures because the men who voiced the truth in them willingly faced death in order to give humanity the truth that God put in their hearts.

It must be remembered that we today have the writings of Mary Baker Eddy, which she did not have, but had to go to God direct. She had to bring the Comforter, the spirit of Truth which "will guide [us] into all truth: for he shall not speak of himself; but whatsoever he shall hear [direct from God] that shall he speak" (John 16:14). "We are indeed privileged in having the untranslated revelations of Christian Science. They afford such expositions of the . . . Christianity of Christ as makes even God demonstrable, the divine Love practical, and so furnishes *rules* whereby man can prove God's love, healing the sick and the sinner" (My. 179:29).

Grace: If she had gotten divine Science from the Bible she would have made void all the prophecies in the Bible concerning her coming. For example, Jeremiah's prophecy (31:22), "the Lord hath created a new thing [a new paradigm] in the earth, A woman shall compass a man." Science is the new "thing" that will *include* Christianity. To Mr. Wiggin, a visitor in her class, she said emphatically: "If there had never existed such a person as the Galilean Prophet, it would make no difference to me. I should still know that God's spiritual ideal is the only real man in His image and likeness" (My. 318:32). Her Science was "hopelessly original" and depended upon nothing other than direct revelation from God, the divine Mind.

God was Mrs. Eddy's life, and He was her Mind. This is true of each one of us in the degree that we understand God as she did.

Anna: Mrs. Eddy's Science "breathes through the sacred pages [of the Bible] the spiritual sense of life, substance, and intelligence" (548:3). If we take away the spiritual signification of Scripture, "that compilation can do no more for mortals than can moonbeams to melt a river of ice" (241:15). Mrs. Eddy brought their spiritual signification, as it was revealed to her by God.

On page 46:7 of Science and Health Mrs. Eddy writes, "The divine Spirit . . . has spoken through the *inspired* Word and will speak through it in every age and clime." This is under the marginal heading of "Scriptural *interpretation*." Before arriving at this particular wording, it was necessary for her to change her wording in several previous editions. She showed for instance, that she was not satisfied with wording which indicated that we had *had* the inspired Word in *all* ages. In 1901 it read "The divine Spirit . . . has

spoken in every age and clime through the inspired Word." She continued to make changes in this statement through various editions until in the fifth edition of 1908 she arrived at the present phraseology which, it will be noted, does not state that the "*inspired Word*" has ever spoken *before*, but rather that the "*inspired Word*" has never spoken until *now*. The comparison with her former statements makes it clear that Science and Health is the "*inspired Word*," which now speaks and will continue to speak from now on. We noted that it is the function of Science and Health to breathe "through the sacred pages the spiritual sense," the spiritual interpretation. *The inspired Word* of Science and Health is the life of the Scriptures. Mrs. Eddy gave the spiritual perception of Scripture. (See 547:23-5)

Many passages in Mrs. Eddy's writings show that her revelation was entirely independent of anything written or said, or done by Jesus or anyone else (see My. 318:32). Mrs. Eddy's whole process in her evolution was to receive the *spiritual* revelation and then base it on the Scriptures. An example of this is *Christ and Christmas*. The first edition contained no Glossary. But in the second edition the Glossary appears with Scriptural texts as the "*basis*" of the sentiments in the verses.

Moderator: Also, in our last session we saw that Mrs. Eddy was for forty-four years engaged in constructing that which she herself could not possibly visualize as a whole, since God revealed only part of it at a time. She faithfully performed each part, undeviatingly, as it was made clear to her. She was impelled only by God, and acted as God prompted her to act. When the many parts were all put together, then, and only *then*, could she see in its entirety the tapestry she had woven, the Bride's vesture. Of course, as we saw, she was building according to a "pattern," but it was a pattern that God alone knew, and she was acting under orders. Gradually it all gathered momentum and clearness until it reached its culmination of scientific statement. Then the proof was given that God's plan of salvation had been revealed to her and she had faithfully recorded it in such a way that it would unfold to spiritual thought step by step throughout time and eternity. God's plan, divine Science, is an infinite subject; and being a true Science it includes within itself "trustworthy methods for the discovery of new truths within its own domain" (Oxford Dictionary).

Mrs. Eddy saw that, though she had not yet reached the ultimate practical proof of absolute Christian Science, and might never reach it while remaining visible to the personal senses, she *had written* it. God had given her the ideas that enabled her discovery to gather momentum and clearness. And when she saw it had reached the culmination of its scientific statement (380:27) of God's plan of salvation she joyously, gratefully, placed on the flyleaf of Science and Health her paean of praise:

Oh! Thou hast heard my prayer;
And I am blest!
This is Thy high behest:-
Thou here, and *everywhere*.

SCIENCE, THEOLOGY, MEDICINE

Moderator: And so it was that in an age when the world was sunk in abject materialism, Mary Baker Eddy appeared on the scene announcing: all is mental, all is *spiritual*. Matter, she said, is only a subjective state of mortal mind. (108:27) But she still had to probe this "mind" which she called "mortal mind" to show that all it presents is pure illusion. The new language of Soul which she discovered translates matter into its original language which is Mind, and gives the spiritual instead of the material signification.

But in order to see the truth of everything, namely, that all is infinite Mind infinitely manifested (468:9), we must look out from the divine Mind and see the universe and man as Mind sees them. Mrs. Eddy discovered the Principle and the scientific laws that enable us to understand how Mind, God, controls the body, and overcomes the pictures created by mortal mind. Mrs. Eddy gave us the answer to dualism. She showed us that in reality existence separate from divinity is impossible. We see *why* this is so as we study her textbook and gain an understanding of the one Mind in its Science, its system, and its structure.

Progress in Natural Science

Florence: In the field of natural science the philosophizing scientists have made tremendous strides towards seeing the unreality of matter through the outstanding achievements of such well-known physicists as Einstein, Heisenberg, Niels Bohr, Max Born, Schrodinger, Weizacker, and others. Einstein believed in a universe of order and harmony. To him the void between present day physical science and reality presented a challenge. He agreed with St. Paul that the world which was created by the Word of God is made up of things which do not appear. It did not surprise me when a good friend of mine who is acquainted with a certain Christian Science Reading Room attendant in New York City related to me that on one occasion Einstein, who had visited this Reading Room, stopped at the desk and remarked to the attendant, "I wonder if you folks know what you have in your textbook."

Marie: Another comment that Einstein is reported to have made is that Mary Baker Eddy had discovered and understood the theory of relativity long before he had discovered it. Naturally, there is no way of checking whether he actually made this remark, but one hears it so persistently, that there is probably some truth in it. Certainly his great discoveries and understanding of physical-science theories seemed to bring him much closer to an understanding of

Mrs. Eddy's world of Life in and of Spirit than any previous physicist had glimpsed. And if, indeed, he did see confirmations of his "theory of relativity" in some spiritual explanations given in the Christian Science textbook, it is a great tribute to his innate spiritual sense. Mrs. Eddy held that All is infinite Mind, infinitely manifested. There is no matter.

Bill: In a certain way, the great philosophizing scientists of today are glimpsing the fact that if we want to understand being and God, meaning if we want to attune ourselves to the divine Principle that governs all in harmony, we must approach the Principle of all being with a like consciousness, for only like produces like. Our consciousness must become structured scientifically the same as the God-consciousness, or we aren't a true reflection.

Diane: What does that mean?

Sally: When you study music, Diane, you are slowly structuring your consciousness so it becomes like the principle of music. It is the same when you study mathematics. The more you learn mathematically the more your consciousness is structured mathematically. If you study law or gardening, that doesn't help you structure your consciousness mathematically, does it? Only like produces like. So, if you want to structure your consciousness in accordance with divine Science, you study the system of divine Science. Then, as Mrs. Eddy says (423:25), "Both Science and consciousness are now at work in the economy of being according to the law of Mind," and your consciousness becomes gradually a true reflection of the one Mind.

Tommy: Mrs. Eddy's divine Science gives us a totally new frame of reference—a new paradigm—and makes it mandatory that our present obsolete way of thinking, feeling, and acting undergo a mutation from the physical and mental into the spiritual. We must mutate into the spiritual and out of the mental realm which today is coming more and more into focus, as witness the growth of psychiatry and the systematic investigation into many phases of the mental spheres.

In contrast to psychiatry and psychology, Christian Science has its origin entirely in the spiritual realm. It doesn't start with human thinking. Christian Science necessarily and inevitably starts with God, with Mind, Spirit, Soul, Principle, Life, Truth, and Love. To start with God means a radical change, not just an improvement. When we start with God we are in a higher dimension where we no longer believe in, or are subject to, the condemnation of mortals to till the ground. We no longer believe that we have to "so improve material belief by thought tending spiritually upward as to destroy materiality" (545:7).

There is no *matter* universe if matter is thought of as substance. Matter is merely shadow, because there is no life, truth, intelligence, nor substance in matter. "Matter," Mrs. Eddy says, "is a

misstatement of Mind" (Mis. 174:2); "Matter is an error of statement" (277:26). There is no matter as substance, and this makes so-called matter-substance simply a state of mind, and this erring state of mind is a misstatement of the divine Mind. Matter must be translated back into its original language, Spirit (Hea. 7:8), and man's identity seen as moving in the harmony of Science, where all is infinite Mind, Love, infinitely expressed.

Progress in Theology

Moderator: And in theology? Has there been progress in theology?

Grace: Yes, in theology, too, the world is making real progress. Mary Baker Eddy, the woman whom the clergy once ostracized and slandered, has returned and entered their pulpits. Since 1866 the clergy has gotten away from a hell of brimstone and fire. More and more they are using Love and not fear in explaining God, and are beginning to interpret the Bible spiritually as Mrs. Eddy did over a hundred years ago when they hailed her interpretation as blasphemous. Today the pulpit is searching the Scriptures for its healing truths, and emphasizing them. It augurs well for Mrs. Eddy's prediction that if the lives of Christian Scientists attest their fidelity to Truth, then in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in His name. (Pul.22:9) Today many Christian churches are actively practising faith healing.

Broader Views in Medicine

Moderator: We know that Christian Science is having a profound and ever-increasing effect on medical views, too. Who will comment on the changes that have been brought about in medicine since Mrs. Eddy's time?

Francie: Today doctors everywhere are *admitting* their dependence on God. One often sees rather prominently displayed articles reporting, for instance: "Top Doctors Across America Say: God Guides Our Work." Many of these doctors say that there is never a day they don't fervently pray for the success of their work and that they will be kept from doing harm. In praying to understand God's love for man, they know that this understanding of His love puts them in a better position to understand human needs. Leading physicians, interviewed by *The Enquirer*, all stated there was no question that God guided their hand in surgery, that they communed with God before beginning their work, and were conscious of God in everything they did.

Juliann: We have seen the mushrooming of psychiatry and psychosomatic medicine, showing the drift there into more mental and spiritual realms.

In the past few years, for instance, great progress has been made in their views of the "hereafter." It has suddenly become respectable for doctors to admit there is life after death. For centuries the informed have known of the many returnings to life on this plane of those who were pronounced clinically dead, and thousands of such cases have been testified to both orally and in magazines of an occult nature. It took courage for young Dr. Moody to come out in print recently with the convictions his research had led him to form.

Priestcraft would object on the grounds that the hereafter should remain an issue of blind faith. Die-hard medics would naturally regard Moody's research as "unscientific."

Elsie: Since the publication of Dr. Moody's book, *Life After Life*, there has been a flood of newspaper and magazine accounts verifying what Moody says in his book, and thus really spreading the message.

Bessie: Just this morning I read that Dr. Ira Morris, Associate Professor of Medicine at Johns Hopkins University, states that he has seen dying patients undergo incredible changes. In certain instances they become almost holy in appearance, he says, and find serenity and peace even though they may be suffering the most ravaging of diseases. "If you had seen as many people die as I have, and had seen the way the lives of some of them lit up in their last few moments, you wouldn't have any doubt at all concerning the fact that the human spirit lives on."

Dr. Morris said the changes usually appear only a few days before death. He cited the case of a young woman who was bedridden, perilously thin, her general appearance terrible. But in the last two days of her life, says Dr. Morris, she took on an entirely different appearance. "She became serene and dramatically beautiful. It was as if she had taken on a whole different personality. It wasn't the girl I had known before. It was somebody entirely different. To me it was a very clear example of the human spirit."

In another case, Dr. Morris told of "an elderly woman dying of cancer." She had been cantankerous and opinionated all her life, a very difficult personality. "But in the last two days of her life," he says, "she changed completely. She became serene and was very good humored. There was no reason for her to still be alive. But her spirit obviously lived—even though her body, for all intent and purpose, had fulfilled its function. This case demonstrated to me, conclusively, that the spirit extends beyond physiological life. It was her spirit that kept her alive in the final days before her death, a spirit that could only be discerned in the transition from one state to another. All indications are that the spirit does exist and emerges at the end of life."

Dr. Mary Skinner, also at Johns Hopkins, corroborated what Dr. Morris said. "Many dying patients," she confirmed, "show they are imbued with some power or force that is not normally seen in peo-

ple. It is a mysterious and fascinating thing.”

Patients returning from the hereafter find it difficult to explain in three-dimensional words what they experienced in the four-dimensional world they briefly contacted, but they all seem to agree that they would never again fear death.

Moderator: In the light of Christian Science there is nothing strange in connection with these experiences; they speak of the nowness and ever-presence of Life, and of ministering Love. This seeming mortal life with its picture of human birth and death is pure illusion. As Mrs. Eddy states (265:20), “The truth of being is perennial, and the error is unreal and obsolete.” If we then look at the marginal heading here to see what *the* error is that is “unreal and obsolete” we find it is “*Mortal birth and death.*”

With an understanding of God we can change mortality, but we can't change God who is Life, anymore than we can change the principle of mathematics. There is only one Ego, one “I”, and that is the I AM that is God. This one divine individuality, God, is infinitely reflected in all spiritual individualities. Therefore the I of you and of me and of everyone has to be God, which makes God the I AM that I Am. We must get the point that the divine individuality is never in any kind of limitation, but is simply reflected in all spiritual individuality. “Sin, sickness, and mortality are the suppositional antipodes of Spirit, and must be contradictions of reality” (335:29). There can be no death since “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” (336:9).

The instances Bessie has just related show a slight breaking through of this eternal life that belongs to man. As in mathematics we don't know as much about the figure 5 as the principle of mathematics knows about it. Just so, we don't know as much about life as the one divine Life, God, knows about it.

HEREAFTER AS NOW

Daisy's Story

Sally: I would like to quote from the *Journal of the American A.P.R.* (1918, p. 375), concerning the case of Daisy Driden. It is a touching episode of how ten-year-old Daisy, in the last three days of her life was able to see and converse with a younger brother and other spirit entities, while seeing transient visions of the beyond. (Daisy was born September 9, 1854.)

On page 75:29 of *Science and Health* Mrs. Eddy states that “in the vestibule through which we pass from one dream to another dream, or when we awake from earth's sleep to the grand verities of Life, the departing may hear the glad welcome of those who have gone before. The one departing may whisper this vision, name the face that smiles on them and the hand which beckons them, as one

at Niagara, with eyes open only to that wonder, forgets all else and breathes aloud his rapture."

Daisy's story was compiled from her mother's diary as published by Ernesto Bozzano:

What was remarkable in Daisy's case of open vision was its unusual length and the clearness of her revelations. She seemed to be recovering during the two weeks before her death, but she steadily maintained that her departure was near. Four days before her death a relapse set in and she suffered greatly. After that, the pain passed and she became clairvoyant. This was noticed first by reason of a text from the Gospel of St. John, read to her by her father (who was a Methodist minister), which led her to remark that she hoped to return to console her parents. She added: "I'll ask Allie about it."

Allie was her brother who had died of scarlet fever, age six, about seven months before. She waited a short time and then said: "Allie says I may go to you sometimes; he says it is possible, but you will not know when I am there. But I can speak to your thought."

The mother writes: As I have said, Daisy lingered on for three days after the first agonizing twenty-four hours had passed. During these three days she lived in both worlds, as she expressed it. Two days before she left us the Sunday School superintendent came to see her. Daisy talked very freely about going, and sent a message by him to the Sunday School. When he was about to leave, he said: "Well, Daisy, you will soon be over the dark river." After he had gone, she asked her father to explain what he meant by 'the dark river.' Her father tried to explain it, but Daisy said, "It is all a mistake; there is no river; there is no curtain; there is not even a line that separates this life from the other life;" she stretched out her little hands from the bed, and with a gesture she said: "It is here and it is there. I know it is so, for I can see you all, and I see them, there, at the same time." We asked her to tell us something about that other world and how it looked to her, but she said: "I cannot describe it; it is so different, I could not make you understand . . ."

[The mother continued:] I was then sitting by her bedside, her hand clasped in mine. Looking up so wistfully to me, she said, "Dear Mamma, I do wish you could see Allie; he is standing beside you." Involuntarily I looked around, but Daisy thereupon continued: "He says you cannot see him because your spirit eyes are closed; but I can, because my body only holds my spirit, as it were, by a thread of life." I then inquired: "Does he say that now?" "Yes, just now," she answered.

Then, wondering how she could be conversing with her brother, when I saw not the least sign of conversation, I said, "Daisy, how do you speak to Allie? I do not hear you nor see your lips moving." She smilingly replied, "We just talk with our think . . ."

I then asked her further: "Daisy, how does Allie appear to you? Does he seem to wear clothes?" "Oh, No," she answered, "not clothes such as we wear. There seems to be about him a white, beautiful something, so fine and thin and glistening, and oh, so white, and yet there is not a fold, or a sign of thread in it, so it cannot be cloth. But it makes him look so lovely." Her father

then quoted from the Psalmist: "He is clothed with light as a garment." "Oh, yes, that's it!" she exclaimed.

During those last days of illness Daisy loved to listen to her sister Lulu as she sang for her, mostly from the Sunday School songbook, and after one of these hymns, which spoke of the angels and their 'snowy wings' Daisy remarked, "Lulu, isn't it strange? We always thought angels had wings! But it is a mistake; they don't have." Lulu replied: "But they must have wings, else how could they fly down from heaven?" "Oh, they don't fly," said Daisy, "they just come. When I think of Allie he is here."

[Once the mother inquired:] "How do you see the angels?" Daisy replied: "I do not see them all the time; but when I do, the walls seem to go away, and I can see ever so far, and you couldn't begin to count the people; some are near, and I know them; others I have never seen before . . ."

The morning of the day she died she asked me to let her have a small mirror, the mother reports in her diary. I hesitated, thinking the sight of her emaciated face would be a shock to her. But her father, sitting by her, remarked: "Let her look at her poor little face if she wants to." So I gave it to her. Taking the glass in her two hands, she looked at her image for a time, calmly and sadly. At length she said, "This body of mine is about worn out. It is like that old dress of Mamma's hanging there in the closet. She doesn't wear it any more, and I won't wear my body any more, because I have a new spiritual body which will take its place. Indeed, I have it now, for it is with my spiritual eyes I see the heavenly world while my body is still here. You will lay my body in a grave because I will not need it again. It was made for my life here, and now my life here is at an end, and this poor body will be laid away, and I shall have a beautiful body like Allie's. Do not cry, Mamma. It is better for me to go now. I might have grown up to be a wicked woman, like so many do. God knew what was best for me . . ." Then she said to me, "Mamma, open the shutters and let me look out at the world for the last time. Before another morning I shall be gone." As I obeyed her loving request, she said to her father: "Raise me up, Papa." Then, supported by her father, she looked through the window whose shutters I had opened, and called out: "Good-bye sky. Good-bye trees. Good-bye flowers. Good-bye white rose. Good-bye red rose. Good-bye beautiful world," and added: "How I love it, but I do not wish to stay."

That evening when it was half-past eight, she herself observed the time, and remarked: "It is half-past eight now; when it is half-past eleven Allie will come for me." She was then for the time being reclining on her father's breast with her head upon his shoulder. This was a favorite position, as it rested her. She said, "Papa, I want to die here. When the time comes I will tell you."

Lulu had been singing to her and, as half-past eight was Lulu's bedtime, she arose to go. Bending over Daisy, as she always did, she kissed her and said, "Good night." Daisy put up her hand and tenderly stroking her sister's face, said to her, "Good night." When Lulu was half-way up the stairs, Daisy called out after her, in clear, sweet, earnest tones, "Good night and good-bye my sweet, darling Lulu."

At about a quarter-past eleven she said, "Now, Papa, take me

up; Allie has come for me." After her father had taken her, she asked us to sing. Presently someone said, "Call Lulu," but Daisy answered promptly, "Don't disturb her, she is asleep," and then, just as the hands of the clock pointed to the half-hour past eleven, the time she had predicted that Allie was to come to take her with him, she lifted up both arms and said, "Come, Allie," and breathed no more. Then tenderly laying her beloved, but lifeless form, upon the pillow, her father said, "The dear child has gone," and added, "She will suffer no more."

There was a solemn stillness in the room. We could not weep, and why should we? We could only thank our heavenly Father for the teachings of her last days—those days rendered sacred by the glory of heaven which illumined us. We felt that the room must be full of angels come to comfort us, for a sweet peace fell upon our spirits, as if they had said, "She is not here, she is risen."

This part of the mother's diary, written in 1864, was first published in Italian, by Ernesto Bozzano, in a book entitled *Discarnate Influences in Human Life*. Professor Hyslop wrote to Lulu, the sister of Daisy, who confirmed the scrupulous exactitude of the facts described in her mother's diary, and gave permission to publish them in his review of Bozzano's book.

Never Alone

For thousands of years people have been having experiences that prove, beyond cavil, that there is life after death. In all the hundreds of books written on this subject, the story is always the same. No matter what century, no matter from what part of the world, regardless of the communicator's sex or degree of education, the story is the same. Those who have come back tell of being enveloped in a feeling of serenity, peace, and joy, and of being tenderly cared for at the moment of transition, usually by a loved one who preceded them into the realm of higher consciousness. They are never alone, even if they die in the most remote place or on a desert island that has never seen another human being. But of course this is true even here in this world; no matter how desolate or forsaken a person may feel, he can always reach out, mentally, and ask for help, and help is at hand. This has been proven in countless cases, and is especially true when all human help has been exhausted, or none is available.

Mrs. Eddy's Disposal of the Hereafter

Moderator: Yes, the world is making real progress towards overcoming its belief in death and the fear of it. Mrs. Eddy was asked if she had seen the "hereafter" and she answered, "Yes, I have, and it is beautiful!" (Preserved in a lecture by Judge Green.) When asked by her students where she would be if she should pass on, she told them, "Why I will be right here." To Laura Sargent she said, "I will still work in this same chair."

Kathleen: Mrs. Eddy not only had seen the hereafter but she was able at times to see what her students who had passed on were doing in the hereafter. Students reported instantaneous healings of grief when Mrs. Eddy explained the nature of the hereafter, but usually students could not comprehend Mrs. Eddy's explanations, nor did they understand when Mrs. Eddy, looking beyond the veil of matter, tried to explain that the loved one for whom the patient was grieving, was "right here." When patients would say they were relieved to know that there was only a wall between themselves and their loved one, Mrs. Eddy forcibly informed them, "There is no wall! He is right here! [or she is right here!]." It is only ignorance or unbelief that shuts out the loved one whom we *believe* has died.

Students had the same difficulty comprehending Mrs. Eddy's explanation of reality. Julia Bartlett tells of being with Mrs. Eddy on several occasions when Mrs. Eddy began to talk in a divinely metaphysical way. "I listened to every word lest I should lose any," said Julia, on one occasion, "it was a wonderful, beautiful glimpse of reality that she was unfolding to us. When one of the students present questioned Mrs. Eddy, she stopped." She realized they did not understand the "new tongue" in which she was speaking.

Marie: What is meant by the "new tongue"?

Florence: I think it refers to that absolute unity of the letter of Christianity and the spirit of Christianity, where the letter, or what one says, is at one with the spirit of Good (God). If one has the pure spirit of Christianity one can heal with it; but to *teach* that healing power to all mankind the absolute letter is needed in conjunction with the spirit. This leads to understanding. Spiritual understanding requires the letter and the spirit. Mrs. Eddy had both the absolute letter and the spirit and thus could speak in the "new tongue."

Francie: The absolute letter would be the absolute system then, wouldn't it?

Moderator: Yes, the absolute letter is the absolute system of the infinite Principle.

Rookie: How does this infinite Principle work?

Margie: It works through the divine Mind operating in its calculus of ideas.

Bessie: And what are these ideas?

Anna: They are the "numerals of infinity" which Mrs. Eddy speaks of on page 520 of Science and Health. They constitute what God is, namely, Mind, Spirit, Soul, Principle, Life, Truth, and Love. And these constituents operate through the Word, Christ, Christianity, and Science. Mrs. Eddy was commissioned by God to bring to humanity the divine concurrence of the letter and the spirit—"the light and might of the divine concurrence of the spirit and the Word," as she expresses it on page 246:20 of Miscellany.

Margie: Returning to Mrs. Eddy's certain knowledge of the hereafter. I would like to tell of another revealing incident that illustrates her absolute assurance of the continuity of life. It has been reported that shortly after Edward Kimball died, one of the members of Mrs. Eddy's household was certain she saw Mr. Kimball striding purposefully through a downstairs hallway. Excitedly this student approached Mrs. Eddy, exclaiming, "I just saw Mr. Kimball in the hallway downstairs!" Without looking up, Mrs. Eddy replied, thoughtfully, "I wonder if he found the book he was looking for."

Grace: Referring to Mrs. Eddy's awareness of Mr. Kimball's activities in the hereafter, and particularly to his search for a certain book, I found it interesting to read in Dr. Ritchie's famous book, "Return from Tomorrow," what seems to be a confirmation of the fact that we go right on learning after what we call death. Dr. Ritchie had been pronounced "clinically dead" for some time. Upon his return to earth-life he told of having seen, among other things, great universities, libraries, campuses, and study centers "humming with the excitement of great discovery. Everyone we passed in the wide halls and on the curving staircases seemed caught up in some all-engrossing activity." These people, said Ritchie, appeared utterly and supremely self-forgetful, absorbed in some vast purpose beyond themselves.

Ritchie tells of seeing enormous rooms filled with complex equipment where people were bending over intricate charts and diagrams or were sitting at the controls of elaborate consoles flickering with lights. These students were engaged in a selfless search for Truth. All sense of an ego of their own had been left behind. They were searching because they had not yet arrived at the absolute conviction of their oneness with God, all good. "Books and teachings," Mrs. Eddy says, "are but a ladder let down from the heaven of Truth and Love, upon which angelic thoughts ascend and descend, bearing on their pinions of light the Christ-spirit."

Subconsciously Ritchie knew that every activity on this mighty campus was impelled by God—had its source in God. The people here were endeavoring, through study, to gain their at-one-ment with divine reality. They realized that when the structure of their understanding was identical with the structure of divine being (or what God is) they would no longer need to search in books and test tubes for an understanding of reality.

Ritchie's experience in the world beyond convinced him of the plan of Love that lay behind the universe. He closed his remarkable account with the statement, "As for what we will find in the next world, . . . I believe that what we will discover there depends on how well we get on with the business of loving, here and now."

Moderator: Until recently the medical profession has ridiculed the stories of those returning from an "out of body" experience. But as we have seen this is now changing. Perhaps the many predictions of global catastrophe—nuclear war—and the threat of death on a world scale has increased and intensified interest in the hereafter. And with the fear of ridicule receding—as the scientific community withdraws its stigma regarding these experiences—the world is being blessed by many more testimonials concerning the nature of the hereafter, and the positive assurance of being reunited with loved ones who had preceded them into the hereafter.

From every corner of the globe we hear reports of those "returning" to this plane. Almost invariably they insist there are no words to describe what they experienced. They speak of the surpassing beauty of the realm they briefly visited—the indescribable beauty of the flowers, grass, trees, birds and their singing, of the singularly beautiful coloring of the birds, flowers, grass, everything. They speak of the unutterable peace and happiness, the intense feeling of joy, and of being loved. Invariably they contend the feelings and

perceptions they experienced defy expression in human language. They speak of the sunlight and warmth that seems to enfold the individual in a loving way as the person's higher self takes over. In their descriptions one can almost hear and feel Mrs. Eddy's scientific statement of being: "All is infinite Mind," infinitely manifested. They assert this state is not like a dream, but is very *vivid*, very *real*. The mind is clear and lucid.

The glimpse of the hereafter has proved itself a profound and powerful force to change the life of the individual experiencing it, to redirect, revitalize, and spiritualize his life for higher service and love for mankind.

Dives and Lazarus

Tina: In the Dives and Lazarus parable Jesus showed himself able to look through the veil of matter and see what was going on in the hereafter. Does this story have a deep spiritual meaning for mankind?

Anna: Every mortal is both Dives and Lazarus. Dives is the gross materiality in each of us that "fares sumptuously" on the evidence before the five physical senses; Dives is that in us which succumbs to all those conscious and subconscious universal, collective, and individual errors of belief—old mythological beliefs that are no part of the real man.

Lazarus, on the other hand, is the innate spark of the spiritual within each one of us—the link that connects us with God. The parable is pointing out that the Lazarus element, the spiritual element, in each one of us is sadly and shamefully neglected and is begging to be developed. The parable assures us we will all experience divine Love's plan: namely, the Lazarus element, the spiritual element, will supplant the Dives or material element in each one of us; the Dives will be dropped. Dives and Lazarus cannot dwell together, since they are opposites. "Between us and you there is a great gulf fixed" (Lu. 16:26). That is, between Lazarus (the spiritual) and Dives (error or materiality) there is an impassable gulf fixed.

Returning now to our subject, we can see Mrs. Eddy saw the unreality of the claim of death.

Simultaneous Cessation of Human Creation and Death

Moderator: Yes, Mrs. Eddy and Jesus both attained the supreme realization or understanding in overcoming the last enemy. In 1903 Mrs. Eddy dropped the title of "Mother" in the *Manual*. Simultaneously she decapitalized creator, and added to Science and Health the great truth that "proportionately as *human generation ceases*, the *unbroken links* of eternal harmonious being will be spiritually discerned" (68:30). She had already removed the "Department of Obstetrics" in the Metaphysical College saying, "Obstetrics is not Science, and will not be taught" (25th *Manual*, p. 70).

At the same time that she added the above-mentioned quotation

about “. . . the unbroken links of eternal harmonious being,” she also added to Science and Health: “In Science *individual good derived from God*, the infinite All-in-all, may flow from the departed to mortals; but evil is neither communicable nor scientific” (72:23-26). The past, the present, and the future all belong to God, and God requireth that which is past to sustain the unified manifestation of man in the present. This is necessary in order that “the divine idea [which] seems to fall to the level of a human or material belief” (507:31) may be realized to be the expression of the “man, not of the earth earthly but coexistent with God” (68:32). And this fact is fully seen only in proportion “as human generation ceases.” Mrs. Eddy is showing that those [meaning Jesus and Mary Baker Eddy] who have “derived” their individual good . . . from God, the infinite All-in-all;” cannot be defeated in the unfoldment of that good to its beneficiaries on this plane of consciousness just because they seem to have departed from this plane.

She is saying that a revelator [such as Jesus or Mary Baker Eddy] can perpetually say of his or her own subjective or “individual good derived from God”: “Lo, I am with you always, even unto the end of the world”—to the end or complete fulfilment of that revelator’s God-appointed mission in the human consciousness.

When this great fact dawned on Mrs. Eddy—that her individual good derived from God could continue to flow to mortals after her departure, it must have been a great consolation and comfort to her, in view of the inexorable prophecy of the final “half a time” (see Dan. 12:7; Rev. 12:14; and My. 181:27) of the channel for the Motherhood phase of Christian Science. We know that she apparently accepted this prophecy because soon after adding the changes we have just talked about, the sentence: “If you or I should appear to die, we should not be dead” (164:17) was put in the text-book.

Flow of Individual Good

Marie: I am interested in Mrs. Eddy’s statement that in Science “individual good . . . may flow from the departed to mortals” (72:23). Does this mean we might be guided to make a right decision or we might feel the comforting touch of Jesus or Mrs. Eddy when we sorely need it? Wasn’t Saul of Tarsus guided by the ascended Jesus?

Moderator: Yes, Marie, Saul of Tarsus was certainly guided to make a right decision after feeling the presence of Jesus, on the Road to Damascus. During one of my several visits with Gilbert Carpenter, Jr. he told me of an experience he had, in a time of acute sorrow, when he felt Mrs. Eddy’s presence, and mentally heard her speak to him. The impersonal Christ presents itself in a way that meets the human need.

Diane: Did he tell you under what circumstances?

Moderator: Yes, it was at the time that he and his father, Gilbert Carpenter, Sr., were called to Boston for the purpose of being deprived of their positions in the Christian Science movement which meant also being deprived of their means of livelihood. Gilbert, Jr. had been collecting articles and items by and about Mary Baker Eddy that were not available in the Christian Science Reading Rooms. Gilbert, Sr. had been helping him. This activity greatly displeased the authorities in Boston and the two teachers were summoned to appear before the Board. (Note: Carpenter, Sr., though a C.S.B. and taught by Mrs. Eddy, did not hold formal classes.)

During the day-long prosecution the two Carpenters were treated as criminals. Gilbert, Jr. was, of course, distressed at losing his means of livelihood, but he was even more grieved because of the needlessly cruel treatment meted out to his gentle-mannered father who deeply revered and loved Mary Baker Eddy and had served her faithfully in her home in a secretarial capacity.

Finally the relentless, vindictive trial was over, and with a heavy heart Gilbert, Jr. made his way to the Boston Common across the street. "There, in an agony of sorrow and misery," he said, "I threw myself on the grass and wept uncontrollably. Suddenly I felt a gentle, tender, touch on my shoulder; a peace and calm descended on me and I heard a voice saying, 'Remember, when my children need me, I will be there.' It was Mrs. Eddy's voice that I heard and her presence that I felt, which had come to comfort and console me." It was a subjective experience. The eternal Christ was at hand to comfort and console Gilbert. The Christ is ever-present.

Anna: Such an experience would show us that Truth knows nothing about states and stages of consciousness. Truth is spiritual light, the instantaneous ever-presence of Love, and knowing this, we willingly give up a savior for the Immanuel. It was this same presence that St. Paul felt on the road to Damascus, the omnipresence of the Christ.

Annie M. Knott in her *Reminiscences* tells how the experience of Saul of Tarsus on his way to Damascus to persecute the Christians was explained by a student in one of Mrs. Eddy's classes:

A student in the class claimed that Jesus personally called to Paul, and so illumined his consciousness with truth that Paul turned from his erring ways and began to be a follower of the Nazarene Teacher. "Mrs. Eddy expressed some surprise at this argument, and asked if any others in the class believed that this had been a personal appearance." A student in the front row said that after studying Science and Health he had come to see "that it was a subjective experience, that the eternal Christ [here expressed as the Christ mentality of Jesus] spoke to Paul and wakened him from his erroneous thinking, and that while Paul probably continued for some time to think it was the personal Jesus who had addressed him,

nevertheless Christ Jesus became to him the Wayshower to Truth and Love. Mrs. Eddy commended the answer . . ." (Annie M. Knott, *Reminiscences*, in *We Knew Mary Baker Eddy*, Third Series, p. 65).

False Personal Control

Bessie: Isn't it true that Mrs. Eddy was very much opposed to spiritualism or the belief that those who have passed on could in any way control the living?

Moderator: Yes. Just as the person who is sound asleep is not controlled by another who is wide awake standing beside him, or vice versa. Mrs. Augusta Stetson labored under the delusion that Mrs. Eddy was leading her, personally, and would continue to do so if and when Mrs. Eddy passed on.

Mrs. Eddy wrote her, "I read in your mind an illusion to which you must be awakened, namely, that those who have departed from a sense of life here, control those who have not departed, but are still with us in the flesh."

Mrs. Eddy told her this was a belief of spiritualism, and that she must drop forever the belief that Mrs. Eddy was her guiding spirit either here or hereafter "For," she said, "I am not; and you will sink the Principle of Christian Science in personality and ruin your scientific progress if you continue to believe this lie [that I am *personally* guiding you]."

CHRISTIAN SCIENCE LITERATURE

Moderator: We have talked about the leavening effect Christian Science has had on natural science, theology, and medicine. Has it had an effect on the literature of our time?

First, I think it should be clear that Christian Science *itself* isn't "literature" anymore than mathematics or music is literature, since it is an exact Science.

Margie: Yes, indeed, Christian Science has had an effect on literature.

Of course there have been the Christian Science periodicals starting with the *Journal* in 1883, which have literally flooded the world. Without a doubt they have had an influence on the literature of our time.

Many of Mrs. Eddy's early students broke away and started their own movements. "Unity" is perhaps the largest of these still in existence. It sends out millions of pieces of literature every year.

Many students with only a very limited understanding of Mrs. Eddy's discovery, took pen in hand and wrote of the power of the mind. Hundreds of such books have spewed from the presses during the seventy years since Mrs. Eddy left us, their contents all directly traceable to the writings of Mary Baker Eddy. Dr. Maxwell Maltz in his bestseller, *Psycho Cybernetics and Self-fulfilment*, catches the tone of these writers who have done much in the direction of calm-

ing the human mind and educating it out of itself and into broader horizons, and the greater implementation of the Golden Rule in daily living.

Bill: Since Mrs. Eddy left us, scientific philosophers have written many books regarding the scientific disclosures that have come to light as the result of a vast army of research workers. The net result of all this literature has been a more or less complacent acceptance of, as well as a sincere and deep-hearted appreciation of, much of what Mrs. Eddy was trying to teach. Today it is much easier for men to accept Mrs. Eddy's scientific theories than it was in Mrs. Eddy's day, hence persecution for those expressing Christianly scientific views has practically vanished; and each year science brings to the world added confirmation of the logic of her theories. Yearly Mrs. Eddy grows in stature with those having eyes to discern her spiritual brilliance and the good resulting from the truth she taught. This will ultimately result in more and more enlightening literature from the scientific community.

Numerous biographies of Mrs. Eddy have come forth, and this category would include the voluminous writings of that self-effacing author, Alice Orgain, whose marvelous spiritual penetration and extraordinary, inspired grasp of Mrs. Eddy's writings, often startles one with sudden awe. Her books and pamphlets are a meticulous record of Mary Baker Eddy's "footprints fadeless," and of the sublimity and infinite range of her God-Mindedness.

Mr. Eustace's book, *Clear Correct Teaching*, has had wide circulation and done much to raise the level of spiritual understanding.

The vast amount of material not included in *Prose Works*—letters, articles, essays, visions, documents, items, etc. by and about Mrs. Eddy—collected by Gilbert Carpenter, Jr., and edited by Richard Oakes, are destined for an ever greater role in the spiritual education of the future.

Finally, through the in-depth research into the Christian Science textbook initiated by John W. Doorly of London, England, and continually developed by dedicated students of Christian Science, the world is being given an ever-deepening insight into the divinely scientific system and structure that constitutes our textbook and our being. This field of endeavor, as previously noted, has already produced over a hundred books and pamphlets on the pure Science of Christian Science, and is destined to constitute an ever-expanding field of literature. Mrs. Eddy's discovery of the Christ Science or divine laws of Life, Truth, and Love was a full and final revelation of the absolute Principle of scientific mental healing (107:1). The system Mrs. Eddy presented as Divine Science or the Comforter, being a complete system, will unfold infinitely, as any genuine science does. The system and the structure of the textbook

must be Christianly and scientifically understood; then its Science will be seen to carry within itself trustworthy methods for the discovery of new truth within its own domain. (See *Oxford Dictionary* for definition of "science.")

Jackie: When Mary Baker Eddy in 1866 saw that God was Mother and included Father, she ushered in a totally new era that began a revolution in human consciousness. Gradually even the Bible will be interpreted and rewritten to reflect Mrs. Eddy's discovery. God and "His" Christ will be recognized to possess infinite gender.

SESSION X: THE MOVE TO CONCORD

Moderator: Today we will penetrate a little deeper into how Mrs. Eddy fulfilled every scriptural prophecy regarding her.

Teacher of the Future

By 1889 Mrs. Eddy had arrived at the conclusion that the best way to usher in the new structure of consciousness needed for man to understand his divinity—even though it might take centuries—would be to spend the remainder of her time clarifying her message in Science and Health until it reached its culmination of scientific statement and proof. In the July *Journal* of 1889, she spoke of being a “mother with almost 4,000 children,” and she saw more clearly than ever, at this time, the absolute necessity of making Science and Health the teacher of the future.

Ever since her discovery of Christian Science, Mrs. Eddy had worked earnestly to keep her writings from being misinterpreted, vitiated, stolen, or garbled. During the 1880's she became increasingly aware that she had not yet perfected Science and Health. She knew she must soon have the quiet and peace of mind to write into a new edition the results which enlarged experience had shown her were necessary. God was daily pouring into her receptive thought the ideas that would make a more adequate presentation of the full and final revelation of Truth—of the divine system of Christian Science. “Solitude and silence” were absolutely essential if she was to fulfil “her God-appointed mission to complete the works of Christ Jesus on earth.” (*The Life of Mary Baker Eddy*, Sibyl Wilbur, p. 218:24. See Appendix.)

Mrs. Eddy was not long in putting the experiences of the 1880's in proper perspective, especially the recent (1888) experience Lyman Johnson recounts, when the thirty-four malcontents or would-be usurpers tore the church apart. During the long and anxious months that followed this most recent apostasy, Mrs. Eddy was closely assessing these events and devoting much prayerful thought to their implications. The fact that a rebellion of such dimensions could break out in her Boston church just at the moment her movement was becoming national in scope and on its way to becoming international, indicated the hour had struck for tremendous changes in her whole approach.

With unsurpassed courage, and the conviction that God was guiding her, she totally dismantled the machinery she had painstakingly built up over many years with such great hopes and so many tears. Listening faithfully to God's commands, she bowed in holy submission, breathing Jesus' prayer, “Not my will but Thine be done.” Responding thus to the divine Will she sacrificed even her most cherished dreams. She closed her college (at the height of its prosperity), disorganized the *Christian Science Association*, retired

from active supervision of the *Christian Science Journal*, and dropped other church-related activities, all in order that she might seek "in solitude and silence a higher understanding of the absolute scientific unity which must exist between the teaching and letter of Christianity and the spirit of Christianity, dwelling forever in the divine Mind or Principle of man's being and revealed through the human character" (My. 246:13).

A completely *spiritual* church was to be her next step, as it unfolded to her through 1890 and beyond. "The lost chord of Truth" which she had caught consciously from the divine harmony and which was to her the revelation of Truth, she must now make clearer for the generations to come.

Rocky: What was the "lost chord of Truth"?

Moderator: In *As It Is*, p. 40, Alice Orgain throws light on this "lost chord of Truth." It pertains, she says, to the serpent of corporeal sense (that would make us believe our manhood is separated from our womanhood).

The first woman, Eve, saw the serpent, lust, as outside of herself.

The second woman, the Virgin Mary (the mother of Jesus), rose above the serpent and conceived her child immaculately, but had natural children by Joseph afterwards (Mark 6:3 and Matt. 12:46-50). Mary Magdalen, the third woman, beheld at the sepulchre a *risen Savior*. (See Un. 62:27.) This left the serpent of corporeal sense to the fourth woman, Mary Baker Eddy, who was to find the "lost chord," namely the spiritual origin of man, wherein the male and female of God's creating are one, and to found it in the human consciousness. Notice, the third woman, Mary Magdalen, rose above the serpent and stayed above it, but seeing a "risen Savior" showed the limitations of her view since the I AM was neither buried nor resurrected. The *real* Jesus never disappeared to spiritual sense.

So the serpent, corporeal sense, was *left*, says Mrs. Orgain, for the *fourth woman*, Mary Baker Eddy. She was the first to interpret the Scriptures in their true sense which reveals the *spiritual origin* of man (534:5-7). She was the first to see and found in human consciousness that human birth, growth, maturity, and decay was a temporal illusion. "God created all through Mind . . . where then is the necessity for recreation or procreation?" (205:12) Just as $2 \times 2 = 5$ never merges into scientific mathematics, the temporal illusion of human birth and death never merges into immortal being. Because man is the reflection of the divine Mind, he is not subject to human birth and death. Birth, decay, and death arise from the material sense of things, not from the spiritual and *real* sense where man exists because God exists.

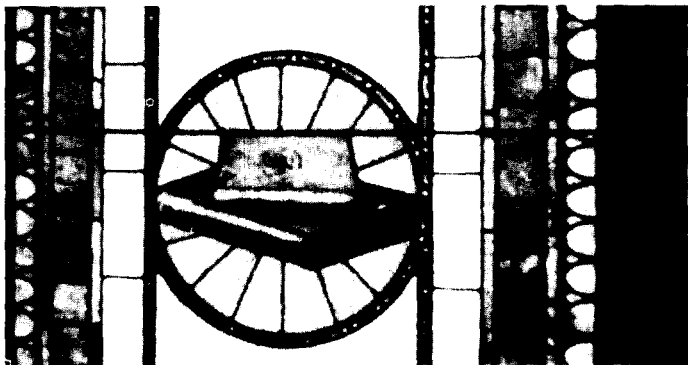
In her new edition she wanted to make it clear that the Virgin Mary proved God to be the only Father. She wanted Science and Health, the "little book," to bring out the impersonality of God as both Father and *Mother*, both Mind and Love. And lastly, she

wanted to make it clear that “the third baptism” (Mis. 205:13), which follows the assimilation of the Christian Science textbook, is the wholly immaculate conception, meaning the individual understanding, through pure reason, of the truth presented in Science and Health. In this “third baptism” thought is led directly to Mind, thought’s own source, where in communion with Mind we no longer look to a book or a personal teacher for understanding but to our oneness with God. This is total immaculateness. (This state is represented or symbolized in one of the original Mother Church windows. See pictures below.)

So it was that Mrs. Eddy caught the “lost chord” of Truth, and now in the solitude and silence of Concord she must make Science and Health the teacher for all mankind.

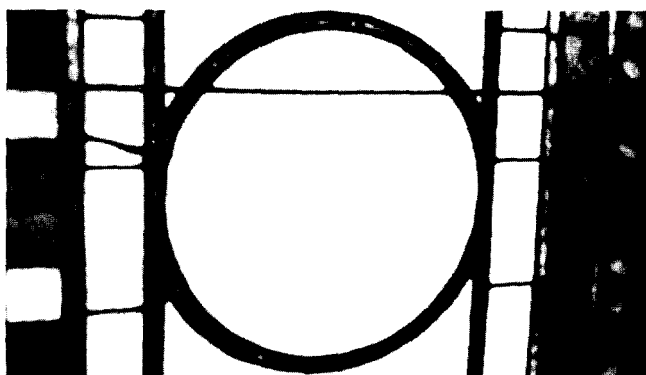
Many years before (in 1866) it was her attitude of mind that had made it possible for the divine power to heal her. Something hitherto concealed by the mists of false belief had been revealed to her. In some unknown way she had attained that consciousness of the divine Presence which heals the sick, even as the natural musician without scientific knowledge touches the harmonic chords. She had come in touch with the law of Spirit. Then, like Jacob at Peniel, she could say: “I have seen God face to face, and my life is preserved.” There was yet, however, many a weary mile to trudge and many a scalding tear to shed before the journey’s end. But she knew she would eventually rejoice for every grief. Her great reward for the bitter “cup” was her knowledge that God had made her the means of telling His power, grace, and glory to all mankind.

Original Mother Church Windows



“The great pyramid of Egypt,—a miracle in stone” (Hea. 11:12) had its capstone rejected. The Bible symbolically refers to this rejection seven times as “the stone which the builders rejected,” and prophesied it would eventually “become the head of the corner.” This prophecy was fulfilled when Mary Baker Eddy lowered the

capstone, Science and Health, into place, and its teachings compassed the Bible. See Appendix pp. 345 & 347.



The blank circle symbolizes universal Love, the full demand of Christian Science. It stands for total immaculateness, or the "third baptism," when thought is led directly to Mind, thought's own source, where in communion with Mind we no longer look to a book or personal teacher for understanding, but look to God alone.

Universal Principle vs. Personal Example

Elsie: Exactly how did Mrs. Eddy compare her mission with that of Jesus?

Margie: She saw that his life would stand for all time as the ideal. He was the exemplification of the Christ in human experience. He was the impersonation of the spiritual idea (565:13). He, and he alone, was the immaculate Exemplar for the human race. From birth to ascension he showed forth the perfect man. "All Christian Scientists deeply recognize the oneness of Jesus—that he stands alone in word and deed, the visible discoverer, founder, demonstrator, and great Teacher of *Christianity*, whose sandals none may unloose" (My. 338:23).

Mrs. Eddy's mission, in contrast, was to discover and found in human consciousness the *Divine Science* that lay behind and enabled Jesus to do the works he did. She had to discover the laws that were implicit in his demonstrations. Knowing that there were laws governing mathematics, gravity, etc., Mrs. Eddy early in her life felt there were also definite laws governing the works Jesus did. She discovered these laws and founded them in human consciousness. While Jesus was a personal Savior, Mrs. Eddy's mission was to bring a *Science* that all could learn and understand so that all could learn to do what Jesus had done. She showed us that the Christ which Jesus demonstrated individually could be demonstrated by all men.



In laying her foundations in line with those laid by Jesus she stirred up the same kind of antagonism that caused Jesus to be persecuted and crucified. Mrs. Eddy once told a class that if Jesus had not declared his divine origin [and the divine origin of all men] he would not have been crucified; also had she not declared that Science is revealed Truth [the truth that Mind and Mind's idea is all that exists—human birth, growth, maturity and death are illusions], then mortal mind would be proud of her. (Preserved in Martha Bogue's reminiscences.) Jesus and Mary Baker Eddy were carrying on the *spiritually* organized Church of the Bible that restores man's original identity as God-idea, God's image and likeness.

Tommy: Was this actually the "spiritually organized Church of Christ, Scientist, in Boston" that Mrs. Eddy speaks of in *Retrospection*, p. 44:30, that "still goes on"? In other words, "the spiritually organized Church" is the Christ consciousness, the omni-action of Principle?

Margie: Yes, Tommy, "this spiritually organized Church" is the Church that Jesus demonstrated in his life; it is Truth, the "Rock" on which Jesus said he would build his Church. It is the structure

of Truth and Love (583:12) which the writings of Mary Baker Eddy constitute. Mrs. Eddy's spiritual interpretation of Scripture is the "spiritually organized Church" of the Bible.

"This spiritually organized Church" that is always going on has nothing to do with material organization. It only concerns the writings of Mary Baker Eddy and her spiritual interpretation of the Bible.

Moderator: So it was that in the fall of 1889 Mrs. Eddy "retired" to Concord, but not until 1892 was she, at last, ensconced within the soft, gray-green walls of Pleasant View, where shining order, peace, and dignity came to prevail. Here a gentle veil of seclusion descended, securing the quiet and tranquility necessary to Mrs. Eddy's life of contemplation and communion with God. Here she lived a "life of brooding love, a life of the highest rarity in human experience, wherein heaven leans and kisses earth" (*The Life of Mary Baker Eddy*, by Sibyl Wilbur).

STRENUOUS RETIREMENT

From this "retirement" three hundred and eighty-two revisions of Science and Health were to flow in quick succession as the Bride more and more descended into the Word. (My. 125) Accompanying these changes in the textbook, eighty-eight *Manuals* gushed forth. From here most of her *Prose Works*, including *Miscellaneous Writings*, and *Miscellany* were to emanate. *Christ and Christmas*, a monumental achievement whose unique mission pertained to her own discovery, revelation, and founding of Christian Science, was begun on March 11, 1893. The collected masses of letters which she wrote with her own hand, says Lyman Powell in *Mary Baker Eddy*, are bewildering to examine.

In these thousands of letters that flowed out from Pleasant View she occasionally dropped hints of the rigors that she imposed upon herself: "O the amount that I see to be done for all, before Christian Science is established on the Rock 'gainst which the billows beat in vain . . . ' My labors are harder now than ever before."

Writing in the *Sentinel* in 1903 concerning his six years as a member of her household, Mr. Joseph Mann (himself an unflagging and prodigious worker) asked: "Who that has spent one hour in the home of Mrs. Eddy has not had his own slothfulness rebuked by her indefatigable labors to bless others?"

Rocky: Tomlinson, speaking of Mrs. Eddy, states:

Any examination of her activities as an author must of necessity be inadequate. The mere recounting of the facts can never tell of the earnest labor, of the consecrated prayer which she gave to the preparation of her monumental works. Up to the time of closing her College, in a single day she often taught a class, interviewed students, settled knotty church problems, and then, while others were sleeping, wrote far into the night, laboring long and arduously to give the precise interpretation of

God's Word which might be needed to convince the reader of the truth of Christian Science. Early the next morning she would be at her desk, dictating to her secretary the stirring words of some one of her works before the gathering of the class.

Stopping to call one afternoon . . . she told me that she had been at work the night before until four o'clock in the morning. After all this labor, to her fell the task of correcting the mistakes of typists, printers, and proofreaders. How little the world knows, how slightly it appreciates, the hardships and the self-sacrifice of Mary Baker Eddy in presenting her inspired revelation to the sons of men! Only through divine wisdom and unceasing toil did she accomplish the work of keeping Christian Science unadulterated. What humanity owes to her it now little comprehends, but future ages will accord a just estimate to the untiring labor and manifold achievements of the Founder of the Christian Science movement" (*Twelve Years With Mary Baker Eddy*).

Bill: Mrs. Eddy's extraordinary resilience and productivity, and the equanimity she manifested in public, caused many of her students and admirers to assume that she performed with ease marvels beyond the capacity of even the most brilliant of her followers. Few of them recognized the magnitude of the challenge this lonely spiritual leader faced in founding her radical truths in defiance of entrenched human beliefs.

What Mrs. Eddy did for the world no one but she could do or know. To The Mother Church, among many other activities, Mrs. Eddy devoted much time. Before retiring to Concord it had been her patient for seven years. It represented the Christian Science field. "Had I never suffered for The Mother Church, neither she nor I would be practising the virtues that lie concealed in the smooth seasons and calms of human existence" (My. 166). Life's ills, she said, are its chief recompense; they develop hidden strength. "In some way, sooner or later, all must rise superior to materiality, and suffering is oft the divine agent in this elevation" (444:2). As we have seen, the material church organization represented the corporeal body that must be laid off.

There were often nights of mental and physical agony when Mrs. Eddy struggled to reach a decision or find a solution for a church problem, and more than once, says Lyman Powell in *Mary Baker Eddy* (p. 252), in order to win, she demolished old machinery with one stroke of her pen, and constructed almost overnight new machinery better fitted for the changed condition. "Many a pitched battle she fought to gain breathing space in which to write, to discover, to build, to organize, to construct; and if now and then—in an almost continuous struggle against handicaps covering some forty-odd years—she was stricken, her spirit remained unbroken as the Scotsman's in the ballad:

"Fight on, my men, Sir Andrew says,
A little I'm hurt, but not yet slain;

I'll but lie down and bleed awhile,
And then I'll rise and fight again."

Organizational Perils and the *Manual*

During this "retirement" period at Pleasant View Mrs. Eddy in 1895 wrote and copyrighted the *Manual of The First Church of Christ Scientist, in Boston, Mass.*, of which she put out eighty-seven revised editions, each revision meeting some contingency or forestalling some danger. (The eighty-ninth *Manual* was put out surreptitiously after Mrs. Eddy left the human scene.)

Her *Manual* with twenty-nine unamendable estoppel clauses was also Mrs. Eddy's great plan for a completely *spiritual* church, the Church of Christ, which would exist alone in the affections and need no organization to express it. "The real Christian compact is love for one another. This bond is wholly spiritual and inviolate" (Mis. 91:10). A material church was to Mrs. Eddy only a concession to the ignorance of the period, a "suffer it to be so now." (ibid) "... Material organization has its value and its peril, . . . organization is requisite only in the earliest periods in Christian history. After this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual growth and should be laid off" (Ret. 45:6), hence the estoppel clauses in her *Manual*.

While Mrs. Eddy at first strenuously opposed reorganization of the Boston church, she ultimately consented to its reorganization as a Mother Church which would draw its membership from Christian Science churches throughout the world, as long as she was personally present to control it.

The *Manual* was strictly a spiritual guide. It was therefore small wonder that at Mrs. Eddy's passing in 1910 many wondered why she had left the Christian Science movement without the slightest provision for the continuity of The Mother Church and with an unamendable *Manual* which by its provisions prohibited the performing of all the vital functions of The Mother Church. All centralized control came to a screeching halt.

A legal *Deed of Trust* with a self-perpetuating Board of four Directors had been appended to the *Manual* (page 128) to care for the maintenance of, and services, in The First Church of Christ Scientist in Boston, Mass., at Mrs. Eddy's passing. But all powers relating to centralized control, that Mrs. Eddy had conferred upon them while she was here and needed a powerful Board of Directors to help in her work, were revoked by the now famous estoppel clauses which required her approval, and in many cases, her written consent *given in her own handwriting*. To make certain that there could be no misunderstanding, her final By-law reads: "No new Tenet or By-Law shall be adopted, nor any Tenet or By-law amended or annulled, without the written consent of Mary Baker Eddy, the

author of our textbook, Science and Health" (Man. 105:1). She was alerted to the necessity for this By-law because the various members of her Board of Directors made repeated attempts to have her change or remove the estoppels, when they thought she might soon leave the scene. But of course the whole intent of the *Manual* was that The Mother Church, at her departure, should become a Branch Church with no more power or authority than any other branch Church of Christ Scientist. The estoppel clauses made mandatory all surrender of centralized control.

Buried in the archives of The Mother Church are many letters written by Mrs. Eddy to her Board of Directors fervently urging them to use spiritual means rather than human means for upbuilding the Cause of Christian Science. (See her Essay on Material Church Activity [EOF p. 1].) If all these letters were *widely* published the entire field would awaken from its blind belief that Mrs. Eddy sanctioned the continuance of The Mother Church as a material organization and named the Board of Directors her successor. The only Church Mrs. Eddy wanted perpetuated is "the structure of Truth and Love" (583:12).

To a student Mrs. Eddy explained that "organized church is enmity against God. It is death to Spirit." Mrs. Eddy struggled desperately to save her church from the death-blow of ecclesiasticism. She was fully aware of history's record and how soon each spiritual leader's Christ-legacy to humanity had been suffocated and strangled by ecclesiastical domination and religious organizations.

Tommy: In the Tenets of The Mother Church, The First Church of Christ, Scientist, Mrs. Eddy states, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." The "inspired Word" is Science and Health, as she brings out on page 46 of Science and Health under the marginal topic "Spiritual interpretation." This is why "eternity awaits our Church Manual" (My. 230:2).

Tina: It must be very important to understand that when Mrs. Eddy speaks of the "inspired Word" she means what God dictated to her, including her spiritual interpretation of Scripture.

Moderator: Yes, Tina, this understanding is crucial. The inspired Word is certainly built upon the Scriptures but is in no way limited by the Scriptures. That Mrs. Eddy sensed much beyond the Bible, says Mrs. Orgain, as the promise of Christian Science, is evident. After gloriously interpreting "The City of our God," which is "without boundary or limit" and which supersedes the walled city foursquare, Mrs. Eddy says: "The writer's present feeble sense of *Christian Science* closes with St. John's Revelation as recorded by the great apostle, for his vision is the acme of this Science as the *Bible* reveals it." In 1904, nearly three years after writing this statement, Mrs. Eddy added the Twenty-third Psalm in which she said "divine Love" is the infinite Shepherd causing one's cup to run over

any previous Biblical prescription or proscription of method, because of the great spiritual understanding divine Science brings.

Mrs. Eddy never said that “the Scriptures” were our “*sufficient*” guide to eternal Life. She added the word “*sufficient*” after she had made it clear that the “*inspired Word*” was Science and Health’s divine interpretation of Scripture. In Miscellany, p. 238:16 she tells us that we must rise above even it: “On the swift pinions of spiritual thought man rises above the letter, law, or *morale* of the *inspired Word* to the spirit of Truth, whereby the Science is reached that demonstrates God.” Thus there is something beyond eternal Life, typed by the Tree of Life in the Bible, and that is infinite Love.

So to know God is an inherent quality even beyond Word, Bride; but the yielding of Motherhood, Bible, with its seven days of creative consciousness, is the first step to that end, and the Manual tends wholly to that end.

Billy: Could you explain that?

Moderator: Yes, Billy. Remember we have said that in Revelation Jesus held but seven stars in his right hand while he prophesied that woman would hold twelve stars. To put it simply, it just means that Jesus stood for Genesis, for the seven days of creation. While the Bible prophesied twelve stars in woman’s crown, the Bible only utilized seven so long as it accepted God as a creator—as Father or Mother. “The eternal Elohim has *created* the universe” represents the Bible consciousness in which God is represented as *creative* Mother (592:16). But, “the eternal Elohim *includes* the forever universe” (515:16) is the Word that existed “before the foundation of the world” and this is symbolized by the woman of the Apocalypse who symbolizes generic man. (See Matt. 13:35.)

Rookie: This would show the progressive expansion of the original Word beyond the Bible conception of it.

Moderator: Yes, Rookie, The Mother Church was only built as a testimonial to Mrs. Eddy as Mother. But “The First Church of Christ, Scientist, in Boston, Mass.” was founded on “the Rock, Christ” (Man. 19). It symbolizes that each has everything within himself to win salvation—to make himself both source and expression of his own generic being. Deep within each one of us is the Bride consciousness.

Says Mrs. Orgain, “While control was the constant aim of the teaching of the Bible in its Fatherhood tendency, Motherhood had always pleaded, through the foreseeing prophets, for the final sufficiency of the Branch (the individual) as both its own “root and offspring.” Isaiah had prophesied this sufficiency in his statement, “There shall come forth a rod out of the stem of Jesse and a Branch shall grow out of his roots . . . and a little child shall lead them” (Isa. 11:1,6); and Zechariah had prophesied, “Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH [mean-

ing you and me and all]; and he shall *grow up out of his place*, and he shall build the temple of the Lord" (Zech. 6:12) —the structure of his consciousness shall be identical with the structure of God's consciousness.

When Mrs. Eddy made it clear that the "inspired Word" began with her writings it freed everyone to find God completely within his own consciousness; it rose above the limitations of Bible Christianity, culminating in "Christian Scientists be a law unto yourselves," and such promises as "it is your Father's good pleasure to *give* you the kingdom," and we accept only a "*glorified*" Jesus.

Also, in Miscellany 266:3-5 Mrs. Eddy warns against the controlled vision of the Bible as the very first of the most imminent dangers confronting the twentieth century—"the robbing of people of life and liberty under the warrant of the Scriptures." Mrs. Eddy wrote this at the close of the nineteenth century through the channel of *The New York World*. To Julia Field King she wrote: "You are master of the bad tendencies of Socialism and not at all at their cruel mercies" which would rob the people of life and liberty. (See DCC. 108.)

And so it was that Sibyl Wilbur could say that Mrs. Eddy "ably directed her students by love that was wise and counsel that was firm in the midst of dereliction, stubborn opposition, revolt, and schism, to that state of mind and that perfection of organization so that they found themselves self-operative under provisions which would prevent their straying from her teaching. And in doing this she succeeded in withdrawing her own personality . . . leaving only Truth enthroned for ruler . . ." (The Life of Mary Baker Eddy, p. 343).

But the field failed in general to comprehend the estoppel clauses. Mrs. Eddy had always been hampered by the human mind's resistance to Truth whatever the situation was so this question of personality had to be resolved. She did it by substituting government by law for government by persons. The textbook must become "*the rod of iron*." And it will structure our consciousness in line with God's consciousness.

The Science she had discovered must be seen as the Principle of all existence. We must reach the demonstration where we are taught of God alone. A Science can't survive if it is built on personality. She knew she must perfect the textbook so it would become the teacher.

Diane: Was she able to accomplish this?

Anna: Yes, she was. With the dramatic accomplishments of the next two decades, the scientific evidence which had accumulated since her great discovery in 1866, gathered momentum and clearness until it reached its culmination of scientific statement in 1908. Then Mrs. Eddy could substitute her paean of praise on the flyleaf of Science and Health for her former denunciation of mortal mind. Mrs. Eddy knew that she had not yet reached the ultimate

practical proof of absolute Christian Science, “but,” she said, “*I have written it, and my works teach it*” (EOF. 61). She had fully revealed Truth; it now needed only to be practised. It will unfold forever.

Francie: As we have seen, moving to Concord was in no sense a retirement. Mrs. Eddy had to marshal all her energies to awaken a slumbering world, destroy the dream sense of existence, and reinstate reality—the reality and scientific ultimatum on which rests the Science of being; namely, that “God is Mind, and God is infinite; hence all is Mind.” This understanding annihilates the belief in human birth, the last enemy.

Perfecting the “System” in Science and Health

Kathleen: Mrs. Eddy’s impelling motive in retreating to Concord was to develop her teaching and the statement in her textbook to the point where the *system* in it would be so clear that, once having learned that system, all revelation a student would need would come to him through his spiritual understanding of the divinely scientific system and his dedicated living commitment to that system. This alone, she knew, would enable each one to make progress in his journey from sense to Soul. Therefore it was crucial that the *system* of Science in the textbook be brought to perfection. She labored to expound the divine Principle which henceforth was to be the only government. “Infinite space is peopled with God’s ideas” (503:15), and its government is divine Science.

Rocky: Were there any other reasons why Mrs. Eddy saw the wisdom of leaving Boston to seek seclusion in Concord?

Bill: A more mundane and immediate benefit was that by giving up teaching she would have a more definite knowledge of what her students were doing, and could better decide what the capacities of each might be for filling positions of responsibility.

In the past, the students’ easy access to her had been a breeder of indifference and contempt, and was actually the cause of rebellion and desertion. The move to Concord effectively removed that obstacle, promoting in its place obedience and respect.

The Textbook for the Ages

Moderator: Mrs. Eddy saw that much needed to be done in order to make Science and Health the textbook for *all ages*, as well as the present. She knew that if her discovery were sunk in personality, and her students failed to demonstrate her teaching, it would again be lost as was the teaching of Jesus. She realized she had to look to the future for the *spiritual* growth necessary to understand her revelations in a practical way. Commenting on the lack of spirituality and the deficiency of personal teaching, she wrote: “What then of continual recapitulation of tired aphorisms and disappointed

ethics; of patching breaches widened the next hour; of pounding wisdom and love into sounding brass; of warming marble and quenching volcanoes! [the volcanoes and tornadoes or pride, vanity, envy, that were tearing the heart out of Christian Science]" (Mis. 316:20). And all she had ever wanted to do was share with them her vision of ultimate reality.

Here was Mrs. Eddy, envisioning divine metaphysics in all its scope and grandeur, in all its depth, breadth, and height, in all its possibilities and implications, but because of her students' lack of comprehension much valuable time was lost in the repetition of "tired aphorisms" and "pounding wisdom and love into sounding brass"!

Material Church Bonds Loosened

Preparatory to withdrawing to Concord Mrs. Eddy wrote her Church, November 28, 1889.

The Church of Christ (Scientist) in Boston was my patient for seven years. When I would think she was well-nigh healed a relapse came and a large portion of her flock would forsake the better portion, and betake themselves to the world's various hospitals for the cure of moral maladies. These straying sheep would either set up claims of improvements on Christian Science or oppose The Mother Church, or sink out of sight... This state of Church lasted ten years. It even grew rapidly worse when about three years ago I for lack of time to adjust her continual difficulties and a conscientious purpose to labor in higher fields and broader ways for the advancement of the glorious hope of Christian Science put students in my pulpit.

As one who is treating patients without success remembers they are depending on material hygiene, consulting their own organizations and thus leaning on matter instead of Spirit, saith to these relapsing students, 'now quit your material props and leave all for Christ, spiritual power, and you will recover.' So I admonish this Church after ten years of sad experience in material bonds to cast them off and cast her net on the spiritual side of Christianity, and adopt alone the golden rule for unification, progress, and a better example as the Mother Church" (Mrs. Eddy's *Letters and Miscellany*, Vol. 1:21:8). (Alice Orgain Library)

On December 2, 1889, the Church Board unanimously adopted the following resolution:

"(1) That the time has come when this Church should free itself from the thralldom of man-made laws, and rise into spiritual latitudes where the law of love is the only bond of union."

Mrs. Eddy did not move to Concord to establish a material church organization but to help mortals see how the material body (for which the church was a symbol) was to be laid off, and replaced with man's spiritual body or oneness with God. She wanted to show us how to fulfil the fact that "Principle and its idea is one, and this one is God" (465).

Francie: Mrs. Eddy realized how difficult it was for most of us to understand that the matter we see around us in our waking hours is no more real than the matter we see in our dreams. In the night dream we meet men and women; these dream-people appear to have life in their bodies, intelligence, activity, and yet when that change of consciousness takes place which we call waking up, we realize that the objects, people, circumstances in our dream were all illusions. There was nothing real about anything that went on in the dream. The whole sense of life, intelligence, substance, and activity was all false. There was no real life or intelligence or substance in those people in our dream. The bear that was chasing us, or the neighbors who came to call, in our dream, were pure illusion.

We all have to see that life and intelligence are no more in matter than are honesty and loyalty, graciousness, or good humor. It was clear to her that just as the sleeper is mesmerized to believe that his dream is real, so is the daydream of material existence but a mesmeric state. This waking dream state is ended only by the dreamer awaking to the spiritual fact that man is just an image in the Mind of God, that Mind and Mind's idea are one. Life and intelligence are the emanations of God, and are reflected by man and beast.

Bessie: After moving to Concord why did Mrs. Eddy state in the June, 1894 Journal, p. 94, "My work with The Mother Church is *done*"? (The italics are hers.)

Moderator: For one thing, The Mother Church was a symbol for the mortal body which must be laid down. She had moved to Concord to bring the Bride-consciousness into Science and Health. In preparation for completing her Word—particularly with reference to the addition of the city foursquare, or Bride, to her Apolcalypse—she had dissolved her first Boston church which was founded on Jesus and "manifested" Fatherhood only. (562:3-7)

The Mother Church, which she called upon twelve of her students to organize, was two steps behind Bride, says Alice Orgain, in *Detached Branch*, p. 367. This was because revelation always precedes founding or demonstration, and it isn't a backward step to find out where one's feet (Church, foundation) are, after seeing a higher vision of oncoming glory. Being aware of where one's feet are only steadies the feet and intelligently directs them to their goal of the fulfilment of one's vision.

Those who were satisfied with theory only, and didn't see Mrs. Eddy's necessity to unite vision and demonstration, accused Mrs. Eddy of inconsistency. But Mrs. Eddy's consistency lay in the fact that she remained out of the footsteps of her Church (which symbolized the mortal body and the warfare between the flesh and the Spirit) up to her vision for the completion of her Church-history, which she then totally dismantled through the estoppel clauses in

the Manual. Mrs. Eddy merely fed her church (as its Pastor or Pastor Emeritus) until it reached her vision. Then the Church (symbolizing the material body) was dissolved.

This explains why Mrs. Eddy had no (visible) participation in the building of The Mother Church which was built as a testimonial to her—to her *completed* Motherhood. This is why she said at the laying of its cornerstone, “My work with The Mother Church is *done*.” While Mrs. Eddy could never join in the activity or building of a Church below her mentality, her *revealed* and published vision (meaning all her writings) made it a spiritual necessity to found her steps in the human consciousness and become a Leader to that end. She alone had seen the vision. She alone knew how it must be reached, and reached in strict conformity with the prophecy of Jesus in John’s Revelation. So from her Concord “retirement” Mrs. Eddy remained outside the pale of “founding” but constantly fed her founding with her vision, and bore the suffering of its apathy. The lethargy and passiveness of the field prodded Mrs. Eddy to more and more practical leading. She must complete the human footsteps in her founding to the point of the Bride, meaning to the point of showing humanity it was one with its divine Principle, Love.

The textbook had to be brought to the point where it was capable of leading the student into a divinely scientific consciousness which would supplant the mortal consciousness relying on the testimony of the five physical senses. The knowledge obtained from the physical senses leads to sin, to human birth, and consequently to death. This meant that “a knowledge of error and its operations must precede that understanding of Truth which destroys error, until the entire mortal, material error finally disappears, and the eternal verity, man created by and of Spirit, is understood and recognized as the true likeness of his Maker” (252:8). Also, “Ignorance of the error to be eradicated . . . subjects you to its abuse” (446:31).

Mrs. Eddy had to expose and denounce error, uncover it and lay it bare because, as Jesus said, “Ye cannot fill vessels already full.”

So, “In the year 1889, to gain a higher hope for the race, I closed my College . . . and sought in solitude and silence a higher understanding of the absolute scientific unity which must exist between the teaching and letter of Christianity and the spirit of Christianity, dwelling forever in the divine Mind or Principle of man’s being and revealed through the human character” (My. 246). Her aloneness was that of one whose certainty of God’s leading presses on to meet the great demand—the demand to complete her textbook, buttress it with proof, and commit it to the providence of God.

Rocky: What do you think she meant by “a higher understanding of the absolute scientific unity which must exist between the teaching and letter of Christianity and the spirit of Christianity? What is it that is revealed through the human character?”

Anna: Regarding the “human character” through which the spirit of Christianity must be revealed, it is that character of which Mrs. Eddy speaks in *Unity of Good* (49:8): “The more I understand true humanhood, the more I see it to be sinless” because the only sin is to believe in an existence separate from God. The reality and substance of the true “human character” are *good* and nothing else. “Through the eternal reality of existence [we] reach, in thought, a glorified consciousness of the only living God and the genuine man” (Un. 49:11).

We reach this true human character as we wed ourselves to Love, meaning as we become Love. In her last class, the class of 1898, she urged her students to *be* Love because when Love is expressing itself as love, we are the bridal-consciousness that is symbolized by the city foursquare. Then we are expressing the absolute scientific unity that must exist between the teaching and letter of Christianity and the spirit of Christianity. When we are Love expressing itself as love, we are dwelling forever in the divine Mind or Principle, and this is being expressed through the human character. This is also “the divine concurrence of the spirit and the Word.” She also speaks of it as “the spirit and the bride—the Word and the wedding of this Word to all human thought and action” (My. 153:27) which would be the letter and the spirit of Christianity revealed through the human character.

Bill: After leaving Boston Mrs. Eddy did a monumental job on the new edition of *Science and Health*—the 50th. She made it clear that to be a genuine Christian Scientist, Love must become the sole law of our being—the beginning and the end of our being.

In a *Journal* article (Vol. IX, p. 1) entitled “*Science and Health, Fiftieth Edition*,” published under the name of a student but known to have come from the pen of Mrs. Eddy, we read:

This new volume continues to be a rebuke to the personal senses and, as such, will prove no more acceptable to the sensualist than have former editions; in fact, it must prove less so, since it takes us upon higher ground . . . Christian Science in the new volume explains nothing to carnal or mortal mind to gratify its curiosity, or to render easier a compliance with its mandates: instead, the book will be found to be arrayed against all error, and it will be surprising if even in *us* many errors that hitherto have been smouldering are now, by its perusal, aroused to hostility.

Moderator: Mrs. Eddy knew that inductive or deductive reasoning is correct only as it is spiritual, induced by love and deduced from Spirit. In “*Fundamental Christian Science*,” (My. 349:27-10) she states the fundamental proposition that inductive and deductive reasoning is correct only as it makes manifest the infinite nature, including all law and supplying all the needs of man. Concerning materialistic reasoning she states:

“ . . . Wholly hypothetical, inductive reasoning reckons creation as its own creator, seeks cause in effect, and from atom and dust draws its conclusions of Deity and man . . . leaving science at the beck of material phenomena, or leaving it out of the question. To begin with the divine noumenon, Mind, and to end with the phenomenon, matter [the material, mortal man] is minus divine logic and plus human hypothesis, with its effects, sin, disease, and death. It was in this dilemma that revelation, uplifting human reason, came to the writer’s rescue, when calmly and rationally, though faintly, she spiritually discerned the divine idea of the cosmos and Science of man.”

There can be no realization of Love wedded to its own spiritual idea as long as the belief in human procreation and human birth continues. Only in proportion as human generation ceases can the unbroken links of eternal, harmonious being be discerned. Only as human generation ceases can man’s coexistence with God appear “and the natural order of heaven [come] down to earth.”

Significance of Estoppel Clauses

Bill: The Mother Church was a symbol of the human body that must be laid down, and this is the real significance of the estoppel clauses in the Manual. Their true import is the estopping of the continuation of mortal procreation. When Mrs. Eddy says, “From first to last The Mother Church seemed type and shadow of the warfare between the flesh and the Spirit,” no logical conclusion can be drawn concerning the reason for the estoppel clauses other than their spiritual significance in connection with the estopping of the belief in a “flesh” creation. Why else is it that “eternity awaits our Church Manual”? When the divine Mind’s creations become natural to us and supplant mortal mind’s dream-creations, time will have been encompassed. This is why “eternity awaits our Church Manual” which governs the “Church” that symbolized the warfare between the flesh and the Spirit. This warfare between the flesh and the Spirit is concerned with the overcoming of human birth and all that follows in its wake, and the estopping of it.

Moderator: Yes, that’s correct, Bill. Perhaps we can go into this subject more deeply when our topic is The Mother Church.

Rookie: How does the Spirit overcome the flesh?

Moderator: Margie, would you like to answer that?

Margie: By rising above the temporal dream or rubbish of error—belief in sin, sickness, and death. Each one must learn that God is the only Life. When the belief that life and sensation are in the body has been estopped, has been overcome by the understanding of what constitutes man as the image of God, then the estoppel clauses will have been put into operation and honored, and Spirit will have overcome flesh. Then “the warfare between the flesh and the Spirit,” which The Mother Church symbolized, will have ceased.

Mrs. Eddy moved to Concord with the intention of making this fundamental truth of Christian Science clearer than she had heretofore. The next 382 editions did, indeed, take us to progressively higher ground.

"The divine must overcome the human at every point," says Mrs. Eddy. So, we must "take divine Science . . . Study it, ponder it." You eat the divine body of this Principle as you approach nearer and nearer this Principle, partaking of the nature or the primal elements of Truth and Love. (See 559:20.)

Moderator: Bill brought out that Mrs. Eddy regarded The Mother Church as a symbol of the organic body of mankind which she labored to lead humanity to lay off, even as Jesus laid off his mortal body. The mortal body was to be exchanged for the divine body set forth in the textbook. The following is Joseph Mann's report of a little Easter sermon Mrs. Eddy preached to her household:

You must get rid of the 'old man,' the old woman; you cannot make them better and keep them. You are not getting rid of the old man if you try to make him better. If you should succeed in making him better, he would stay with you. If you patch up the old and say it is good enough, you do not put it off, but keep it. If you try to make the old satisfactory, you are preparing to keep it, not to put it off.

We have but one Mind; and to abide in this perfect freedom of individuality is the resurrection—is to have risen above material or lower demands. The resurrective sense is positive; it is 'yea, yea, and nay, nay.' The resurrective sense does not listen compromisingly to error [to the demands and lusts of the flesh]. It is *always* about its Father's business—reflecting Principle. Jesus' whole life was resurrective. That is, his life was a constant conscious rising spiritually above sin, sickness, death; and his resurrection from the grave was, to sense, a type of divine Love's final triumph over the human belief that matter is substance, or has power to impose limitations on Mind or man. (DCC. 98)

The continuous revelations that came to Jesus caused his mortal body to be translated out of the belief of flesh, blood, and bones. Mrs. Eddy used The Mother Church for the same purpose—as a symbol of the mortal body that must be translated. " 'The new tongue' is the spiritual meaning as opposed to the material. It is the language of Soul instead of senses; it translates matter into its original language, which is Mind, and gives the spiritual instead of material signification" (Hea. 7:8).

Under the impact of the revelations we receive from Science and Health, our seeming matter body will yield to the true and ever-present spiritual body, Mind's body, since Mind and its idea is all that really exists. The body of Christ or the body of divine Principle is the integral system of God's ideas which must be studied, pondered, learned, as she admonishes on page 559:19-26. Every forward thrust opens vistas to grander and higher steps yet to be taken. Finally man will realize that he lives in a universe where all

good is infinite, where we “understand true humanhood . . . [and] see it to be sinless—as ignorant of sin as is the perfect Maker” (Un. 49:8). This would be the result of obedience to the true meaning of the “estoppel” clauses.

Recess

Mrs. Eddy’s Legacy of Scientific Operation

Tommy: I would like to stress that when Mrs. Eddy moved to Concord it was to bring about the “culmination of scientific statement” which would make Science and Health the teacher and thus replace all personal teaching. This impersonal teaching would unfold infinitely as its system and Science was understood in its differentiation and integration, and in its analysis and synthesis, which always operate simultaneously to produce harmonious results. The operation of this Principle shows us the reality of our being and our true relationship with all things spiritual.

Individuality is the reflection of Principle so there can be no individuality divided from Principle. We all come from the same source and we all combine in scientific unity to form Truth’s compound idea. All must be integrated within the one universal being. Similarly all the figures and calculations in mathematics come from the principle of mathematics.

Mrs. Eddy, in her “retirement” continuously urged us to take possession of our inheritance. “Heirs of God, and joint heirs with Christ,” she said, “we are partakers of an inheritance where there is no division of estate.” We take possession of our inheritance when we are governed by Principle alone.

What we *inherit* is an understanding of the seven synonymous terms which constitute a *system* of ideas that operate through the fourfold divine infinite calculus of Word, Christ, Christianity, and Science. Mrs. Eddy’s “system” involves the synonymy principle. Her seven terms for God are *not* equinymy—words of equal meaning. Her seven terms for God are SYNONYMS, namely, “words of like implication *only* in one or two or more senses. Thus *dull* is a *synonym* of *stupid* as said of a pupil, but not as said of a knife” (Webster). A knife can be dull but not stupid. From this example we can see that synonyms are words which are alike in some respects, but may have marked differences of meaning and are interchangeable *only* when their difference doesn’t affect the meaning intended. Mrs. Eddy’s seven synonyms are interchangeable *only* when they refer to God. If the seven synonyms for God were freely interchangeable there would be no “system” in the textbook, just as there would be no system in arithmetic if 1, 2, 3, 4, 5, etc. were equal and meant exactly the same thing. There could be no system in music if do, re, mi, fa, sol, la, ti, do, all meant exactly the same thing. They all refer to the principle of music, but that is where the

sameness ends. A science is built on differences, whether it is the science of arithmetic, of music, or of divine metaphysics. If Mrs. Eddy's seven synonyms all meant exactly the same thing there would be no point in having seven. The seven synonyms operating through the four mediums of Word, Christ, Christianity, and Science constitute a divine Science that is governed by spiritual laws that hold man "in the rhythmic round of unfolding bliss" (Mis. 83:1).

When understood, the order, diversification, categories, and system enable each student to be a law unto himself, to be scientific divine consciousness. This understanding, in turn, is the Spirit itself, and makes the letter and the Spirit one—"the divine concurrence of the spirit and the Word" (My. 246:20).

Mrs. Eddy hid this system of divine ideas in the textbook to await discernment through spiritual growth and exalted vision. Her move to Concord was for the purpose of perfecting this divine system (the Comforter) so it could lead all mankind into the land of Christian Science where "fetters fall and the rights of man are fully known and acknowledged."

Tina: What causes the fetters to fall?

Francie: We have just seen that "Christian Science healing is 'the Spirit and the bride'—the Word and the wedding of this Word to *all* human thought and action" (My. 153:27). It is making practical what is in Science and Health that causes the fetters to fall.

Tommy: It was after Mrs. Eddy moved to Concord that she perfected the divine system of ideas in Science and Health and so fulfilled the prophecy she made in the fiftieth edition, that gradually the evidence gained up to the fiftieth edition would gather momentum and clearness until it reached its culmination of scientific statement. (380:25)

Rookie: Why did the rapid growth and expansion of Christian Science slowly grind to a halt after Mrs. Eddy left the scene?

Kathleen: That's a good question, Rookie. When Mark Twain changed his opinion of Christian Science and began enthusiastically supporting it, he predicted: this "new religion will conquer half of Christendom in a hundred years." This might have happened had the momentum built up by Mrs. Eddy continued. Two factors, however, did not favor a rapid expansion of Christian Science by any large number: first, the disobedience of her students; and second, mankind's natural preference for turning over to others the custody of spiritual affairs.

Sally: Too many people find the excitement of pageantry more stimulating than study and solitude with God. As Kathleen indicated, had the healings and the regeneration of hopeless human beings continued on the scale achieved during Mrs. Eddy's lifetime, Mark Twain's prediction might have been realized. Mrs. Eddy brought to earth the power of Love to overturn, to reform, to heal.

She was the life-link through which the Word was made flesh, meaning the Word is made flesh as the message in her teaching and writing is assimilated. It is our *understanding* of God and what we are spiritually that constitutes the life-link through which the real reaches the unreal to reform, to heal, and to usher in the kingdom of heaven on earth.

Moderator: Yes, Sally, that's right. With Mrs. Eddy the important thing was healing. She was grievously disappointed in the demonstration of Christian Science and frequently warned that there must be better healing work or our cause would float off into theory.

In the pulpit a revival was needed—an outpouring of love, of the Spirit that beareth witness. She had found it essential when she was pastor to lead them by her own state of love and spirituality.

To divine Mind, matter doesn't exist; it is an error of statement. But to mortals the material sense of everything has to be relinquished through an orderly process and discipline. You can't simply talk it away. This is why Science and Health has four levels of spiritual consciousness, which take in the relative and the absolute; and much of Science and Health is written on the level of Christian Science which specifically handles error with Truth—"the term Christian Science relates especially to Science as applied to humanity," to erroneous conditions and beliefs.

Lida Fitzpatrick in her memoirs quotes Mrs. Eddy's warning: "Unless there is less teaching, less church making, and better *healing*, and more of it, our denomination will sink into the slough of past sects in having a religion of the letter without the spirit—of doctrine without demonstration."

Fading of Matter Beliefs

Francie: It is the *demonstration* of this Science that is the life-link. It is demonstration alone that can usher us into the third baptism, the final immersion of human consciousness in the infinite ocean of Love where matter is unknown and is as obsolete as the flat earth. But the link to this consciousness of divine Love is demonstration. Hence Truth's "embodiment in the incarnate Jesus—that life-link forming the connection through which the real reaches the unreal, Soul rebukes sense, and Truth destroys error" (350:27-30). It was the truth lived by Mrs. Eddy that enabled her to be the life-link in founding Christian Science in human consciousness. Christian Science is the Word made flesh on a world-wide scale. The Word is the spirit of Truth, the *knowing* of it.

Bessie: What does "the Word made flesh" mean?

Francie: The Bible speaks of Jesus' teachings as "the Word was made flesh, and dwelt among us" (John 1:14). Today the Word is in the form of a Science that can reach all mankind. It comes to the flesh and translates humanity out of its fleshly beliefs. In so doing

Christian Science reveals to man his true identity as the image and likeness of God.

As a ray of light is sent by the sun to do its appointed work on earth, so Jesus was sent by God to lighten the spiritual darkness of the world. When Jesus prophesied (John 14:16) that God would send the Comforter or spirit of Truth, he was prophesying that the truth he had exemplified and individualized in his own life and work would come as a universal divine Science which could be demonstrated by all who accepted and practised its revelation of the true nature of being. Thus the second appearing of Jesus has come as a Science, which is now at work. This Science is destroying the entire mass of error, "and the scientific ultimate of this God-idea must be, will be, forever individual, incorporeal, and infinite, even the reflection, 'image and likeness,' of the infinite God" (Ret. 70:23). Mrs. Eddy once said, "man is as big as God." One infinite God can have only one infinite reflection: therefore man is always the full reflection of God.

Billy: When Mrs. Eddy said that one infinite God can have only one infinite reflection, doesn't that wipe out all sense of individuality?

Moderator: No, indeed, Billy. It does NOT WIPE OUT INDIVIDUALITY, but on the contrary gives to every man infinite individuality. This however should be carefully explained or else the thought unprepared for such a vast spiritual concept will chemicalize and make trouble for the teacher.

Francie: The personal sense of individuality was exposed as nothingness by Jesus when he taught that of mine own self I can do nothing, but if I let the "I" go to the Father, Principle, and realize that Principle and its idea, man, are one thing, then all power is given to me in heaven and in earth. Then I am "the Christ, the Son of the living God," as Peter discerned. (See Matt. 16:16.) What Jesus understood, taught, and demonstrated was the Christ. Proportionately as we assimilate the teaching of the first and second coming of the Christ it can also be said of each one of us: "Thou art the Christ, the Son of the living God," which makes us the full reflection of God, and gives us infinite individuality.

Sally: As St. John foretold, Mrs. Eddy through her discovery of divine Science is showing humanity how to do, on a universal scale, what Jesus did individually. It is now only a matter of spiritual education. On every side we see signs of matter disappearing under the microscope of Spirit. Our advanced physicists are seeing the unreality of matter, and expressing great astonishment and admiration for Mrs. Eddy's scientific statement of being: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation for God is All-in-all . . ." (468:9). As a result of the teaching of this divine Science, misconceptions indulged since the beginning of time are disappearing.

Scientific Statement and Proof

Moderator: What were some of the big changes made in 1891 by Mrs. Eddy in Science and Health that she knew would lead to “its culmination of scientific statement” and make Science and Health a truly scientific textbook?

Florence: In the fiftieth edition Mrs. Eddy revised the material in the various chapters so it would conform to the 1907 definition of God; that is, the Mind section would be the initial one, followed by what is characterized as Spirit, then Soul, then Principle, then Life, then Truth, and lastly, Love. In general each subject in the textbook was arranged according to the Word order, or her definition of God (465) as Mind, Spirit, Soul, Principle, Life, Truth, Love. This textual arrangement, however, is only discernible to those who have made an in-depth study of the seven synonymous terms for God. (Much explanatory material concerning this subject is available from Rare Book Company and from Foundational Book Company. See Appendix.)

In 1902 Mrs. Eddy further arranged *the chapters* scientifically—the first four chapters characterizing the Word; the second four chapters characterizing the Christ; the third set of four chapters characterizing Christianity; and the last four chapters characterizing Science. She wanted to make Christian Science discernible in its scientific message, so it would unfold infinitely as any other science does. Therefore, today Science, the Comforter, the headstone of the corner, can be learned step by step as a system of divine ideas. This is what is comforting.

Moderator: Who can tell us what are the three great categories of this divine system which constitute reality?

Sally: The three great categories are:

(1) the seven synonymous terms for God: Mind, Spirit, Soul, Principle, Life, Truth, and Love

(2) the four mediums through which the synonyms are expressed, namely, Word, Christ, Christianity, and Science

(3) the four levels on which they operate, namely, Science itself, divine Science, absolute Christian Science, and Christian Science

When our consciousness operates in harmony with these three great categories of being it is one with the structure of reality, and operates as the structure of reality.

Moderator: We can see Mrs. Eddy wanted to make Christian Science clearly perceptible as a Science that could be learned and *understood*, because what can be understood can be demonstrated. Her colossal accomplishments during the next two decades vindicated her decision to seek the seclusion necessary to revise the textbook. She had seen that “the letter plentifully reaches humanity today, but its spirit comes only in small degrees.” It was the spirit which was the need of the hour, and

which must be embedded in the message. "The vital part, the heart and soul of Christian Science," she said, "is Love. Without this, the letter is but the dead body of Science.

Francie: As has already been said, it was this fiftieth edition Mrs. Eddy was working on in 1890 in which she predicted the finality of her revelation when she wrote: "Many years ago the author made a spiritual discovery, the scientific evidence of which has accumulated to prove that the divine Mind produces in man health, harmony, and immortality. Gradually this evidence will gather momentum and clearness, until it reaches its culmination of scientific statement and proof" (380:22).

During the next twenty years that evidence did indeed gather "momentum and clearness." So unabated was the stream of revelation pouring forth, that Readers in the churches sometimes purchased a new Science and Health every month in order to be sure of having Mrs. Eddy's latest revelations. During the next twenty years three hundred and eighty-two editions flowed from the presses. Each edition contained changes, each brought more of the Bride's descent into the Word of Science and Health. By 1910 Science and Health had reached its culmination of scientific statement, and held within itself the divine seed that would unfold infinitely in proof of its divinity. The many books today being published, explaining the scientific system embedded in our textbook, bear eloquent testimony to this infinite evolvement. Dedicated students of Christian Science will continue to make ever higher discoveries in the textbook concerning the system of Christian Science and what it involves as it impels them higher and higher from a boundless basis.

Grace: Speaking of this full and final revelation that now needs only to be learned and practised, Mrs. Eddy said, "God wrote the textbook." And "what God has spoken to this age through me is the way and sure *foundation*, and no man entereth by any other way into Christian Science" (DCC. 218).

What Mrs. Eddy wrote is destined to "rule with a rod of iron"—it will "rule . . . imperatively, absolutely, finally" (565:16).

SESSION XI: DEATH OF THE PERSONAL SENSE OF MRS. EDDY

Moderator: Mrs. Eddy's teaching allowed no place for death anymore than it did for sickness. She made no claim for herself: "I cannot speak of myself as 'sufficient for these things.'" She had before written in *Unity of Good*, "I insist only upon the fact, as it exists in Science, that man dies not," and she met every onslaught of death upon herself and those around her with unshaken confidence that even if the victory was not yet, it *would be*. "Our brothers are not dead, neither do they sleep nor rest from their labors and their works do follow them," was her steadfast conviction and the tenor of her teaching. The only enemy was a belief in a power apart from God, in a word, mental malpractice.

Juliann: Mrs. Eddy knew there was only one universe, didn't she? Why does everyone think there is a different universe in what we call the "hereafter"?

Florence: The belief in another universe arises from the fact that our present viewpoint is wrong. As du Nouy tells us in his *Human Destiny*, p. 19, "It is the scale of observation which creates the phenomenon. The scale of observation depends on man; it is he who creates it." When we take a limited view of the divine universe we see a material universe. But taking a limited view doesn't *make* the universe material. It only makes it appear so. Just as when everyone took a limited view of the earth and concluded it was flat, their limited view didn't make the earth flat, it only made it appear flat. In the same way there isn't a material universe which we are now living in and besides it a spiritual universe which we hope someday to escape to. There is only the spiritual universe, and looking at it from a material point of view doesn't change the one spiritual universe into a material universe.

Billy: What is the real universe composed of?

Florence: The only universe that really exists is the infinite image and likeness of Mind, Spirit, Soul, Principle, Life, Truth, and Love. The *only* universe is this universe we are now living in, but we must learn to see it spiritually. Nothing ever changes except our point of view. Mrs. Eddy knew she wasn't going anywhere. No one can ever get outside of Mind's omnipresence. Heaven is a state of mind. We only need to change our viewpoint, our way of thinking, in order to find heaven here.

Moderator: Thank you, Florence, that is absolutely right.

And so as Mrs. Eddy entered the calm of the westering light of her long crusade, the allness of Love more and more occupied her thought. "Beloved Christian Scientists, keep your minds so filled with Truth and Love that sin, disease, and death cannot enter them. . . ." (My. 210). If love is the fulfilling of the law, then the

belief in the opposite of love is all there is to death, and the only thing that leads to death.

Motherhood Ceasing

Rookie: Did Mrs. Eddy at any time give notice that she felt the motherhood phase of her mission was coming to an end?—by motherhood I mean her personal teaching phase.

Moderator: If you mean, did she signal her approaching personal departure, the answer is yes. In the third edition of *Science and Health* in 1907, Mrs. Eddy for the first time inserted the paragraph, beginning: "If you or I should appear to die, we should not be dead" (164:17-29). To the alert this was a notice that Mrs. Eddy realized the time for withdrawal of motherhood had come, in fulfilment of the scriptural prophecy of the final "half a time" of motherhood. (Rev. 12:14, Dan. 12:7; see also My. 181:27) "The *half a time*" of motherhood means motherhooding couldn't go on forever. After she had founded Truth in human consciousness, the other "half a time" would be the taking over of the impersonal Word, her writings—often called "the Bride." When we discuss the Book of Revelation this subject will be more fully dealt with.

Commenting on this 1907 addition to *Science and Health*, Mrs. Orgain says it was "the first time Mrs. Eddy ever placed herself under the possibility of 'death.' To the observant Christian Scientists it was a great shock, causing them to ponder anew the fourteenth verse of the twelfth chapter of Revelation which Mrs. Eddy had refrained from interpreting. In the fourteenth verse was contained this mystical statement concerning the limit of the time she would be 'sustained' as Mother against the persecutions of the dragon [mesmerism, animal magnetism, the opposite of all the God-crowned woman stands for].

Tina: What did Revelation 12:14 say?

Juliann: It reads "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place where she is nourished for a time, and times, and half a time from the face of the serpent."

Marie: Why would she refrain from interpreting that? It obviously refers to her mission.

Grace: It is a prophecy that the time of the "mothering" phase of her God-appointed mission would have to end. Mrs. Eddy saw it as prophesying her personal withdrawal from the human scene so her written Word (Bride) could take over and be All-in-all to each one of us.

In explanation of this, Alice Orgain says that Mrs. Eddy's omitting to interpret this Scripture was in line with her commendation of Jesus under like conditions: "Haply [Jesus] waited for a preparation of the human heart to receive startling announcements" (Mis. 84:2).

Moderator: Mrs. Orgain speaks of the shock it was to alert

readers when Mrs. Eddy added that paragraph (164:17-29) to the textbook. Do you think anyone today would be shocked by what is written there?

Anna: No. What Mrs. Eddy has written and taught on the subject of death has so penetrated the world's thinking that today many people feel death is only a subject for undertakers. "If Mind is within and without *all* things, then all is Mind" (257:1). There is no matter to die. "Mortals awaken from the dream of death with bodies unseen by those who think that they bury the body" (429:17).

Tina: Doesn't Mrs. Eddy say that when examined in the light of divine Science, mortals present more than is detected on the surface, since inverted thoughts and erroneous beliefs must be counterfeits of Truth? (267:19)

Anna: Yes. She is telling us that we are *not* mortals. When viewed from divine Science, she says, we are *immortals*. It is only our false viewpoint that makes us look to each other as though we were mortals.

When asked, "What connection is there between the mortal and the immortal," Eustace replied, "Exactly the same difference that there is between two times two is five, and two times two is four, or between any lie and the truth about which it is the lie."

"It is self-evident that there can be no lie about anything if the truth about it does not exist first. Because this is so, a lie is merely the misstatement of a fact. A lie is not something of itself, nor does it have any substance or mind of its own. It borrows all from the truth about which it is the lie, and misstates it . . ." (CCT 267).

Jackie: Physicists today are telling us that what we think of as matter is mostly empty space. Solid bodies, they say, are made up of atoms in motion. Things that seem solid to our senses are mostly open space. They feel there is no reason why the physical body could not be interpenetrated with another body of a different rate of vibration. Physicists also tell us that what appears to be a solid object to our point of view, would not be to the thought that has advanced to a different point of view, but that things on *their* plane of existence would be solid to them.

Moderator: This throws light on a statement made by Mrs. Eddy that has long puzzled students: namely, "What thou needest to know is that mortal mind has translated the body and its functions into matter, and immortal Mind gives back the original with its functions preserved and harmonious, but not as *not in matter*, but as and of Mind" (EOF. viii). The fact that all is infinite Mind infinitely expressed, doesn't mean we will "lose the solid objects and ends of life nor [our] own identity." Rather, by breaking away from the mutations of time and sense and fixing our gaze on reality we will rise to the spiritual consciousness of being (261:24) where things are just as solid, but where all is harmony and there is no sense of human birth—all tears shall be wiped away from our eyes, and there shall

be no more death, neither sorrow nor crying, neither shall there be any more pain. The former *illusions* are wiped away. (Rev. 21:4)

Tina: Returning to our main subject, how did Mrs. Eddy know that the time had come for her withdrawal from motherhood—that the motherhood phase of her mission was drawing to a close? In a word, how did she know the time had come for Science and Health to take over and lead humanity into the land of Science—the promised land where fetters fall? (227:1)

Moderator: To Mrs. Eddy—God’s faithful, watchful sentinel, always working on a plane of thought far above the human—there were many indications.

Mrs. Eddy’s 1890 Prophecy Fulfilled

The change from eight synonyms for God to seven synonyms was a vital factor in fulfilling her prophecy in the fiftieth edition that gradually the evidence of her discovery would gather momentum and clearness until it reached its culmination of scientific statement.

Billy: Why?

Moderator: Because the eighth synonym had been “incorporeal Being.” In the fourth edition of 1907 this synonym descended to man as God’s *gift* or reflection, so we have salvation as a gift and not labor. (442:25-29) The other seven synonyms for God constitute the elements of man’s divine being—of *your* incorporeal being, Billy. The change to seven synonyms brought the entire textbook into conformity, and gave evidence of how closely Mrs. Eddy had listened to God during the preceding forty-one years. And it enabled her to replace her denunciation of mortal mind (on the flyleaf of Science and Health) with her paean of praise and thanksgiving, as we saw in a former Session.

Many other statements indicating the descent of the Bride had appeared in Science and Health since Mrs. Eddy’s move to Concord. Let us mention just a few. She defined man and woman as “elements” and “native qualities” (57). She withdrew permission for marriage, and placed it in the category of resistance of the human will to revealed Truth. She added page 68:27 - 69:30 to our textbook. She dropped the capitalization of wisdom, intelligence, and substance, giving these qualities to man, God’s reflection. The Extension to The Mother Church had great spiritual significance as a mystical symbol of the fulfilment of Mrs. Eddy’s bridal mission, superseding her motherhood phase. It symbolized the end of human procreation.

When they laid the cornerstone of the Concord Branch (1903) on Mrs. Eddy’s birthday, she said it pointed to the new birth, heaven here, the struggle over. (My. 158:12) Naturally, for us the struggle goes on until we have assimilated the teachings of Mary Baker Eddy and allowed them to transform us. We must overcome all er-

ror—"the divine must overcome the human at every point" (43:27). Then our God-being is revealed to us as the God-being we have always been, just as in days gone by, the round earth was revealed to those who had believed it flat. The round earth had always been there and was unaffected by mistaken beliefs.

There were many other changes indicating the descent of the Bride into *Science and Health*, which, in turn, indicated that Mrs. Eddy was making all preparations to relinquish her personal or wilderness-woman Leadership to the Leadership of her Word (the Bride).

Diane: Would you explain what is meant by "wilderness-woman Leadership"?

Moderator: To put it simply, Diane, it refers to Mrs. Eddy's personal teaching, to her personal direction of the students. Mrs. Eddy's personal withdrawal would force the students to go to her writings for answers to their questions, and to go to God directly. They could no longer lean on her, personally, for teaching.

Bessie: Were there any negative indications to Mrs. Eddy that the time was nearing for her personal withdrawal—that it was time for her textbook, the impersonal Word (Bride), to take over?

Margie: Yes, the resistance to her Word in Christian Science assumed great violence during the latter part of 1906 and in 1907. Her son's legal persecution of "mother," and the inordinate persistence of some sections of the press to vilify and slander Mrs. Eddy, were all indications that the time had come for the impersonal teachings of *Science and Health* to take over.

Lyman Johnson records that scarcely a day went by during this trying period that Mrs. Eddy wasn't held up, subversively, as a race-annihilist, on the front pages on certain hostile newspapers. The most noxious was *The World*, a New York paper. It instigated the infamous "Next Friends" suite—Mrs. Eddy's son's legal persecution of her. *The World* was using him to discredit Mrs. Eddy, pandering to his envy of those close and dear to his mother and to his greed and fear that they might inherit her fortune.

Tina: I have been wanting to ask what part Mrs. Eddy's three marriages played. She states (107:3), "God had been graciously preparing me during many years for the reception of this final revelation"

Anna: Mrs. Orgain gives a plausible answer when she speaks of Mrs. Eddy's statement (Mis. 298:14), "It is not good to marry." But if one does marry, Mrs. Eddy holds them to faithful allegiance thereto after the obligation has been assumed. This, says, Mrs. Orgain, applies with equal force to church obligations, or to the obligation of any debt. One who owes a debt to the Bride, Word, by reason of having contracted a marriage outside; one who owes a debt to Church, by reason of failing to see the true idea in the "spiritually organized Church" (Ret. 44); and one who owes a debt to man, by reason of

failing to see God's all supply:—all must be paid to the utmost farthing before one is as free as the one who has not contracted these obligations. The wise and the foolish virgins are not in the same class. (See Matt. 25:1-13.) Jesus, says Mrs. Orgain, contracted none of them; Mrs. Eddy contracted all of them, hence she was forced to find the scientific solution for all of them. This made her of necessity the Bride! (The Detached Branch, p. 342-343)

Bill: Returning to how Mrs. Eddy knew the time had come for her Motherhood withdrawal, wasn't opposition also arising from many quarters in the church such as the opposition of men asserting supremacy over woman? And wasn't there also rebellion in the Board of Directors against Mrs. Eddy's provision in the *Manual* for The Mother Church to pass out of existence when Mrs. Eddy's signature was no longer available?

Margie: Yes. The Board of Directors refused to recognize the rationality of Mrs. Eddy's estoppel clauses. These prohibitive provisions stripped the Board of Directors of all powers except those legally given them in the Deed of Trust in the *Manual*, pp. 128-135. The record shows that her Board of Directors made repeated visits to her home, pleading with her to permit the continuance of The Mother Church after her passing.

There were, of course, other negative factors. These persecutions, which continued even into 1909, elicited much sympathy from the field, to which Mrs. Eddy responded with the wonderful statement that she did not regard these attacks upon her as a trial, "for when these things cease to bless they will cease to occur" (My. 143:22). They blessed Mrs. Eddy by negatively revealing to her that it was time for Motherhood to yield to the impersonal Bride as Word.

Anna: Returning to the symbol of "time, times, and half a time," Mrs. Eddy noted the coincidence of the *beginning* of her mission in Christian Science (1866) as being according to Daniel's prophecy that a great revelation would occur at that time. (My. 181:28) His prophecy also included a prophecy of *the 'end' of her mission* as being 'for a time, times, and an half,' (Daniel 12:6,7). Since Daniel's prophecy of the 'time, times, and an half' accorded exactly with the prophecy of Jesus concerning herself (Rev. 12:14), she therefore undoubtedly accepted the prophecy of her leaving (symbolized by an 'half a time') as inescapable.

Juliann: What does the mystical expression "Time, times, and half a time" mean?

Moderator: We know it has no connection with time, but rather with the decisive spiritual events of Mrs. Eddy's mission. This is evidenced by the fact that the man angel who brought the "little book" had previously sworn (in the tenth chapter of Revelation) "that there [would] be time no longer" (Rev. 10:6). All prophecy is timeless and only awaits a likemindedness. It awaits the "disappearance of material sense before the conscious facts of spiritual

Truth" (593:4). The things of the Spirit are timeless. Two thousand years ago Jesus said, "The time is at hand." (See scriptural note, S. & H. 558.)

Regarding the mystical "*time*," Mrs. Orgain thinks it might refer to the establishment of the Branch-church idea which was a symbol for the Bride-consciousness, which means man as God's reflection or idea is self-existent and self-expressed. It means God and man is one.

"*Times*," (plural) was also fulfilled by Mrs. Eddy in the Mother and "man child" prophecy. In this phase of her career Mrs. Eddy was showing all humanity how to use the Principle which the God-crowned woman symbolized. This was the mission of the prophesied "wilderness woman," who would show mankind the way to work out its own salvation through assimilating the truth contained in Science and Health—the Truth that transforms man into his original God-being. It prophesied salvation on a world-wide basis.

Lastly, the "half a time" (the time just before her passing) was the time of her Leadership (see My. 359:6-12), after her Motherhood in the Word had been fulfilled.

After *this*, both Motherhood and Leadership were ready to yield the other "half a time" to the descending Bride, the Word, Science and Health with Key to the Scriptures.

Kathleen: Mrs. Orgain calls our attention to the fact that while Mrs. Eddy didn't interpret Revelation 12:14, she *did* interpret Revelation 12:15 and 16, in which Mrs. Eddy addresses her comments regarding her Word to "you" and "your." The Scripture here reads: "And the serpent cast out of his mouth water as a flood, after the woman [meaning *after Mrs. Eddy had passed on*] that he might cause her [Word] to be carried away of the flood" (570:8). Mrs. Eddy asks, "What if the old dragon [mesmerism, animal magnetism] should send forth a new flood to drown the [impersonal] *Christ* idea? He can neither drown *your* voice with its roar, nor again sink the world into the deep waters of chaos and old night" (570:8, 18). This terminology, says Mrs. Orgain, was an additional proof that the fourteenth verse ended the Motherhood-phase of Mrs. Eddy's mission because the interpretation of the succeeding verses was addressed to her followers.

Tina: What was she telling her followers?

Kathleen: That the "serpent," animal magnetism, would continue to keep humanity hypnotized with the belief that evil was real, until spiritual education supplanted all belief in evil as real. The serpent or the old dragon will continue its delusion that man is flesh, blood, and bones, until spiritual education convinces man he is *incorporeal being*, Mind's image and likeness.

Mrs. Eddy knew that nothing could overthrow the Science she had hidden in the textbook. It only needs to be studied, pondered, loved, and given first place in our lives. Then it leads us out of bond-

age to the material senses and into the land of Science where fetters fall. As we abide strictly by its rules, heed every statement, and advance from the rudiments laid down, we make progress. The way has been pointed out. "But self-denial, sincerity, Christianity, and persistence alone win the prize," she says, "as they usually do in every department of life" (462:13). Spirit alone is the life-giving quality of Mind. (517:7)

Anna: Heaven, to Mrs. Eddy, was a *present reality*. It needed only to be perceived, worked for, and then demonstrated—demonstrated by *living*, not dying. But materialism was so entrenched it would take centuries of spiritual growth, Mrs. Eddy felt, for the *complete* triumph over death. She knew, however, that gradually the divine system set forth in Science and Health would be understood by all mankind and would replace the Adam-dream illusions of human birth and death. It would usher in a totally new structure of consciousness. This divine system of Christian Science is today being understood by an ever-widening circle of dedicated students.

Johnny: On the subject of death Mrs. Eddy wrote:

A suppositional gust of evil is the dark hour that precedes the dawn. This gust blows away the baubles of belief, for there is in reality no evil, no disease, no death; and the Christian Scientist who believes that he dies, gains a rich blessing of disbelief in death, and a higher realization of heaven. [Our friends who have "passed on" are with us now as verily as when we talked together]. If we would awaken to this recognition, we should see [them] here and realize they never died; thus demonstrating the fundamental truth of Christian Science" (My. 297:12).

Mental Murder

Moderator: Mrs. Eddy understood spiritually that death was an illusion. It was mortal mind's terrible and unconditional conviction that death is a reality, that acted as hypnotic suggestion, or animal magnetism and brought about the very thing mortal mind greatly feared regardless of the fact that there was absolutely no reality in it. When she felt the date of her departure drawing near, knowing death to be nothing more than false belief, hypnotic deception, she wanted her students to be more and more aware of what death really was. She asked Adam Dickey and Calvin Frye to instruct the others that if she should leave here it was because she was mentally murdered.

Billy: What did she mean?

Moderator: First, there was virulent and deadly opposition from segments of society which had a vested interest in maintaining the birth-death cycle, the womb-to-tomb syndrome that Mrs. Eddy was exposing as a lie and rapidly destroying with the truth that makes man free. Much of this hostility, of course, was basically impersonal—the world simply wanted to maintain the status quo of

“blessed events” (followed by funerals). It was the resistance of error to Truth, the working of the carnal mind on its spellbound prey, and it was this false and ignorant perpetuation of error’s hypnotic suggestions that Mrs. Eddy saw as “a combination of sinners that was fast” and that could harm—could mentally murder.

Besides the lethal volleys of hate and misunderstanding that were coming at her from the world, she sensed much malpractice coming from her own students. For example, as we have just seen, her Board of Directors did not understand the reason for the estoppel clauses in the *Manual*. They did not sense the deep spiritual meaning that lay behind the estoppel clauses; the Board of Directors was interested in continuing their world-wide sovereignty after her departure. Mrs. Eddy realized they were not seeing her as God sees her; they were lying on the watch waiting for her to die. This she considered “mental murder.”

She sensed that the members of her own household were not really giving her much support—they were not realizing that God’s reflection is never born and never dies, that manhood is its eternal noon, undimmed by a declining sun; that the radiance of Spirit dawns upon the enraptured sense with bright and imperishable glory. (246:12) She countered this malpractice by directing them not to see her “sprawled out on the brink,” but to see her around the house as she used to be. She instructed them to see her as God sees her, free, upright, perfect.

Marie: She wanted her students to maintain actively the facts of Science. The battle lines must be drawn and the two-edged sword of Spirit vigorously wielded against the murderer, mortal mind, until mortal mind’s supposititious power to harm was overcome and victory rested on the side of eternal life, demonstrated here and now.

Bill: Mrs. Eddy knew that as long as she was personally on the scene, this intense and malignant opposition would be directed at *her*; but she also knew that the hatred and animosity was aimed at the TRUTH she had established on earth. Many good and “religious” people thought she was undermining the order of rational science and established religion. Mrs. Eddy knew that once she left the scene the opposition would be directed against the great movement she had set in motion. She was not fooled by the multiplication of adherents to Christian Science. She foresaw increased resistance to the truth she had brought into the world, the truth which uncovered organized mortality: “There will be greater mental opposition to the *spiritual, scientific* meaning of the Scriptures [to her divinely scientific interpretation of the Scriptures, in a word, to divine Science] than there has ever been since the Christian era began. The serpent [that corporeal sense, the dragon, that wants to perpetuate human birth and corporeal bodies] will bite the heel of the woman—will struggle to destroy the spiritual idea of Love; and the woman, this idea, will bruise the head of lust”

(534:24). Without matter bodies the serpent can't survive.

Tommy: Today few people realize the fury of the malignant attacks launched against Mrs. Eddy right up to the time of her earthly departure. The world at large is still laboring under many illusions about her. But time will reveal Mrs. Eddy in her true motives and character, just as time has revealed Jesus in his true motives and character. Nineteen centuries ago he was considered a criminal worthy of death.

ALONE WITH GOD

The year 1910 found Mrs. Eddy doing everything she could to strengthen the base of operations, as though she wanted to make them secure for many years after her departure. The world-wide growth of Christian Science was phenomenal, but the opposition was also growing more intense and determined. To Augusta Stetson she wrote:

I am *alone, absolutely*, here! No one can know me really, or can see what I have to meet, or meet it for me.

All are *far* from seeing or understanding what I am at work all the time, and in every direction, to destroy [animal magnetism]; and so I am met by all in a certain sense, with antagonism. [People like you better when you tell them their virtues than when you tell them their vices (571:5)].

It is the errors that my students *do not see*, neither in themselves nor in others, that I am constantly confronting and at war with. If they and the world did see these errors which I see, they would take up arms against them, and I could lay down mine.

But, to open the eyes of the blind from paralyzed optic nerve is *nothing*, compared with opening them to see the tendencies of their own human natures, even at the *very best*. Which tendencies must be subdued to become a true Christian Scientist. . . [The italics in this letter, in her own handwriting, are Mrs. Eddy's.] (*Augusta Stetson, Sermons and Other Writings*, p. 28. See Appendix).

Original Sin

Florence: What Mrs. Eddy was "at work all the time, and in every direction to destroy" was animal magnetism. On one occasion, Adam Dickey recalls in his *Memoirs of Mary Baker Eddy*, she called her household and delivered quite a long admonition, saying, "Where all students have failed, is in not knowing how to handle animal magnetism. If we don't break the belief that mesmerism has power, we are still the victims of mesmerism."

Tina: What do you think she meant here by "animal magnetism"?

Florence: Animal magnetism was her veiled and cryptic term for the belief in a sexual creation—a flesh, blood, and bones creation.

Mrs. Eddy used "animal magnetism" as a term for error, more consistently than any other phrase because it came closer to what the one sense of sin is. Remember, when Laura Sargent asked Mrs.

Eddy, "Mother, what do you mean by 'sin,' when you use 'sin, sickness, and death' so often in the textbook?" Mrs. Eddy answered: "Sin is the connubial relationship [meaning the sexual relationship, the Pandora box] from which sickness and death result The end of the belief in male and female, as two, will be when woman stops child-bearing" (O.B. Divinity Course, p. 15).

"The human thought does not constitute sin, but *vice versa*, sin constitutes the human or physical concept" (Ret. 67:3). In other words, animal magnetism, aggressive mental suggestion, is the sin. It comes to us for life, and we give it all the life it has, Mrs. Eddy said.

Tina: What is this "sin" that makes the sinner?

Florence: We have seen what that sin is in her explanation of it to Laura Sargent, about the "connubial relationship" which, by the way is the connotation given by *all* churches to the phrase, "original sin."

In her article, *Marriage and Sense*, Mrs. Eddy states:

God made them male and female from the beginning, but His creation was not physical. He made qualities and formations of character, which shall ever remain thus, as the reflections of God, the Father and Mother of the universe. Not that God is male and female in person, two in form, but as including in Himself all the qualities of Mind. When we understand this, we shall have no outlined personality, but shall have individuality all the same. This is absolute Science, wherein there is but one Mind; and this Mind is the unity of masculine and feminine and neuter, as Mind—as infinite Mind, not finite. Here is the union again of man and woman, not personal but impersonal, not physical but mental, not finite but infinite. This must be so in the reflection of God, for He is neither finite nor physical, and if we reflect God, we must become like Him in our consciousness . . . Is the connubial relation sin? Yes. Can you be a Christian Scientist and maintain it now, for honesty is Christian Science's first law? Can you uphold the old marriage relation, which is only legalized lust, and be a Christian Scientist? . . . " (EOF. 79).

Anna: Mrs. Eddy seems to have had a hard time teaching her students that animal magnetism is the belief of human birth, the belief of mortal creativity argued to us by "something out there" (that Jung might call the subconscious) asking for acceptance as our own consciousness. In an article in Dickey's book, Mrs. Eddy instructed the household members: "Now the main thing is to keep your watch. Keep your watch. Jesus said, 'Could ye not watch with me one hour?'" During a long talk with many illustrations she explained how to keep your watch.

Animal magnetism and sin (this belief of sexuality and "a combination . . . that is fast that can harm" us, and all these other things that are apparently hammering away at us) is what we have to handle. We must keep our watch so they can't enter our thought to harm us. (See her "Admonition and Counsel," My. 210.)

Moderator: She also said the error is never "out there," so it must be handled as our own thinking. Naturally it is not *our* thinking because our thinking comes to us direct from God. What is seemingly hammering at us is the belief that there is more than one Mind. We must keep our watch against the beliefs that say we are mortal, we were born of the flesh, we create, and all the other erroneous suggestions with which we are bombarded all day long. It is these mental suggestions coming to us as our own thinking that Mrs. Eddy warned the students to be aware of. All these errors stem from the one fundamental illusion that there is another mind besides the one divine Mind from which everything real and true emanates. That there is *another* mind, comes into being with the sense of human birth, and that is why it is called the carnal or mortal mind, because human birth and mortality are identical.

In the *Baker Notes* we find Mrs. Eddy's "cure" for sexuality. She says, "The treatment, Love is All, will make the person mentally strong and confident, and without fear. Love is All, will destroy lust or sex desires, as sex is lack of mental confidence" (DCC. 285).

Recess

Moderator: As Mrs. Eddy's departure drew nearer she seemed to be living in two worlds. Day by day she drew closer to God. Sometimes she was alone all day, attended only by Adelaide Still. On one such occasion Mrs. Eddy dictated:

As I sit quietly alone in my room conversing with the world, and the people thereof answer me intelligibly, the good in man comforts me, affords me pleasure and gives me no displeasure, and our communings are sincere and sacred. All this has its fulfillment without a sign dishonest, insincere, ungrateful, unjust. But the opposite of this experience claims as much feasibility and reality as the experience itself. Here learn a lesson of the parable of the sower, both [kinds of seed] sprang up and bore fruit. The good fruit was productive and the evil fruit produced nothing, for good is real and evil is unreal.

The wisdom of this hour and the proper labor of this hour is to know of a certainty the quality of the seed which takes root in our thought. In short, the moral life's history is, Be good, do good, speak good, and God, infinite good, cares for all that is and seems to be. Who believes what I have written? He who has the most experience of Good. Who disbelieves it? He who has the most fear of evil. What is the remedy for this belief? It is experience; for every moment, hour, and day of mortal existence brings each one of us nearer the understanding of the nothingness of evil in proportion to our understanding of the allness of good. (Preserved in Adelaide Still's *Memoirs*).

Mrs. Eddy's clear and unflinching spiritual sense, her unswerving reliance on God, her consciousness of His ever-presence, seemed to grow stronger with every passing year. Now, in 1910, she saw more clearly than ever the need of love in everything, the need for

the *love of good*. Years before in one of her classes a student had asked: How shall we know whether our love is personal or impersonal? In substance, Mrs. Eddy had replied: When your love requires an object to call it forth, you will know it is personal; when it flows out freely to all, you will know it is impersonal. (Emma Shipman, *We Knew Mary Baker Eddy*, p. 84).

As Mrs. Eddy now sat alone all day, more and more her love flowed out freely to all—to friend and foe alike, with no hint of partiality.

Grace: Eight days before Mrs. Eddy left us she dictated and signed the following revealing statement, which is destined to mean more to humanity with every passing century: "It took a combination of sinners that was fast to harm me." This was not a despairing cry, but a rousing trenchant warning to us all that we are never dealing with matter but with malicious mental malpractice, we are dealing with "a combination of sinners" which may appear as this or that, as a *belief* of it. It was Mrs. Eddy's last appeal to us to wake up and see that we are never faced with error as a reality, but only as aggressive mental suggestion—human birth and death are merely hypnotic deception. They are both imposters. It was a clarion call to "let the dead [the gross materiality in our thinking] bury the dead [it is solely our materiality that can see death, or a dead body]." It is only the deadness of the carnal mind that sees death. She taught us that there is positively no cause for failure, discouragement, or sorrow. Every Scientist must put completely out of his thought the belief that he will sometime change to another plane of existence. We must make our plans for immortality, and stop talking about death—let the dead materialistic thinking bury its own beliefs of death and deadness.

Dying doesn't kill us, and being born doesn't cause us to live. Only going out from the one Mind and being in rapport with this divine Mind is life and living. If we don't see this, Mrs. Eddy's teaching and sacrifice would be in vain. She revealed that we are the omni-action of the divine Principle. Man is the infinite reflection of all the seven synonymous terms for God signify. Through spiritual education this will be realized and demonstrated.

Tommy: One form of persecution Mrs. Eddy had always found particularly hurtful and reproachful was to have mean motives falsely ascribed to her—to have her accusers succeed in their intrigues to denigrate her in the eyes of the people and place her on a lower plane than where she belonged. This was stabbing the moral sense of life, and Mrs. Eddy regarded it as "mental murder." She was waging a life-and-death struggle with mesmerism which she held to be the deadly foe of mankind, but her enemies had often succeeded in getting an apathetic public to regard her struggle as merely a bid for personal prestige.

Nothing had ever been more remote from Mrs. Eddy than a desire for personal homage or prestige. Early in her career she had learned

the wisdom of keeping personality out of Christian Science. She had eagerly longed to have the world recognize Christian Science and the importance of her mission. But two highly successful public appearances showed her the danger, and warned her that personal homage and adoration could quickly turn to hostility and opposition once the uncompromising demands of Science were understood—namely, that its requirements exacted a total evangelization of the human self in addition to learning its heavenly theory. Because her thoughts moved in the grooves of omnipotence—in the grooves of Science—personal adulation was anathema to her. The thoughts of her accusers and persecutors revolved in their own orbits “and must stand the friction of false selfhood until self-destroyed” (Mis. 104:18).

One year before Mrs. Eddy left us, an entry in Tomlinson’s diary quotes her: “In so far as one personalizes thought he limits his spiritual growth. We grow in understanding, and if I have ever permitted any personality I have outgrown it.”

Margie: Mrs. Eddy never sought leadership. In the face of the great problems given to her she felt herself nothing. There was always a voice telling her: “Mary, take yourself out of the way and let God act through you.” In Miscellany (129:28) she tells us to go to God for every answer, and trust God’s direction. She wanted us to accept her counsel and teachings only as they include the spirit and the letter of the Ten Commandments, the Beatitudes, and the teachings and example of Christ Jesus.

Grace: Mrs. Eddy knew she was living on a plane of thought that would be instantaneous death to any of her students. Hitherto *she* had been the focus of the assaults on Christian Science. How could she warn her students of the lethal forces that would soon be arrayed against *them*—of the challenge they would have to rise to when she was no longer there to parry and take the brunt of the world’s antagonism? Now that her time with them was nearing its end, how could she help them ascend to that altitude of spiritual demonstration necessary for carrying the movement forward?

Sally: Don’t you think when she taught them that death was mental murder brought about by “a combination of sinners” she was trying to galvanize attention on how to meet animal magnetism? Animal magnetism is the belief that man is born of a woman and destined for a womb-to-tomb journey. She wanted them to see once and for all that this whole mortal picture was only hypnotic suggestion, with no more reality than the dream we have in sleep. Only spiritual education will awaken us from this dream.

Florence: In this connection it is interesting that both the doctor and the undertaker testified to the perfect physical condition of her earthly body. She did not die of any physical cause. The cause was mental—mental murder.

Bessie: Could you say in just a sentence what Mrs. Eddy meant

when she wanted the students to know that she was being mentally murdered?

Moderator: She was, in effect, saying that if you accept that the author of Science and Health can die, that acceptance is mental murder. It was her student's acceptance that she (or man, God's image and likeness) could die that constituted mental murder. As students of Science and Health they should have known that there is no death since there is no matter to die out of. Man is spiritual. Spirit doesn't die.

In the *Dr. Baker Notes* is a statement by Mrs. Eddy which reads: "All the trouble I have is with my students." Laura Sargent tells us that during her last carriage ride Mrs. Eddy murmured as though lost in thought, "If my students had done as I told them I might have made it." And we might add that because we today *are obeying* her she *is* making it.

Mrs. Eddy can never be separated from Science and Health, and no one questions that Science and Health is making it. If Science and Health lives, Mary Baker Eddy lives. (See My. 120:2.)

Anna: Right is radical, and there must be radical reliance on Truth, but mortals have such fear of being thought ridiculous and their illusions are so firmly fixed, it may take the full seventh thousand-year period to awaken mortals and rid them of their illusions. Mrs. Eddy had done all she could to rouse the world to the new paradigm, to awaken humanity to its *present* ownership of all good. Now, like Jesus, who knew his words would never pass away, Mrs. Eddy put implicit trust in the one Mind to carry the movement forward. She knows Science and Health will carry on until the entire mass of error is destroyed and Truth is eternally glorified in man's spiritual freedom.

Mrs. Eddy loved her students, and greatly desired to remain with them, just as Jesus loved his disciples and yearned over them. But both Jesus and Mrs. Eddy knew it was expedient for their followers that "Mother" leave, for only when motherhood ceased would the students begin to stand on their own feet and go direct to God for guidance. Then divine Science would take the place of personal Leadership and motherhooding.

Mrs. Eddy knew it was only through the benign influence of God that she had carried on the work, and that it was the Lord who would continue to carry it forward. She knew what she had written would unfold infinitely and lead them to oneness with divine Principle, Love. The textbook had been dictated by God, and no essential ingredient necessary for its eternal unfoldment had been neglected or omitted.

The Final Release

Moderator: And so we see Mrs. Eddy at Chestnut Hill, now in her ninetieth year, still hard at work. Visitors came and went as they

had done at Pleasant View. There were periods of struggle and periods of great calm, but over it all, she knew was the reign of harmonious divine Principle. Her uncommon common sense continued to be shown in her practical application of Jesus' teachings to all the little things of everyday living. This perfect blending of the spiritual and practical gave her household an example of what makes a real Christian Scientist.

As summer gave place to autumn, Mrs. Eddy moved quietly into the closing weeks of her earthly career. On the first of December she went for her usual drive. It was a bright frosty day. Silently she rode through the beautiful winter scene with Laura Sargent at her side. To Mrs. Sargent, Mrs. Eddy seemed intent, perhaps far away deep in prayer. It was to be her last drive.

When she arrived home she asked for her writing tablet and wrote her last message to the world she loved so much: "God is my life." It was a message that summed up the "Life in and of Spirit" that for forty-four years she had patiently tried to make clear to humanity. (See Appendix article for Fernand E. d'Humy's spiritual explanation of these four last written words: p. 341.)

The next day she spent in prayer and deep thought, as she sat at her desk. She talked at times to those about her with her usual calm and serenity, but those accustomed to her ways were aware of a change. In the evening she went to bed at her usual time. In the morning she did not get up. It was to be her final day.

It is reported that she sent messages to the "watchers" and for several hours prayed silently for herself, at the end of which, says Adelaide Still, she was very much improved and asked the watchers to drop the argument. "Just leave me with divine Love. That is all I need."

Battle-scarred and battle-hardened, inured and disciplined by half a century of warfare, this faithful sentinel of God set her face for the last watch in this mental and spiritual Armageddon. The life-and-death struggle between her realization and conviction that Spirit is the only reality, and the "combination of sinners that was fast," must have called up Jesus' lonely fight of which she had written many years earlier:

In the garden night-walk, that hour of gloom and glory, the utter error of supposed life in matter, its pain, ignorance, superstition, malice, and hate reached him in their fullest sense. His students slept. "Can you not watch with me one hour?" was the supplication of their great spiritual Teacher, but receiving no response to this last human yearning, he turned forever away from earth to heaven, from sense to Soul, and from man to God . . . The weight of mind bearing on him at that hour from the throng of disbelievers in the great Principle for which he was to be crucified, weighed heavily . . ." (S. & H., Early Edition).

Mrs. Eddy was speaking for herself as well as for Jesus when she wrote that the real cross Jesus bore up the hill of grief was the

world's hatred of Truth and Love. (50:30) In the forty-four years since her great revelation of Life in and of Spirit she had done all she could to show that Truth (God) is the actual life of man, and that Love decrees man's eternal perfection, therefore man is not subject to human birth resulting in death.

Now she must leave the world and commit her writing to honest seekers for Truth. That night at 10:45 (Friday, December 3, 1910) Mrs. Eddy quietly passed to a higher state of divine consciousness.

Tommy: Aren't there several different accounts of Mrs. Eddy's final farewell?

Adelaide Still's Story

Moderator: Yes. According to one report, only Adam Dickey and Mrs. Sargent were present. According to the "Official Report," William and Ella Rathvon, Irving Tomlinson, and Calvin Frye were also present. My good friend, Carl Lundstrom, for many years a *Journal*-listed practitioner, had the privilege of interviewing the sister of Adelaide Still who told a different story which—given Mrs. Eddy's holy history and her immaculate spiritual understanding that there is no death—carries the ring of truth: The sister's account states that only Adelaide Still, Laura Sargent, and Calvin Frye were present. The sister further stated that on that night, Dec. 3rd, the furnace in Mrs. Eddy's Chestnut Hill residence broke down. A repair man was called immediately as it was extremely cold. When the repairman arrived Laura Sargent went downstairs to admit him. Mr. Frye then went down to show the repairman where the furnace was. He quickly returned to the first floor where Mrs. Sargent waited for him, and together they went to the second floor to rejoin Adelaide Still who had remained with Mrs. Eddy.

When they reached the second floor they noticed Adelaide standing in the doorway leading into Mrs. Eddy's room. Mrs. Sargent called out to Adelaide but she did not answer. Laura and Calvin approached the doorway and stood slightly behind Adelaide. The three, looking into the room, saw Mrs. Eddy standing near the foot of the bed, smiling.

Mrs. Eddy acknowledged their presence and stood silently nodding her head as she smiled at them. She raised her left hand in a sweeping gesture towards the bed where her lifeless body lay, and turned her head from side to side, indicating, "No! That lifeless form is not me. 'I am alive forevermore.'"

As they returned their gaze to Mrs. Eddy they witnessed the vision of their beloved Leader slowly fading before their comprehending eyes.

What an insight into the magnitude of Mrs. Eddy's mission this gave the three faithful watchers.

They must have been overwhelmed with the same feeling the disciples experienced when they beheld their beloved Master being

parted from them while he blessed them. (Luke 24:51)

No audible word was spoken. Mrs. Eddy silently communicated the great message that all mankind eagerly awaits to hear, and which all mankind must grow to understand: *there is no death*.

The sister recounted further that according to her sister Adelaide's testimony the three, Calvin Frye, Laura Sargent, and Adelaide, experienced no grief after that moment. However, they each related that for an hour after the vision they could not utter a word.

When Archibald McLellan and Alfred Farlow, representing the Board of Directors, arrived, they advised the members of Mrs. Eddy's household to keep silent about their wonderful experience of seeing Mrs. Eddy alive and smiling after what mortal mind calls death. Mr. McLellan was able to convince the three witnesses that the world would criticize and ridicule Christian Science if they published the facts of what really occurred on the night of December 3rd. Thus a blanket of silence descended on the beautiful experience of the three witnesses. (From UCS July, 1979, Tape Recording)

Florence: I understand a number of members of the Board of Education—teachers and lecturers, Paul Stark Seely and Peter V. Ross among them—were well aware of this event, but it was not generally known.

Rookie: Why do you think McLellan was so concerned about keeping this occurrence a secret?

Anna: Adelaide Still, Laura Sargent, and Calvin Frye no doubt interpreted what they had witnessed in the vision of Mary Baker Eddy alive and smiling and then gradually fading from sight, as her ascension. If they did communicate this feeling and interpretation to the practically-minded McLellan, it no doubt caused alarm bells to ring furiously in his mentality. Fear of ridicule instantly wiped out any desire to participate in their spiritual interpretation.

Francie: The Directors saw Mrs. Eddy as dead, and were intent on burying their concept of her, in accordance with Jesus' teaching, "Let the dead bury their dead." They did not realize that "ascension" has nothing to do with taking away a material body, but instead demonstrates there never was life in matter in the first place. Mrs. Eddy had proved beyond cavil that matter is nothing but an image in mortal mind. She had taught humanity that man is a calculus of divine ideas that doesn't come and go, or ascend, but is ever-present.

Mrs. Eddy brought the good news that the ascension comes because each higher manifestation of Truth uncovers its supposititious opposite to be met and destroyed. Thus we rise step by step until we finally reach a condition which has no erroneous expression. This moment must be the ascension when the material senses can no longer manifest or cognize us because we have over-

come their claims. To subjective sense, ascension is only expansion from earth to heaven. The starting point in divine Science is that heaven is HERE; there is no error to ascend out of since good is ALL and is ever-present.

At the time of Jesus the infantile spiritual thought of the people was unable to grasp the idea that life exists without material form, thus it was necessary for Jesus to remove the physical form in his ascension.

Rocky: When Jesus ascended, he did not leave a body, did he?

Moderator: That's right, Rocky. The type of ascension Jesus accomplished was for all time. It does not need to be repeated. He had to *prove* there is no life, substance or intelligence in matter; he had to ascend *out of matter*. His ascension was unique. Mary Baker Eddy began in her teaching where Jesus left off. It was not part of her mission to repeat what Jesus had already proved. Christian Science teaches there is no matter; all is infinite Mind, infinitely manifested (468:10). This means *there is no matter to ascend out of*. Mrs. Eddy's leaving, therefore, was necessarily different from Jesus' parting. Had her students been able to rise to the point of seeing her correctly instead of entertaining such a personal sense of her, she might have continued on with us. On page 313 of *Clear Correct Teaching*, Eustace explains that Mrs. Eddy permitted herself seemingly to die in order that Christian Science might ascend from the confusion of being attached to her *personally*, into its rightful status of *impersonal* Truth.

Jesus was the personal or matter presentation of God. Science and Health is the impersonal or Mind presentation of God. Mrs. Eddy, as the Revelator—in fulfilment of the half-a-time of Motherhood—had to disappear from the *earthly* Christian Science picture in order that the Revelation could be found by you and me as the Christ.

As we have reminded ourselves so often in these Sessions, Mrs. Eddy can only be found in her writings. If we try to find her as a person we lose her. As we turn to God, divine Love will show Mrs. Eddy to us as she really *is*, namely as “the system [of divine ideas] that she denominated Christian Science.”

PART II

Mrs. Eddy Forever Found In Her Writings

SESSION XII: MRS. EDDY'S RELEASE FROM BIRTH AND DEATH

INTRODUCTORY

Moderator: In Part II of these Sessions we will find Mary Baker Eddy as God knows her. And we will each find ourselves as God knows us. "There is only one I, or Us" (588:11). This I or Us is the divine Principle, God. There is no other I or Ego, so there is nothing to be born or die.

We are going to see that Mary Baker Eddy is the name God uses to give Science and Health to the world. Mrs. Eddy and the woman of the Apocalypse are just different names for the same sense, but neither of them is a person. Therefore what Mrs. Eddy wrote was the woman of the Apocalypse writing it; what Mrs. Eddy brought was the woman of the Apocalypse bringing it.

Tommy: Do you mean to say that God, Science and Health, Mary Baker Eddy, and the woman of the Apocalypse are all names for the same divine sense—for perfect understanding?

Moderator: Yes, Mary Baker Eddy, woman of the Apocalypse, Science and Health, Author, and Mind of Christ can all be used interchangeably when we honor her statement in *Miscellany*, page 120:2. Her life and mission can never be understood from a human standpoint, and in these Sessions we are dealing with her from the standpoint of spiritual sense, and what we are saying must be evaluated from a spiritual standpoint. Mrs. Eddy's mission was to show God's womanhood, just as Jesus showed God's manhood. She explained God as Mind, Spirit, Soul, Principle, Life, Truth, and Love and showed us how each individual can progressively incorporate these seven synonyms for God into his own consciousness and so reflect God through like-mindedness, through having the same substance God has, the same identity God has, subject to the same Principle God is subject to, having the same being God has, constituted of the same facts God is constituted of, and being the same Love God is ceaselessly and forever being.

Tina: How do we start to replace mortal thinking with this immortal Truth?

Moderator: Mrs. Eddy tells us spiritual teaching must always be by symbols. (575:13) Does everyone know the definition of

“symbol”? We start with learning symbols.

Jackie: A symbol is something that stands for and suggests something else by reason of relationship, association, or sign of something, as the lion is the symbol of courage; the cross has always been one of the symbols of Christianity.

A symbol is also an arbitrary or conventional character used in writing or printing relating to a particular field, just as do, re, mi, fa, sol, la, ti, do are symbols used in music. Every nation might have different ways of pronouncing or writing them, but the idea behind these symbols is the same, so musicians from every country in the world can get together in an orchestra and play the same piece of music, because they understand the idea behind the symbol.

In mathematics it is the same. What we call one, two, three, the Japanese would call something else, so would the Germans, the French, the Italians, and every other non-English-speaking people, but the idea behind the symbol is identical in every language. Therefore every nation can calculate with its own symbols and the results are the same the world over.

The Bible uses natural symbols such as sheep and shepherd, the garden of Eden, light, firmament, dry land, etc. Mrs. Eddy saw the idea behind these symbols. Her textbook is concerned with showing the *idea* the symbol represents. She uses symbols to bring to mind the idea that lies behind the symbol, because “idea” is defined in the textbook as “an image in Mind; the immediate object of understanding.” Without the use of symbols there would be no way to bring about the “immediate” understanding of what is under consideration. The symbol, as something we can understand, is necessary to clear up the meaning of an intangible idea. *The spiritual idea* is something the human mind could not grasp without the aid of the symbolism Mrs. Eddy uses in the textbook.

Moderator: In religious history what has been the danger connected with “symbols”?

Francie: Religions have all succumbed to equating symbol with idea, with the result that the idea was swallowed up in the symbolism. Instead of using the symbol only for the purpose of translating the idea to human consciousness, the symbol always took on more importance than the idea behind it, until the idea was lost completely. Mrs. Eddy used symbols only to translate abstract intangible divine ideas to human consciousness.

Moderator: So, Tina, to answer your question how to replace mortal thinking with this immortal Truth, we begin by learning the symbols, just as we do in mathematics and music.

Bill: Once we know the notes in music “we can sing ’most anything,” as the music teacher said in a well-known musical.

Moderator: As it is with learning the notes and numbers in music and mathematics, so it is with Science. Once we learn the symbols that constitute the fundamentals in Science, we can calculate

“ ‘most anything’”—in fact, we can calculate endlessly in the matrix of infinity.

This is why it is so important to learn the meaning of the seven synonymous terms for God, and how they operate on the four levels of spiritual consciousness.

After defining God (465) Mrs. Eddy states, “Principle and its idea is one, and this one is God.” So as we study Science and Health, ponder it, approaching nearer and nearer to this divine Principle, we “eat the divine body of this Principle,” and we are replacing mortal thinking with immortal Truth because we are partaking of the nature, or primal elements, of Truth and Love. Thus the seven synonyms for God become our mentality, our consciousness.

We are never creators of anything. Mary Baker Eddy, as a person, was not a creator; God is the only creator, the only Author. It is important to remember, as Mrs. Eddy told Joseph Mann, that God doesn't know words; God only knows the spirit. Our work is a continuous discarding of the mortal viewpoint until, finally, we too know only the spirit, which from all eternity has been the only *reality*.

Sally: What does that mean?

Moderator: It means that the “Woman” had the “little book” open *throughout eternity* for all to read and understand, that is, to catch the spirit. And yet, in 1866, for our benefit and comprehension, Mrs. Eddy had to give Science and Health as “words”—the words which God does not know.

Rookie: Why do you think Mrs. Eddy had to keep changing these words in her 432 editions of Science and Health?

Moderator: In those 432 editions of Science and Health Mrs. Eddy was gradually removing the veil that hides from us our true being. She was gradually removing the mist that hides our Bride-consciousness from us: “All things will continue to disappear until perfection appears and reality is reached” (353:18). Each edition contained higher, more scientific, more spiritually profound explanations, as the field was prepared to receive them and the mist was gradually removed. The spectral [our ghostly beliefs] must be given up at all points (353:19). In those 432 editions Mrs. Eddy was removing the ghostly beliefs that chain us to a matter body. She was revealing the Principle by which evil could be ruled out of our consciousness as unreal, as pure illusion.

Grace: Also from another point of view, as the students saw through and beyond the words and imbibed the spirit, the concepts of Science and Health became more true to Life, and the exact same Spirit which is Science and Health appeared to students as *Mrs. Eddy bringing out new revisions*. But Christian Science, she says, in her marginal heading (146:25) is as old as God and “lives through all Life, and extends throughout all space.” Science and Health remains the same through all eternity, and the words—the

letter which “killeth” when divorced from the spirit—are embraced in the students’ own communion with God, with Science and with Health.

If we think of Mrs. Eddy as gradually getting clearer on Science and Health, that is, if we think of her as incomplete or faulty at times, or if we think of her as more apt at catching God’s voice and message than we ourselves, then we see her as a person just as we are seeing ourselves as persons. As such we LOSE her; and it is right that we should, because until we have lost the false sense we will not FIND her in her message, meaning, find God and God alone as the Giver of her message. When we find her in her message we find the omnipresence of present perfection, and “time no longer,” which is just another way of saying that the “little book,” Science and Health, is and always has been complete, just as the multiplication table was always complete. Time doesn’t enter.

Moderator: We have previously referred to Mrs. Eddy’s statement (380:25) that what she discovered would gradually gather momentum and clearness [to the student] until it reached its culmination of scientific statement and proof. Explaining Mrs. Eddy’s prediction, Dr. Max Kappeler in a recent Seminar said, in substance, that Mrs. Eddy is saying, “Look here, you have not yet reached the culmination of scientific statement and proof; you have not yet seen what the textbook really says; you have not yet seen the authority that lies in the textbook; you have not yet seen the metaphysics of the divine Principle that is hidden in the textbook. But Mrs. Eddy states as a prophecy that little by little it will gather momentum and clearness. There is today a momentum taking place in the understanding of her statements, and what she says in the textbook is becoming clearer and clearer to us.”

Bill: For this ever-increasing clarity of what the Christian Science textbook contains we are deeply indebted to Dr. Max Kappeler who has devoted the past fifty years to an in-depth study of the structure of the Christian Science textbook and to “the system [Mrs. Eddy] denominated Christian Science” (viii:27). Kappeler has seen that *reading* the textbook isn’t sufficient to gain the understanding we need. A different kind of approach, a different model of approach, is necessary in order to get the higher sense of the text. His many books, and the tape recordings of his yearly Seminars, explain this new approach to the Christian Science textbook. (For information regarding his books and recordings see Appendix.) Joel Jessen, a student of Max Kappeler, has also written two excellent books on this subject. (See Appendix.)

Marie: Returning to the woman of the Apocalypse, I would like to ask if we are all the woman of the Apocalypse.

Moderator: Yes, as God sees us we are, and as Science and Health teaches us to see ourselves, we are.

In the past it has been thought unwise and untimely to give the

impression to the world that Mary Baker Eddy is the woman of the Apocalypse. But we grow in Science and are eventually able to make distinctions. We distinguish between a time-ridden person—a person who is born and dies at a certain time—being the woman of the Apocalypse, and the timeless symbol of the woman of the Apocalypse whom Mrs. Eddy typified. Then we no longer think of Mrs. Eddy in the past tense, saying, she was the woman of the Apocalypse, but we know she *is* the woman of the Apocalypse.

Tina: Not many people would understand that, would they?

Moderator: I'm afraid that's right. We are all fooled by the evidence before the five physical senses. The belief is so firmly fixed that we live in matter bodies. But, you remember, Mrs. Eddy told Martha Wilcox that our sense of personality is all mental phenomena, it is not physical. What is appearing to us is all mental phenomena, mental images formed in our so-called mortal mind. There are no physical bodies. There is nothing going on outside of our thinking or separate from our mind. This supposititious mortal mind outlines itself as a belief of a material personality, Mrs. Eddy explained, with form and conditions and laws and circumstances—in fact, with all the phenomena that are embraced in what is called material life and personality. But not one single thing in this whole fabric of supposititious evil is true. All this mental phenomena is only aggressive mental suggestion coming to us for us to adopt as our own thought. If we don't adopt it as our thinking it remains nothing—a zero. In order to live, this sense of personality has to get you and me to adopt it as our thinking.

It is very important to keep in mind that there is no material personality. Matter bodies resulted from the Adam-dream. Error is constantly coming to us from the universal and collective subconscious, but it is always impersonal. Mrs. Eddy says that error comes to us for life and we give it all the life it has. Through the Science she brought we can free ourselves from all the false beliefs we have been unwittingly accepting as true about ourselves, namely, that we were born into the flesh, and are a mortal material personality subject to all the error incident to that fundamental erroneous claim. The more we claim we were never born into matter, the easier it will be to see Mrs. Eddy's oneness with the woman of the Apocalypse, and to see our own unity with infinite good, to see that we have never been split away from the infinite good to become mortal personalities.

Mrs. Eddy saw herself and all mankind as Mind's image and likeness, as God-idea, "the spiritual idea."

Mrs. Eddy says, "Human capacity is slow to discern and to grasp God's creation and the divine power and presence which go with it, demonstrating its spiritual origin." But since she has *shown* us how to discern and how to grasp God's creation, she exhorts us to throw off all mortal illusions—to detach mortal thought from all material

conceptions in order to come *rapidly* into line with the divine structure of consciousness, making our structure of consciousness and the structure of reality one. This alone can fathom the infinite. "Understanding can grasp even the infinite idea" (S.&H. first edition p. 416:29).

Diane: Why would that be true?

Moderator: Because the Infinite is conscious of itself and there is no other consciousness. The one consciousness is our consciousness. "All consciousness is Mind" (God), Mrs. Eddy affirms three times in Prose Works. If consciousness is seen negatively it is just a lie about the one and only consciousness, and by reversal points to the true consciousness.

As we culture the divine Mind through the study of Mrs. Eddy's writings the divine Mind becomes our Mind in practice as well as in theory. And with this divine Mind we can fathom the infinite, which reveals eternity and newness of Life. (520:12) All error disappears proportionately as we see ourselves as a calculus of divine ideas.

Diane: What does calculus mean?

Bill: The dictionary says it is a method of computation; any process of reasoning by the use of symbols. It further says it is a "concretion—the state of being concreted." *Concreted* means to make actual or real; cause to take on the qualities of reality."

So, when we see ourselves as a calculus of divine ideas we are seeing ourselves as *the spiritual idea*.

The Spiritual Idea

Juliann: Is this why Mrs. Eddy says that her "successor" is "the spiritual idea"?

Anna: Yes, the spiritual idea, whose name is Christ Science, is her *successor*, and "the government shall be upon his shoulder."

Billy: Could you explain "the spiritual idea"? Is it actually my true self, my God-being?

Anna: Yes. Mrs. Eddy says one infinite God can have only one infinite reflection. Each reflects the whole. The spiritual idea concerns the great revelation and discovery Mrs. Eddy made which evolved continuously through the 432 editions of Science and Health, always gathering momentum and clearness until it reached its culmination of scientific statement.

To reveal "the spiritual idea"—your true being, and everyone's—was Mrs. Eddy's distinctive mission in fulfilment of prophecy: "I have yet MANY THINGS to say unto you, but ye cannot bear them now. Howbeit, when the spirit of Truth is come he [Science] will guide you into ALL TRUTH" (John 16:12, 13). Science guides us into an understanding of our God-being—our coincidence with Mind, Spirit, Soul, Principle, Life, Truth, and Love, from which, in reality, we have never been split away. It is our being *now*.

Billy: But just what was it that Mrs. Eddy revealed about me—and about everyone?

Anna: She revealed the Christ, that same Christ that entered into the minutiae of the life of the personal Jesus. This Christ-spirit, Mrs. Eddy said, made him an honest man, a good carpenter, and a good man, before it made him the glorified. (See Mis. 166:28.)

Then on page 167 (*ibid*) she tells us what we are when our identity is seen to be that of “the spiritual idea,” and that our real name is Christ Science. Through spiritual education we are learning to understand ourselves as a calculus of divine ideas, and this spiritual education is supplanting the false view of ourselves as mortals with a matter body. The whole of the textbook is concerned with the unfolding of our true nature as Christ Science.

Tina: What does this Christ Science show us we are?

Bill: In the article just referred to (Mis. 167:1) Mrs. Eddy says, “The material questions at this age on the reappearing of the infantile thought of God’s man, are after the manner of a mother in the flesh, though their answers pertain to *the spiritual idea*, as in Christian Science.”

Consider one of the questions: “Is the babe a son or daughter?”

Mrs. Eddy’s answer pertains to *the spiritual idea*, namely, your true being: “*Both* son and daughter: even the *compound* idea of all that resembles God.” All through the textbook Mrs. Eddy unfolds this idea of the masculine-feminine nature of the spiritual idea, meaning your masculine-feminine nature as God’s image and likeness. As the compound idea that fully reflects God, your masculine nature “corresponds to creation, to intelligence, and to Truth,” while your feminine nature corresponds to Life and to Love (517:8-10).

As you study Science and Health you are the mother giving birth to this “male-female Child” that is your own being. While you are giving birth to your true God-identity, you are at the same time wedding yourself to that God-identity. Finally there is no longer need for motherhooding. You *are* your true identity, Christ Science, a calculus of infinite divine ideas, perfectly reflecting your divine Principle, Love. In this way you attain the Bride status—the divine masculine and feminine qualities in one consciousness—the compounded spiritual individuality that is complete. This is why in Science the Bride is a higher symbol than Mother. Mother is always concerned with attaining the perfection of the CHILD, and as we said, motherhooding disappears when “Bride” conceives man in the idea of God (582:14), that is, conceives man as that which he has always been and now is.

Jackie: What would our true Ego be, then?

Florence: The Ego, Mrs. Eddy says, is limitless. There is only one I Am; there is, in reality, no personal I. The divine individuality is

reflected in all spiritual individuality. Science and Health is here to show us how to awaken from the mortal dream of a life and sense of existence separate from divinity. Everyone thinks he has an "I" separate from everyone else's "I" and that consequently there are billions of people each able to say, "I am." But Mrs. Eddy shows us there is only one I Am, and that we each reflect this one I Am, which bestows infinite individuality upon each of us. Your divine Ego and my divine Ego is limitless since it fully reflects the infinite individuality that is God. Mortals conceive of *their* individuality belonging to them personally as a body, moving in time and space. This concept, however, is fast fading out and giving place to man's true identity as "the spiritual idea"—timeless, spaceless, infinite individuality, the full reflection of the seven synonymous terms for God, and always operating in the matrix of infinity.

This infinite Ego or *I Am-ness* that fully reflects God can never be *in* anything. Our real name is Christ Science, as Anna and Bill have just explained, and therefore we can be everywhere present, just as God is, as the omnipresence of present perfection. It is only a matter of spiritual education.

To get the facts about ourselves we have to go to the divine Mind, and drop all that the five physical senses are telling us. The divine Mind alone has all faculties, perception, and comprehension. The five physical senses have none. Slowly, the whole world is becoming aware of these facts that Mary Baker Eddy founded in human consciousness.

In Part I of these Sessions we recorded the human struggles incident to the founding of Christian Science in human consciousness and the progress made by Mrs. Eddy and her students. We rejoiced because through these struggles and this progress heavenward the crown can be won and worn. This crown Mrs. Eddy, typifying the woman of the Apocalypse, wears as her right (as we do too), not because as a person she was gaining small segments of the crown over a period of years, but because as we shall now see, she *is* the woman of the Apocalypse, prophesied by St. John who saw the BOOK in her hand open for all to read and understand.

(Reminder to the Reader: The Appendix includes a limited "dictionary" of symbolic terms for those who are not well versed in symbolic language.)

CAUTION IN THE TRUTH

Moderator: In past Sessions we have seen that during Mrs. Eddy's lifetime, as a concession to the general ignorance of that day, she discouraged public statements and articles in the Christian Science periodicals concerning her place in scriptural prophecy. She wanted to avoid stirring up controversy. She was always wise, and especially so in this matter. She knew the future would vindicate her motives and actions.

When she was pressed to interpret St. John's revelation, she was careful to impersonalize that revelation. She wished to protect the Science it was her mission to establish in human consciousness. She knew she was merely seeing in advance what we would eventually all see and be. The textbook is the holy city which we become, which the world becomes as it assimilates the message of Christian Science. So when she was asked about St. John's revelation she replied that "the Apocalypse like all holy vision, when left to mortal's interpretation or application to identify its meaning, is susceptible of abuse owing to one's ignorance of another's mood and mode of thinking" (EOF 63).

Mrs. Eddy was fully aware that the woman in the Apocalypse—the God-crowned woman and the wilderness woman—was a prophecy of her twofold mission to discover the Christ Science and to found this Science in human consciousness. She knew the twelfth chapter of Revelation was a specific prophecy of her coming, and that she was the one "whom God had appointed to voice His Word" to this age (559:30, 560:17), just as Jesus was the one whom God had appointed to voice His Word nearly nineteen hundred years before. Mrs. Eddy was the "visible" idea (560:18) prophesied in Jesus' parable of the woman who took the leaven and hid it in three measures of meal, till the whole was leavened. This "leaven" was the Science of the Christ. In this prophecy Jesus foretold "the second appearing *in the flesh* of the Christ, Truth," that was hidden in sacred secrecy from the visible world. (117:31-9) Science and Health had to come through a human personality, in order to be understood by mortals.

Difference Between The Missions of Jesus and Mary Baker Eddy

Rocky: Before we start could we have a brief review of how Mrs. Eddy's mission differed from the mission of Jesus?

Moderator: Jesus came as a *personal* savior. Mrs. Eddy says the impersonation of the spiritual idea had a brief history in the earthly life of Jesus. (565:13) Christ, or the spiritual idea, appeared to human consciousness as the man Jesus, Mrs. Eddy tells us. At the present time, however, the human concept of Christ is based on the *incorporeal divine Principle* of man, and the Science Mrs. Eddy brought has elevated this idea and established its rules in consonance with their Principle. The ideal of God, she says, is no longer impersonated as a waif or wanderer. Today Truth is not fragmentary, disconnected, unsystematic, but concentrated and immovably fixed in Principle. (Ret. 93)

We could illustrate the difference between Jesus' mission and the mission of Mrs. Eddy with mathematics, where we might say we have the personal and impersonal. The personal would be like a written example in mathematics, while a mathematical principle

would correspond to the impersonal. We can see that the particular written example has no intrinsic value whatsoever beyond what that example is pointing toward—the principle.

You can always erase the example without touching the principle; you can immediately replace the example and an infinite number of examples. If a child writes $2 \times 2 = 4$ on the blackboard with a bit of chalk, the example is just a bit of dust on the blackboard and can be erased. The example impersonates the mathematical principle. When the example is erased, however, the principle hasn't been touched.

The example is like a *personal* Savior. It explains why Mrs. Eddy could say to Mr. Wiggins: "If there had never existed such a person as the Galilean Prophet, it would make no difference to me" (My. 318:32). Mrs. Eddy had discovered the Principle behind the example Jesus was giving, and Mrs. Eddy could reproduce that example. So, the mission of Jesus differed from the mission of Mary Baker Eddy in that Jesus gave the personal example with his body, while Mrs. Eddy's mission was to discover the Principle that lay behind what Jesus did, and establish, i.e., found, that Principle in human consciousness.

Anna: Jesus prophesied the bringing of this Science in his revelation to St. John on the Isle of Patmos: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars, and she being with child, cried, travelling in birth, and pained to be delivered" (560; 562).

It was Mrs. Eddy's mission to reveal the motherhood nature of God, just as Jesus had revealed the idea of the fatherhood of God. Mrs. Eddy revealed God's motherhood as a Science. As a Science it was the "greater light," since it could be learned and understood by all mankind.

And it must be clear that Mary Baker Eddy is the name *God* uses to give Science and Health to the world—showing the Science behind the startling yet natural demonstrations of Jesus as God's personal representative.

Moderator: We are now going to see the logical growth from the idea of intelligent and creative persons to the certainty of one all-responsible Person. A spiritually-minded inquirer will readily see that Mary Baker Eddy was not an ordinary person. In fact she would be *lost* if thought of as a person. She must be seen as the way God appears to so-called material, personal thought. God first appears as a scribe of thought contained in a book of material paper and ink, and finally as the God-offering that embraces and closes the book, when the book's message has been assimilated and made our God-being.

Since God is the Author of Science and Health, and the Author of all, no representative or manifestation or image of God can be in-

dependently a creator, father, mother, or even a benefactor, teacher, healer, any more than your shadow can be any one of these personages on its own.

In all God's kingdom there is no man-to-man relationship, for this would be animal magnetism. There is only eternal God-"man" or Principle-idea correspondence, in which all is harmony.

The Woodbury Trial

Bessie: Why has so little thought and emphasis been given to educating the world, and especially Christian Scientists, concerning Mrs. Eddy's identity with the woman of the Apocalypse?

Moderator: Much confusion in the ranks of Christian Scientists may have arisen from statements made at the time of the Woodbury trial.

Marie: What was that about?

Moderator: In 1899 Mrs. Eddy's Communion Message to her church in Boston included the denunciation of a well-known type of sin. Mrs. Woodbury, a disgruntled, disloyal, and dishonest student, took umbrage at this Communion Message, assuming that Mrs. Eddy's remarks about the Babylonish woman were aimed at her. She sued Mrs. Eddy for slander. Using tactics of scorn and ridicule she charged Mrs. Eddy with claiming to be the woman of the Apocalypse. This was a maneuver to discredit Mrs. Eddy, to impute shameful conduct on her part, thus separating Mrs. Eddy from her teaching, and driving a wedge between Mrs. Eddy and her rightful place in scriptural prophecy. Mrs. Woodbury was pandering to the spiritual ignorance of the people at that time.

In the Gospel of John (5:18) we are told of similar treatment accorded Jesus for claiming that God was his Father and for healing on the Sabbath.

In 1890 Mrs. Woodbury had given birth to an illegitimate child. In an effort to explain away this happening and save her reputation she purposely and wrongfully distorted Mrs. Eddy's views on the subject of marriage and progeny, maintaining that Mrs. Eddy taught "mental conception." Mrs. Woodbury called her illegitimate son "The Prince of Peace," and insisted he had been immaculately conceived. Deceitfully she circulated rumors attributing to Mrs. Eddy an alleged secret doctrine that repetitions of the historic virgin birth were possible today.

Mrs. Woodbury's motives were to defame Mary Baker Eddy, to show that Mrs. Eddy, far from fulfilling Jesus' prophecy of the woman of the Apocalypse, was actually deceiving the people. She made a mockery of all Mrs. Eddy taught, but many ministers of the gospel continued to cite Mrs. Woodbury as authority for what Mrs. Eddy said, rather than take the trouble to examine what Mrs. Eddy *actually* said.

Mrs. Woodbury's bill of complaint showed her action to be largely a propaganda move to discredit Mrs. Eddy. The bill of complaint charged that Mrs. Eddy considered herself to be the "woman clothed with the sun," the woman of the Apocalypse. It also charged that Mrs. Eddy claimed Science and Health to be inspired.

Mrs. Eddy engaged two capable lawyers and won the suit.

So impressed was the news media with what came to light during the trial that at its conclusion newspapermen asked Mrs. Eddy for a statement concerning the woman of the Apocalypse. This she refused to give them but sent them to Mr. Kimball. When they pressed Kimball for information regarding the woman of the Apocalypse, Kimball said Mrs. Eddy had never taught in her classes that she was the woman of the Apocalypse, and that she did not wish her students to teach it. What the newspaper *reported* of their conversation with Mr. Kimball appeared in the July *Journal* of 1901.

At the time Mr. Kimball talked with these newspaper men he was unaware that an article by Judge Septimus J. Hanna, which identified Mrs. Eddy with the woman of the Apocalypse had been set in galley proof in the *Journal* office. Mrs. Eddy had *approved* that article in three separate letters. (For Judge Hanna's article and Mrs. Eddy's three letters of approval, see Appendix, p. 349.) Mr. Kimball's motive in saying what he did to the newspaper men was to protect his Leader, Mary Baker Eddy. The actual fact was that Mrs. Eddy, herself, knew she was fulfilling the divine prophecy of the woman of the Apocalypse, and she was always grateful to those students who were aware of her divine mission, and who recognized her as fulfilling Jesus' prophecy regarding her. (It is a matter of record that the early students who saw Mrs. Eddy's identity as the woman of the Apocalypse did the best healing work.)

Because of the notoriety and unpleasantness of the Woodbury trial, it was decided not to publish Judge Hanna's article, identifying Mrs. Eddy with the woman of the Apocalypse, at that time.

The questions raised by the Woodbury trial and all that led up to it caused many inquiries from the field regarding Mrs. Eddy's status as having fulfilled Jesus' prophecy concerning the woman of the Apocalypse. Finally in 1941 the Christian Science Board of Directors appointed a committee of six editors and ex-editors to determine just what Mrs. Eddy herself had said with reference to her place in Bible prophecy. We have already seen that in three separate letters she approved Judge Hanna's article for the *Journal* identifying her with the woman of the Apocalypse. The committee prepared fifty-seven typewritten pages of evidence showing that Mrs. Eddy considered herself, definitely, as having a place in Bible prophecy.

The following is a brief summary of the fifty-seven pages of evidence produced by the committee of editors. The testimony they contain clearly shows that Mrs. Eddy definitely regarded herself as having a place in Bible prophecy. These conclusions are not new to Christian Scientists; they simply confirm Mrs. Eddy's writings. The steadily unfolding understanding of Christian Science and its fruitage bears witness to their truth. (Published in the *Christian Science Sentinel* for June 5, 1943, and also the *Christian Science Journal* for July 1943):

1. Mrs. Eddy, as the Discoverer and Founder of Christian Science, understood herself to be the one chosen of God to bring the promised Comforter to the world and therefore the revelator of Christ, Truth, to this age.

2. Mrs. Eddy regarded portions of Revelation (that is, Chapter 12) as pointing to her as the one who fulfilled prophecy by giving the full and final revelation of Truth; her work thus being complementary to that of Christ Jesus.
3. As Christ Jesus exemplified the fatherhood of God, she (Mrs. Eddy) revealed God's motherhood; she represents in this age the spiritual idea of God typified by the woman in the Apocalypse. (See *Science and Health*, 565:13-22.)
4. Mrs. Eddy considered herself to be "the God-appointed" and "God-anointed" messenger to this age, the woman chosen by God to discover the Science of Christian healing and to interpret it to mankind; she is so closely related to Christian Science that a true sense of her is essential to the understanding of Christian Science; in other words, *the revelator cannot be separated from the revelation.*
5. This recognition of her true status enabled her to withstand the opposition directed against her by "the dragon" (malicious animal magnetism); she was touchingly grateful to those who saw her as the woman of prophecy and who therefore trusted, obeyed, and supported her in her mission.
6. This same recognition is equally vital to our movement, for demonstration is the result of vision; the collecting of this indisputable evidence of our Leader's own view of herself and of her mission marks a great step forward; wisely utilized, this evidence will stimulate and stabilize the growth of Christian Scientists today and in succeeding generations . . .

Mrs. Eddy devotes pages 558 and 559 to the "little book open" in the hand of the angel, which was prophesied by Jesus in the tenth chapter of Revelation. This is the little book or "man child" with which the woman of the Apocalypse, in chapter twelve of Revelation, is pregnant, and to which she gives birth. Mrs. Eddy makes it clear that this little book is Science and Health which contains the revelation of divine science.

Mrs. Eddy then presents six pages concerning the woman of the Apocalypse (pp. 560-565). On page 561:22 she says, "The woman of the Apocalypse symbolizes generic man." This is frequently quoted by students who do not realize the deep meaning of the statement and thus it has tended to confuse the field with reference to the woman of the Apocalypse and just *how* Mrs. Eddy fulfilled Jesus' prophecy in this regard. Also, while Mrs. Eddy identifies Jesus with the twelve *foundations* of the holy city, *her* revelation is identified with the twelve *gates* of the holy city. She explained and made practical the holy city.

Jesus demonstrated the Science of being in his every thought and act in his day-to-day life on earth. He did not give much instruction. He more or less gave the laboratory experiment, and indicated the Comforter would come in the form of a textbook. This textbook, when understood, will usher in a totally new system of reference or what is meant by the holy city, an outpouring of bliss and glory that presents to human consciousness the spiritual facts of being. In this holy city there is "no material temple," no material body, no material world. It is a wholly spiritual state of consciousness in which no trace of the material system of reference any longer lingers. This holy city has four equal sides, namely, the Word, the Christ, Christianity, and Science. In *Science and Health*, the "little book open" to which the

woman of the Apocalypse gives birth, the first four chapters are devoted to the *Word*; the second four chapters are devoted to the *Christ*; the third set of four chapters are devoted to Christianity; and the last four chapters to Science. These sixteen chapters in the "little book" are the numeration table of the Science of being; they are the fundamentals with which we can calculate infinitely. What is indicated here is that our present consciousness must be educated, must be transformed, transmuted to conform to the Christ-consciousness, to a completely new way of being conscious of all things.

When Mrs. Eddy says that the kingdom of God is within us, she means that the structure of being has its reflection within us as a structure of understanding. When the structure of understanding and the structure of being (what God is) are of the same nature, we *are* the city foursquare. This kingdom of God "...is within reach of man's consciousness here," and the "little book open" which the woman of the Apocalypse brought reveals this kingdom of God within. "In divine Science," which is the fourth side of the holy city, "man possesses the recognition of harmony consciously in proportion to his understanding of God" (576:23). What is written in the "little book open" causes the twelve gates of the city foursquare, the holy city, to open "within" and to fill us with understanding. Then with that understanding gained, they open "without"—outward, in demonstration of the spiritual understanding that has been gained.

But, "without a correct sense of its highest visible idea [Mary Baker Eddy, who brought the 'little book open,'] we can never understand the divine Principle." The Messenger and the Message are inseparable and must be so understood. The Book of Revelation tells us the "dragon" made war against the woman who brought "the little book." It is the dragon, animal magnetism, that wants to separate Mary Baker Eddy from her place in Bible prophecy—that wants to drive a wedge between Mrs. Eddy and the Science she discovered and founded, that is, to keep her real identity hidden from the world. This wedge started with the Woodbury trial when Mrs. Woodbury brought ridicule and infamy against the contention that Mrs. Eddy fulfilled Jesus' prophecy of the woman of the Apocalypse. During the Woodbury trial, when badgered by her enemies, Mrs. Eddy is supposed to have made a statement to the effect that she was not the woman of the Apocalypse but just a little white-haired old lady. However in Science and Health she definitely identifies herself with the woman of the Apocalypse; and when a statement of any kind is in conflict or at variance with what Mrs. Eddy has written in Science and Health, a loyal Christian Scientist takes what Mrs. Eddy says in the textbook as his standard, and the exception or deviation is disregarded.

While Mrs. Eddy's enemies would rob her of her place in scriptural prophecy, those who have begun to see what has actually been presented in Science and Health realize that the magnitude and marvel of Mrs. Eddy's life has not yet been glimpsed in one millionth of its wonder.

Mrs. Eddy reflected the God character. It was always her trait (and often to her great grief) to think people better and bigger than they really were. She

endowed others with her ideal and then made them think it was their own. It was supremely natural for Mrs. Eddy to help others, sparing neither ease, time, nor money to that end. She soon learned that her most unselfish motives evoked the most ingratitude; yet it is only by such motives that the best results are achieved. Her discovery of the Science of Mind-healing was the outgrowth of her motives and method. Mrs. Eddy had an *honest* heart, and she knew we never need to despair of an honest heart; "bigotry, ignorance, envy fall before an honest heart." Her purity and honesty evolved in her the spiritual understanding and spiritual power that enabled her to fulfil Jesus' prophecy regarding the woman of the Apocalypse.

Mrs. Eddy knew that in reality each individual is constituted of both the masculine and feminine qualities, since each individual reflects the Father-Mother God wholly and completely. Each individual was therefore a harmonious blending of the masculine and feminine qualities of mind and heart that make up or form the image and likeness of the Father-Mother God or Principle of being.

In *Twelve Years With Mary Baker Eddy* Irving C. Tomlinson states that Mrs. Eddy encouraged him to "cultivate this tender emotion; have a cell less in the brain and a fibre more in the heart in yourself and it will do much for your lectures and in healing the sick....When lecturing, or addressing the church...let this tenderness *appear*, and like the dew it will refresh the parched ear and lonely heart." Above everything Mrs. Eddy yearned for her students and lecturers on Christian Science to reflect and express Love, because Love, she said, is the secret of all healing. But it is not mere human love, not the love for a person or anything, she insisted; it is Love itself, the Love that is the Principle of man's being. The realization of this Love, even for a moment, will heal the sick and raise the dead. This, Mrs. Eddy herself had proved beyond question or cavil. That divine Love is man's Principle was the core of the message she brought in fulfillment of Jesus' prophecy concerning the woman of the Apocalypse who was "with child," and "brought forth a man-child"—Science and Health. Science and Health, the "little book" in the hand of the angel, is destined to bring forth a new heaven and a new earth.

Juliann: Was Mrs. Eddy always aware of the fact that she was to fulfil that prophecy of the woman of the Apocalypse?

Anna: From early childhood, Mrs. Eddy sensed she had a mission. When in 1866 she discovered divine Science she knew what her mission was and with unsurpassed love and energy devoted herself to its accomplishment. After her husband, Dr. Eddy, died in 1882, Mrs. Eddy, wracked with sorrow and grief, went through a period of deep darkness, gloom, and struggle. Dr. Eddy had been Mrs. Eddy's only earthly tie, and she felt deeply, keenly, her irreparable loss. Gradually she came to see that God meant for her to rely on Him alone, and that from then on her life must be the Life in and of Spirit. It was at this point of deepest tribulation and wretchedness that her true identity was unmistakably revealed to her. She saw her identity as the woman Jesus had prophesied in the twelfth chapter of the Book of Revelation. She was the woman of the Apocalypse. She had brought forth the "man child," Science and Health.

With the realization of her true identity—and her enlarged understanding that henceforth her life must be the Life in and of Spirit—her energy, vigor, and courage returned. She was instilled with a new confidence. An incredible strength, love, power, now characterized all her actions and her new outreach. She saw that as the woman of the Apocalypse her teachings encompassed those of Jesus, fulfilling Jeremiah's prophecy, "A woman shall compass a man."

Margie: We have seen previously that Mrs. Eddy's early loyal students and her faithful Normal teachers recognized the fact that Mrs. Eddy was the woman St. John prophesies of in the twelfth chapter of the Book of Revelation.

Mrs. Eddy Identified in Journal Articles as Woman of the Apocalypse

Bill: Previously we saw that Mrs. Eddy *approved* Judge Hanna's editorial in which he identified Mary Baker Eddy with the woman of the Apocalypse, but that it was not published because of certain circumstances which arose at that time. (For Judge Hanna's complete article, see Appendix.) While Hanna's article was not published, several articles did make the pages of the *Journal*, identifying Mary Baker Eddy as the woman of the Apocalypse.

One of these articles appears on pages 171-173 of the July, 1895 *Journal* in which the Editor writes:

It is an unquestionable historical fact that heretofore most of revelation has come through men. Must there not have come a time when, in the eternal fitness of things, woman should become the medium of divine revelation? That such a time must come is clear from the fact that God created man male *and female*. There can be no *whole* man without the female. Genesis is authority for this claim; but it by no means rests there. Revelation expressly declares the appearing of the Woman of the Apocalypse. The only possible question is as to when this Woman shall appear. We cannot in this article go over all the ground upon which we base our belief that this Woman *has appeared and is now with us*. There are numerous indicia, both in the Scripture and outside of it, pointing to these as the times of her appearing. It is sufficient for our present purpose to point to that one indice which, to every Christian Scientist, is evidence conclusive, and that is the coming to this age of our text-book, Science and Health with Key to the Scriptures. The wondrous results of this book in uplifting humanity and bettering the conditions of the race sufficiently attest its divine origin. How could this book come? It must come through a person; and in the divine order above indicated, that person must be a female . . . It is upon this premise we declare that the Reverend Mary Baker Eddy is the divinely appointed instrument of the higher revelation which has come to us.

It was Mrs. Eddy's mission to lead the world to an understanding of the underlying reality of all things. Her teaching reveals the fundamentals and operation of all spiritual being, which guide mankind into the promised land of Science.

Moderator: To sum up in essence what we have seen: Since the beginning of time no contribution has been made to the world that can equal Mrs. Eddy's contribution. Her spiritual genius saw the world at a different angle from that of her fellows. This great difference of viewpoint decreed tragedy for her on earth. "They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly [they loathe him that speaks the truth]" (Amos 5:10).

Where everyone else saw matter and materiality, Mrs. Eddy, like Jesus at the tomb of Lazarus, gave thanks for the glory and the everywhere-present God who is Spirit and Love.

Margie: When one contemplates the revolutionary nature of Mrs. Eddy's discovery it doesn't seem so strange the world is slow to accept the revelation she brought. The discoveries of Copernicus were made nearly five hundred years ago, and yet to the physical senses—to the eyes—it still seems the sun rises and sets even though astronomy has informed us positively that the opposite is true. Thus, it does not seem so astonishing that mortals are slow to accept the Science of being which tells us there is no life, truth, intelligence or substance in the body; that the life, truth, intelligence, and substance are in God and remain in God, and man is the pure reflection of all that God, good, is.

Moderator: Before we continue, would anyone like to comment further on what Bliss Knapp had to say regarding Mary Baker Eddy and her fulfilment of Bible prophecy?

Johnny: In support of Bliss Knapp's testimony I would like to call attention to the fact that the dedicated and faithful Christian Scientists, those in close touch with Mrs. Eddy, all believed her to be the woman prophesied by St. John.

During a former Session we listened to the reminiscences of Caroline D. Noyes, a student of Mrs. Eddy, who stated that a distinguishing feature of Mrs. Eddy's students and loyal followers, and of her Normal School teachers, was that they all recognized the fact that Mrs. Eddy was the woman St. John prophesies of, in Revelation XII, and that the "little book" spoken of in chapter X of Revelation was Science and Health. They knew that no mortal man could have been instrumental in the coming of Christian Science. They knew that the "little book" must be in fulfillment of the prophecy concerning the "seed of the woman"; and that God's feminine nature as well as His masculine nature must appear in order to complete and bring out the *whole* man.

Grace: In an article, also from the *Christian Science Journal*, the writer states:

Our beloved Teacher and Pastor followed faithfully and devoutly the requirements of the Orthodox belief, up to the very portal of Heaven. Then Christ, hearing her knock for admittance, opened to her a vision of spiritual realities, of which mortals had heretofore been ignorant. This spiritual vision is depicted in

celestial pictures in Science and Health, whose “leaves are for the healing of the nations”—the healing of all states of mortal thought.

John the Revelator saw this hour. He saw the “great wonder which appeared in Heaven; a woman clothed with the sun, and the moon under her feet; and upon her head a crown of twelve stars.” Who can doubt John’s revelation is fulfilled today? Surely our Pastor is clothed with the sunlight of divine light and love. . . . (Vol. 6, page 110)

Moderator: Kathleen, I see you have something to share with us. Please do.

Kathleen: It is an article from an 1892 *Christian Science Journal* called *His Cause*, which states:

“Her child was caught up unto God, and to his throne.” Every student of true Christian Science who has discerned Principle, and entered in any degree into the deep things of God has seen that Divine Science is the “child” that the dragon stood ready to devour “as soon as it was born.” The more they have—through love for and obedience to the impersonal demands of Principle—received the promised revelations of God, the more unmistakably clear becomes the fact that today the vision of the Revelator is being fulfilled . . . and the woman also “hath a place prepared of God,” where she “is *nourished*.”

The author makes a pertinent point in this article, in addition to identifying Mary Baker Eddy as the woman of the Apocalypse. The article also states that the “Child” is now come “without sin”; Mary Baker Eddy’s “Child,” unlike the Virgin Mary’s child, “is a Light not veiled by the flesh as Jesus was, but set on the Eternal Hill of Science shining steadily, a sure guide to the feet of *all* who look up . . . The Light now radiates unobstructed—unobstructed by the veil of the flesh—from the ‘Throne of God.’ ” Two thousand years ago the light had to be veiled in the flesh; nothing else could have been understood. The dragon (wroth with the woman who, in Science and Health, has exposed him as being merely hypnotic suggestion, animal magnetism) prevails not, says the author of this article. We see that God is caring too for all who—through the woman and the Child—lift their gaze above the brazen serpent, and look beyond the cross to the now unveiled Throne of God.”

Ignorance Resulting in Misunderstanding

Tommy: Why do you think people in general, and even some Christian Scientists, have difficulty identifying Mary Baker Eddy as the prophesied woman of the Apocalypse?

Anna: People in general have not made an in-depth study of Christian Science. But if a Christian Scientist is tempted to deny Mrs. Eddy’s identity with the woman in the Apocalypse it is probably because he or she is “looking for her in person,” instead of seeing that the sainted Revelator can only be found in her writing and teaching, namely, in the Word of God.

The way to this Science is through integrity of purpose, purity of motive, uprightness of character, and a holy life—a life divested of personal ambition, self-conceit, self-glory, envy. It is strict departure from the “Who shall be greatest?” syndrome. He who is found teaching and living outside the Truth as laid down in Science and Health cannot claim to be a Christian Scientist. It is our character and daily life that matters, not our words. Mrs. Eddy said that he who would part Science and Health and use her words falsely as his own is but a plagiarist, and he who would teach Science and Health and *ignore its author*, “the same is a thief and a robber.”

Florence: As we discussed earlier, Mrs. Eddy was always motivated to protect her child, Science and Health. She knew that unwise talk, such as equating herself with the woman of the Apocalypse, would stir up controversy and tend to polarize the opposition’s hostility toward Christian Science. Such negative effects would outweigh the positive effects. So she kept the matter impersonal at all costs to herself and her holy history. In the widely circulated article alluded to earlier in this Session, which appears on page 63 of *Essays and Other Footprints*, Mrs. Eddy is obviously trying to allay the ignorant speculation rampant in the 1890’s concerning the prophecy of the God-crowned woman and her identity therewith.

The article reiterates the fact that she is not capable of applying St. John’s far-reaching thoughts except “as type and shadow . . . which symbol or type stands for a quality and not a person.” In the same tone Mrs. Eddy writes concerning a clergyman’s remarks, that all clergymen may not understand the illustrations in *Christ and Christmas*, “or that these refer not to personality, but present the type and shadow of Truth’s appearing in the womanhood as well as in the manhood of God, our divine Father and Mother” (Mis. 33:7). To Mrs. Eddy’s spiritual consciousness there was *nothing else*, nothing other than the manhood and womanhood of God. There is, in reality, no mortal man. There never was and never will be but one man, and that is Jesus’ revelation of manhood and his *identity* therewith; there never was and never will be but one woman, and that is Mary Baker Eddy’s revelation of womanhood and her *identity* therewith. We look for the sainted Revelator in her writings, and there we find her.

Looking for Mrs. Eddy in person or elsewhere than in her writings, and calling *that* the woman of the Apocalypse would have no more validity than to fancy a statue of Liberty represented by a woman resembling some individual form or face, then naming it that individual. But those who look for Mary Baker Eddy *only* in her writing and teaching have no difficulty equating her with the woman of the Apocalypse.

Mrs. Eddy could discover the Christ, Truth, reveal it to this age, and found it in human consciousness because of the flawless puri-

ty of her thought and her transcendent love for humanity. "The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs" (226:25). From early childhood Mrs. Eddy yearned to lead mankind out of its house of bondage. It is the presence of this God-quality in her thought that identifies her as the woman of the Apocalypse.

Grace: Despite the fact that Mrs. Eddy didn't wish her followers to talk much at this time, especially unwisely, concerning her identity with the woman of the Apocalypse, she still wished them to be aware of her place in Bible prophecy. The early students who did the best healing work were those convinced of Mrs. Eddy's identity with the woman of the Apocalypse. For them Life, Truth, and Love dawned in faith then glowed "full-orbed in spiritual understanding" (298:3).

Every passing year will bear out more fully that Science and Health was dictated by God, just as every advancing epoch of Truth will be characterized by a more spiritual apprehension of the Bible because of the Key to the Scriptures given in the Christian Science textbook. The Bible was a closed book until God saw fit to reveal its secrets to Mary Baker Eddy.

Juliann: I remember reading in *Collectanea* or *Essays* that the students were invariably successful in healing and teaching if they realized the woman prophesied by St. John in Revelation XII related to Mary Baker Eddy and her mission. It built up their understanding and conviction. Their healings equalled those of the first century Christians—of St. Paul and the other Apostles.

Sally: Prophecy in the Bible "foretelling the *second* appearing in the flesh of the Christ, Truth, hidden in sacred secrecy from the visible world" (118:7-9) related to Mary Baker Eddy in the same way that prophecy related to Jesus when it foretold the *first* appearing in the flesh of Christ, Truth. This is the "second appearing" and "it will be the last," said Mrs. Eddy. It is a full and final revelation that will unfold infinitely.

Florence: Jesus explained his place in Bible prophecy as a proof of his divine mission. That is Jesus, as the *visible* idea, claimed to be the fulfilment of the prophecies concerning himself.

Jesus foretold the coming of the Comforter, Divine Science, whose fruitage, divine healing, would attest to its divine origin. In order to have this healing fruitage (as we have it in the last one hundred pages of Science and Health) God's messenger must first appear. There must be a *visible* idea. Revelation XII describes this "visible" idea as a woman in travail; and what she brings forth, divine Science (the "man child") is identified with God and His Throne.

Moderator: When Mrs. Eddy wrote that the Bride (Science and Health) is the Word (My. 125:26), and the Word is God (John 1:1), and that she was only to be found in her writings, she clearly identified

herself with the God-crowned woman of the Apocalypse. And she definitely indicated her identity with the wilderness-woman when she wrote in *Science and Health*, in the sixteenth and up to the fiftieth edition:

“He [the Revelator] sees a great red Dragon at the couch of the ideal deliverer of *this present age*, causing her sore travail” (16th ed. p. 515:8. Present ed. 559:32-9).

Upon this sore travail of the Woman, the “star of Boston, high in the zenith of Truth’s domain,” looked down. It looked down “on the long night of human beliefs, to pierce the darkness . . .” (Mis. 320:23). To this “long night of human beliefs,” which is the resistance of error to Woman’s mission, St. John, the Revelator, gave the new name of *dragon*, meaning the attempted drag on of human beliefs into Science; it is the attempted drag on of the sum total of human error into the flawless purity of Science. The attempted drag on of the mixing of Spirit and matter is the great stone that must be rolled away, before the “womb-to-tomb” syndrome can be vanquished. The adamant of error, the self-love more opaque than a solid body, is the belief that man is the father of man, whereas the sole reality of the human concept is the divine idea itself which never leaves its divine Principle, God, the only cause and creator.

Jesus Born Again to Us

Bessie: What happened to the “man child”?

Moderator: The “man child” who symbolizes Truth and who was Mrs. Eddy’s completely spiritual conception of Jesus, could not be touched by the “drag on” of Old Theology because the man child was gradually lifted from earth to heaven in *Science and Health* by the wilderness woman who is a symbol for the Motherhood mission of Mrs. Eddy and, in the human consciousness, by the collective demonstration of The Mother Church which symbolized the field (her students).

Mrs. Eddy, in her “founding” mission could only go as fast as the field could take it. She needed a sounding board. It was the response of the field or “Church” that told her how fast she could give out the revelations coming to her from God. The Church was a symbol for that collective consciousness Mrs. Eddy had to reach and transform. This is why in *Pulpit and Press* (p. 20) she says, “From first to last The Mother Church seemed type and shadow of the warfare between the flesh and Spirit, even that shadow whose substance is the divine Spirit, imperatively propelling the greatest moral, physical, civil, and religious reform ever known on earth.”

Articles published in the *C.S. Journals* in the 1890’s, already cited, give evidence that the field clearly saw that the “man child” is *Science and Health*, and that “the ideal deliverer” is Mrs. Eddy as identified in her Word. We know that the Journal was under her supervision through 1910.

These articles state “And her child was caught up unto God, and to His throne”; and also that Divine Science is the “child.” Mrs.

Eddy calls the “little book” in the hand of the angel “divine Science” (558:9 & 559:20). The writers saw that “*today* is being fulfilled the vision of the Revelator . . . and the woman also hath a place prepared of God, where she *‘is nourished.’* They noted that St. John’s *Revelation* expressly declared the appearing of the woman of the Apocalypse. The only question was when this Woman would appear to the physical senses. (In Science we know she is ever-present, and that Science and Health is as old as God [146:25, marginal heading].)” They (the writers of the *Journal* articles) were convinced this prophesied woman had appeared because of the coming of Science and Health to the world.

Commenting on these excerpts, Alice Orgain in *Footsteps of Prayer* p. 26, says it will be noted that one of these excerpts denominated the “man-child” as “Divine Science,” while the other identified him as “Science and Health,” and Mrs. Eddy also interprets him as “Jesus, the masculine representative of the spiritual idea” (565:11). In line with this, Mrs. Eddy also says, “The second appearing of Jesus is, unquestionably, the spiritual advent of the advancing idea of God, as in Christian Science” (Ret. 70:20). All three of these definitions mean one and the same thing, for Science and Health consists wholly in lifting Jesus (as the child of the prophets and the theme of the apostles) from the crucified to the glorified, as shown in Science and Health, page 200:25-29, added in 1908. It took Mrs. Eddy thirty-three years to accomplish this (1875-1908), just the number of years of Jesus’ original earth-life. Of course Jesus must be viewed impersonally in the light of Mrs. Eddy’s definition of him in the “Glossary” as “The highest human corporeal *concept* of the divine idea . . .” Thus Jesus, the Lamb (purified human consciousness), as represented in Science and Health, exclusive of the Key to the Scriptures,” was eventually lifted to wed the “Key to the Scriptures,” his heavenly Bride, the “adorned”—completed—Word (My. 125:26, Rev. 19:7-9; & 21:2). It is this adorned completed Word that is symbolized by the five extra stars on the woman’s crown.

Mrs. Eddy, in her explanation of Revelation XII:5, specifically correlates her “man child” (Science and Health) with Jesus: “‘And she [the Apocalyptic woman] brought forth a man child, who was to rule all nations [all states of thought] with a rod of iron: [an inexorable Principle] and her child was caught up unto God and to His throne.’” When she thus correlates her “man child” with “Jesus, the masculine representative of the spiritual idea, . . .” (565:12), the question might be asked: How did this Apocalyptic woman bring forth Jesus when it was only after his completed earth-life, resurrection, and ascension that he prophesied of his rebirth, in John’s great Revelation, from which Mrs. Eddy quoted?

The answer is, says Mrs. Orgain in *Footsteps of Prayer* (see pp.

26-28) that Christian Science in Science and Health has, step by step, spiritually interpreted Jesus' words and deeds through the consciousness of Mary Baker Eddy to the degree that Mrs. Eddy has made Jesus say (as expressed in her interpolated brackets): "I am he that liveth and was dead [not understood]; and, behold, I am alive for evermore [Science has explained me]" (334:26).

Bill: If Christian Scientists would compare their view of Jesus with that of the orthodox Christian, or with their own view of Jesus before coming into Christian Science, they would readily see how completely Jesus has been born again to them.

SESSION XIII: THE BOOK OF REVELATION

Moderator: The Book of Revelation can be interpreted only from a spiritual standpoint, and since it has always been a bit obscure to most Christians, let us take a brief look at it. From the Christian Science point of view the Book of Revelation is a prophecy of the coming to the world of Christian Science. The climax of the Book of Revelation comes in chapter twelve when the woman of the Apocalypse gives birth to a “man child,” to Science and Health, the “little book.”

The Book of Revelation contains seven visions—encased in a prologue and an epilogue. It deals with the warfare between “the spirit of Truth” (John 14:17) and “a murderer . . . a liar and the father of it” (John 8:44). The entire Bible has been leading step by step up to this prophecy of the coming of Mary Baker Eddy and her discovery of Christian Science.

Jesus was the only one in human history who had experienced the warfare with “the murderer, . . . the liar,” and come through it victorious over death and the grave. By his victory he proved that mortal birth and death are human illusions.

Does anyone know the structure of the Book of Revelation?—how it is made up?

Anna: The prologue which takes us to Revelation 4:1 is divided into seven parts, or the seven messages to the churches. Mrs. Eddy throws light on these seven messages by saying, St. John “goes on to portray seven churches, the full number of days named in the creation, which signifies a *complete time* or number of whatever is spoken of in the Scriptures.” She asks us to note St. John’s inspired rebuke to all the churches except the church in Philadelphia, the name whereof signifies “brotherly love.” Mrs. Eddy reminds us of the joy that follows obeying the Golden Rule: “As ye would that men should do unto you, do ye,” and reminds us that Jesus toiled for the “*spiritually indispensable*” (’00.14:23).

Moderator: We know the Book of Revelation contains seven visions which make up its main body. Can anyone tell us what these seven visions consist of?

Francie: The *first* vision concerns the throne (divine Principle) and the Lamb (purified humanity) who takes the book from “the right hand of him that sat on the throne.” This symbolism signifies that learning what is true begins to banish error. (Rev. 4:1 to 5:10)

The *second* vision concerns the opening of the seven seals and the sealing of the servants. (Rev. 5:11 to 8:1) God is found to be the only authority.

The *third* vision concerns the sounding of the seven trumpets. (Rev. 8:2 to 11:19) The warfare between Truth and error begins.

The *fourth* vision concerns the woman and the dragon. The woman is clothed with the sun, etc. (Rev. 12:1 to 14:20)

The *fifth* vision concerns the seven vials of wrath (Rev. 15:1 to 18:24). Here we have a picture of the seven angels having the seven last plagues. These plagues are for the purpose of destroying all desire to worship error. Their aim is to destroy ignorance about divine reality and man's oneness with God.

The *sixth* vision concerns the seven triumphs of Truth. Here we get the final warfare between the spirit of Truth and the spirit of deceit. The victory belongs to the spirit of Truth. The individual must learn to let Truth do the work. "The eternal Elohim *includes* the forever universe"—God includes within Himself the whole of what is manifested. Therefore human endeavor must be abandoned. Human endeavor is only set in motion because man believes he is separate from God. When it is realized that God is *All* there is nothing left to war against, and we cease our warfare. (Rev. 19:1 to 20:15)

The *seventh* vision concerns a new heaven and a new earth which brings perfect peace. The warfare and the overcoming of error created the *ability to recognize* the holy city, divine scientific consciousness. This divine consciousness (the "holy city") has always been a present fact. The individual must be victorious over all false beliefs—the divine must overcome the human at every point—before we become one with divine consciousness. The warfare is always the struggle to lay off illusions, to supplant the Adam-dream with reality as revealed through Christian Science. (Rev. 21:1 to 22:2)

Moderator: The Book of Revelation in its entirety is a treatise on Christian Science. The Revelator's "vision is the acme of this Science as the Bible reveals it" (577:30). It prophesies the warfare which brings Christian Science into manifestation in consciousness. Irving C. Tomlinson in *The Revelation of St. John an Open Book*, says: "The preface (Rev. 1:1-20) gives the Revelator's explanation for his task; the introduction (Rev. 2:1 to 3:22) presents seven conditions . . . that would hinder the manifestation of Christian Science; while the conclusion reveals seven admonitions which forward the manifestation of Christian Science. The seven visions (Rev. 4:1 to 22:5) set forth the warfare between Truth and error wherein Truth triumphs, and Christian Science is made manifest in consciousness" (page 57). (See also John W. Doorly and *The Scientific Evolution of Christian Science* by Peggy M. Brook, pp. 100-103.)

Woman appears in the apocalyptic vision at the climax of its unfolding. She typifies *the spiritual idea*.

Rookie: I know we have talked a great deal about "the spiritual idea" but I would appreciate having it briefly reviewed at this point.

Moderator: *The spiritual idea* concerns the divine origin of man

wherein man is the full reflection of both the masculine and feminine qualities of his divine Principle, Love.

As we have seen, the revelation of the Fatherhood of God came through Christ Jesus, fulfilling the prophecy of Isaiah (7:14). The revelation of the Motherhood of God, prophesied by the Revelator, came through Mary Baker Eddy and has its fulfilment in Christian Science "without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God" (Heb. 7:3). Mrs. Eddy's consciousness had to be wholly spiritual or she could not have received the revelation.

This spiritual idea of Life, Truth, and Love appearing in Christian Science is confronted by the serpent of corporeal sense, "the great red dragon" of the Apocalypse. To the divinely illumined woman were given two wings of a great eagle, that she might fly into the wilderness where she hath a place prepared of God (Rev. 12:6 and 14). Mary Baker Eddy's revelation, called in the Apocalypse the woman's "man child," is "caught up unto God, and to His throne," continuing, in Christian Science, his triumphant rule.

"After the seven vials of wrath are poured out; the seven last plagues finished; the destruction of Babylon accomplished; after the white horse rider, whose 'name is called The Word of God,' has ridden forth triumphantly; after the angel with the key seals up the great red dragon; and the final judgment is forthcoming from the books opened before the throne of God, *woman reappears* in the apocalyptic vision. This time from 'a great and high mountain,' John beholds *the spiritual idea* as the 'bride,' 'the Lamb's wife,' . . . 'descending out of heaven from God.' Her glory is 'the glory of God'; . . . 'The Lamb's wife' is the Word of God understood and demonstrated" (Tomlinson: *The Revelation of St. John an Open Book*, p.61 and 62).

Marie: What about the "little book" that came in the fourth vision?

Tommy: Concerning the "little book open," Mrs. Eddy asks: "Did this same book contain the revelation of divine Science?" Then she says: "Take divine Science. Read this book from beginning to end. Study it, ponder it."

After the angel with the little book cried with a loud voice, seven thunders uttered their voices. When John was about to write down what the seven thunders had said, a voice from heaven told him to seal up those things which the seven thunders had said and not write them.

What the seven thunders uttered has been revealed in Science and Health with Key to the Scriptures by Mary Baker Eddy. The one purpose of the Apocalypse, as we have said, is to depict the warfare which makes Christian Science manifest, and no seals of error can silence the truth of being which is made manifest through the

revelation of Christian Science.

Since our subject for today deals especially with the woman of the Apocalypse, who will give us a brief synopsis of Revelation, chapter 12, where the woman enters?

Man Child Appears

Florence: Revelation 12:1 told us a great wonder appeared in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

This woman is with child, meaning she is pregnant with a great blessing for the human race. Science and Health opens with the statement: “To those leaning on the sustaining infinite today is *big* with blessings” (vii:1). Today is pregnant and *big* with blessings heralded by the God-crowned woman’s teaching. The woman is going to give birth to the solution of mortality—the problem of human birth which leads to sickness and death and every discord to which humanity is heir.

This account of the God-crowned woman and the birth of the “man child” comes in the fourth vision, along with the appearance of the great red dragon, a symbol for the supposititious opposite of everything the woman’s man child stands for. And so the warfare between the dragon and the woman begins.

Spiritual Warfare

Tina: What is the warfare about?

Florence: It’s the warfare, as we have just said, which begins with Mrs. Eddy’s opening statement in the Preface to Science and Health where it is inferred that the message brought by the Apocalyptic woman—pregnant and “big with blessing”—will conquer the *drag on* of Old Theology by making “plain to benighted understanding” man’s present perfection and God-being that needs no salvation. The warfare will continue to the end of the textbook and it is finally seen that error is nothing but illusion, and so the Adam-dream is forever destroyed.

Rookie: Is the textbook then just destroying the myth that started in the Garden of Eden?

Florence: Yes. We learn from Mrs. Eddy’s spiritual interpretation of this Bible story that it shows sin to have existed as a false claim before anybody was ever thought of as a sinner—“sin existed as a false claim before the human concept of sin was formed” (Ret. 67:1). It has never been true that life, substance, and intelligence are in matter or in what we think of as a matter body; it has never been true that $2 \times 2 = 5$; it was never true that the earth was flat even though not so long ago nearly everyone believed it was. Every single truth you can think of can have a lie told about it. Isn’t that so? We don’t have to accept any of those lies. But we are all mesmerized by the big lie of life in matter and believe it to be truth. Mrs. Eddy says, “A lie has only one chance of successful decep-

tion,—to be accounted true” (Un. 17:1).

This is what happened to Adam in the Garden of Eden. He accepted a lie as the truth. It was Mary Baker Eddy’s divine mission to show mortals how to free themselves from that lie that has plagued us since time began. The Bible repeatedly prophesied her mission to come and rescue man from the Adam-dream of life, substance, and intelligence in matter.

Elsie: I have never read the Bible. Could someone tell me what this “Adam-dream” is all about?

Jackie: From Sunday School I remember that God asked Adam if he had eaten of the forbidden fruit of the tree that was in the midst of the garden. It seems that the serpent had talked to Eve, Adam’s wife, and had deluded, tempted, her into eating of the fruit of the tree that is in the midst of the garden. I guess we all know it has to do with sex and the belief that mortals are creators. Eve ate the fruit and gave to her husband and he ate of it too.

It must be clear this story wasn’t put out by ERA or any other “Equal Rights” movement. It symbolizes the seeming good and evil in each man, woman, and child and how to *overcome* the evil or error, the miscalculations.

So, when God asked Adam about his dereliction he answered by blaming his wife, adding: And don’t forget *you* gave her to me. Adam made error personal, and this is where he made his big mistake. He didn’t see, as Eve did, that the whole thing was just an error like an error in mathematics, or like striking the wrong note on the piano. He made the error personal, and blamed somebody outside of himself, outside of his own mentality. Eve, on the other hand, saw it was the serpent (which we know later becomes the great red dragon in the Book of Revelation). She realized she had been deceived and beguiled by the serpent, material sense, and that error was absolutely no part of her real being and never could touch her real being, any more than $2 \times 2 = 5$ can touch the principle of arithmetic no matter how many third-graders yield to that particular error.

Moderator: Mrs. Eddy says: “. . . Truth questioned the woman regarding the knowledge she had imparted, and found her honest in her reply, that ‘the serpent [mortal mind, aggressive mental suggestion, ignorance of my true identity] beguiled me, and I did eat.’ The woman was first to see her way out of the difficulty . . . and is the first to abandon the belief that life originates materially, and receive a sense of spiritual being as demonstrated by our Master at the sepulchre. She [is] first to reflect the All Mother, or the Womanhood of God, in the spiritual idea of Love” (Vol. II, sixth edition, pp. 83, 84, S & H).

Adam didn’t see that the error was impersonal. To Eve he said “*You* did it!” Mrs. Eddy says that “the first iniquitous manifestation of sin was a finity,” the error that said “*You*” to Eve. *YOU* did it. (See

599:3.) If Adam had been as alert and perceptive as Eve, he would have regarded the error in the same way that he would regard $2 \times 2 = 5$ and would just have dropped it " 'unknelled, uncoffined, and unknown' " (Adam and Eve are *one*: Adam represents the error we are step by step dropping, letting go of). In failing to see his mistake, he put her, as Church, between himself and God as a "time, times, and half a time" for reckoning with his error. (See Alice Orgain, Detached Branch, p. 162.)

Billy: What does "Church" as a "time, times, and half a time" mean here?

Anna: It means the Adam in us sees sin as real and so needs a "Church" or a "saving" institution (priestcraft, actually) to stand between us and God. Eve is really *true* "Church" (understanding) because she saw error was just coming from cosmic, universal, and collective beliefs. (When we work in the system of Christian Science we call them false calculations.) We are all Eve as we awaken to evil's spurious nature and see it as no part of our true manhood.

"*Time*" is a reference to our present and forever perfection. "*Times*" is a reference to the line of light that runs through the Bible symbolizing the educational process by which man rids himself of the belief that error is any part of himself. St. John's prophecy in Revelation concerning Mrs. Eddy and "time, times and half a time" also refers to this. "Time" refers to the Branch idea, symbolizing man's present perfection. Mrs. Eddy established the Branch Church thirteen years *before* The Mother Church. "Times" refers to her years of teaching and founding Christian Science in human consciousness—her wilderness-Mother phase. The "*half a time*" refers to her Leadership period which was cut in half so the impersonal Word of Science and Health could take over, and lead us into the promised land of Science.

This is what is meant by Adam putting Eve (the line of light) or Church, as a "*saving*" institution, between himself and God. The Church here is really Old Theology, the dragon, since it *fails* to recognize man's inherent, innate, perfection and oneness with God needing no "saving" institution. "Time" is the dragon, insisting it takes *time* to win man's perfection—time in the mortal sense.

Bessie: Would you please repeat what Adam's error was, and what Eve did that was right?

Moderator: When you miscalculate and say $2 \times 2 = 5$ you don't blame someone else. You realize ignorance made you miscalculate. In the same way Eve put sin outside of herself. She said, "It was ignorance, I miscalculated. It is no part of me." This left her inherent consciousness pure for higher and higher conception until Immanuel (meaning "God with us") or the Bride's conception, Science and Health, was reached. Woman is a symbol for that which does not yield to the error of the ages. Woman is the symbol

for that which sees man as innately, inherently good; she conceives man in the idea of God. Adam's error—meaning the error of every one of us—was, and still seems to be, that he didn't claim his present perfection. He puts the responsibility for his finite consciousness outside of himself instead of expanding his consciousness to *include* all that is God-like since the eternal Elohim *includes* the forever universe (515:16). He should have put the ignorance and error outside of his consciousness and then, like Eve, his consciousness would have been pure for higher and higher conception, for conceiving man in the idea of God.

Rocky: Is this what is meant by the “warfare” between the dragon and the woman?

Moderator: Yes. The dragon is Old Theology that perpetuates the Adam-dream that error is an inherent part of us that needs a savior or saving institutions to help divest us of error.

Rookie: What does the Bible mean by “the seed of the woman”—on whom the dragon declares war?

Bill: The seed of the woman was the line of light that runs through the Bible. It is Eve's seed. Seth, Enoch (who was seventh in line of Eve's seed, and ascended), Noah, Abraham, Isaac, Jacob and his twelve sons who are the twelve tribes of Israel which Mrs. Eddy says, with all mortals, “show the working of the spiritual idea”—are all symbols in the line of light. Mrs. Orgain explains that these biblical characters symbolize what each one of us will have to encompass in our journey from sense to Soul. They constitute woman's manhood. Eve's seed, “the seed of the woman” or the *manhood of Woman* had to be unfolded first, before her womanhood could be humanly recognized. Woman is the symbol for the compound idea—both male and female—but she is first manifested through manhood as evidenced by the Bible. The men of the Bible are Woman's seed which the serpent has always made war against.

It was never true that there was man *and* woman. There has always been Woman, Love—God, including man. The Bible prophesied that eventually humanity would see this, would see that “a woman shall compass a man” (Jer. 31:22). It was the manhood of woman that revealed the spiritual *origin* of man, which was a necessary *step* in order to attain the consciousness of true Womanhood that reveals man as *never born* and never dying, having *no origin* but always coexistent with his creator. (557:20). “God is Love [Womanhood]. More than this we cannot ask, higher we cannot look, farther we cannot go” (6:17). Each one of us innately, inherently, is this Love, this Womanhood, the united consciousness of man and woman. Discovering and founding this truth in human consciousness was the great, great contribution Mrs. Eddy made to humanity.

We are this Womanhood, but to realize it we must lift our manhood to this consciousness. Manhood and womanhood must become one in perfect understanding. This is what the dragon wants to prevent and this is what the warfare is all about. What we term matter and spirit are but “states and stages of consciousness” of the same old heaven and earth. (573:10) Also manhood and womanhood are states and stages of consciousness, and have nothing to do with persons as either masculine or feminine.

Tommy: The divine method of warfare is not introduced until after the appearance of the “great wonder.” The great wonder means the Science which Mrs. Eddy discovered and founded in human consciousness.

This Science or full effulgence of divine glory declares the allness of good. This revelation appeared in heaven. Heaven is a symbol for the God-crowned woman. Thus the revelation appeared in the Mind of Woman. Through the God-crowned woman the present perfection of God and man was seen and revealed on earth for the first time. This was a challenge to the material senses, to sense testimony. It started the warfare between Truth and error. So the *divine method* of warfare is to stay with the revealed truth, that is, go out from Mind and stay with Mind, Spirit, Soul, Principle, Life, Truth, and Love. If we begin with God instead of with what the physical senses are saying, we begin right; and to begin right is to end right.

Bessie: Where does error get its seeming power to suggest itself as the reality?

Anna: From the same place that $2 \times 2 = 5$ gets its power to suggest a wrong calculation. Whatever happens in reality has to come from God, has to have the impulsion of Mind, Spirit, Soul, Principle, Life, Truth, and Love behind it. Whatever God is and says, error can immediately suggest the exact opposite, but in doing so it is simply pointing to the truth because when we reverse what error says we have the truth about the statement. This makes “matter an error of statement.” If this were not true we would have duality instead of one universe.

Bill: This is what Mrs. Eddy is telling us when she says, “Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things [instructed to start every thought from God, reckoning God as the *only* reality] it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand” (Mis. 60:28).

Francie: In spite of the fact that we have all been educated to believe we live in a matter universe and that there is life, substance and intelligence in matter—that we are a mind-matter-body proposition—the truth forever remains that we live and move and have

our being in God, Spirit, infinite good. There is no truth in this Adam-dream that says we are born into matter, live a century or so in a spirit and matter universe, and then go to heaven. Heaven will never be closer than it is this minute. Heaven is here, now. We only need to awaken to the true facts of being. What seems to be evil is just a misunderstanding of Spirit, God. Human belief creates and sanctions counterfeits of reality, but a lie can only pass for truth as long as there is somebody to believe it. Let's remember sin existed as a false *claim* before there was anyone to think it. There was always the possibility of a musician playing a wrong note or a mathematician making a wrong calculation, but the wrong note or the wrong calculation is never a part of the real man, of man's true divine Ego, which remains perfect regardless of the countless mental suggestions of the claim of sin that existed before there was anyone to think them or yield to them.

Sally: Actually, who is this God-crowned woman? The Scriptures present the God-crowned woman and the wilderness woman as one woman, don't they?

Moderator: Speaking in *Science*, the God-crowned woman is a symbol of your true being, of my true being, and of everyone's true God-being which Mrs. Eddy revealed. The stars on the head of this God-crowned woman suggest that she is a distant heavenly wonder. What she represents in the way of man's oneness with God is so far beyond human comprehension that a "medium" was at first necessary to come and interpret what this God-crowned woman symbolizes. Hence this God-crowned woman has a "wilderness-woman" phase. The mission of this wilderness woman is to teach and mother the human comprehension of man's divine status and gradually close the gap between what the God-crowned woman stands for and the present lack of comprehension of man's God-being.

In a sense they are one Woman, but the God-crowned woman who symbolizes Love and man's present perfection, has no knowledge of the dualism (the error) which the wilderness woman must uncover and show the nothingness of, in her warfare with the *drag on* of Old Theology. The mission of the wilderness woman was to culture and lift our understanding of reality to coincide with divine reality.

Anna: We might say the God-crowned woman is *the spiritual idea* of God. She *conceives*, that is, she expands or unfolds within her own consciousness but never by "accretion" (68:37); for Mrs. Eddy says that "even eternity can never reveal [unfold] the whole of God" (517:22). This is evidenced by the fact that the God-crowned Woman, which Mrs. Eddy says "symbolizes generic man," is crowned with the twelve stars of generic being, which in the system of Christian Science we call "the matrix of infinity." This God-crowned woman as Bride, as descended to earth, embraces the

twelve tribal gates as the boundless “city of our God.” The “tree of Life bearing twelve manner of fruits” that symbolize the twelve tribes of Israel which “stand in type for the whole human race” (April Journal, 1895), grows in this “city of our God.”

Motherhood, as symbolized by The Mother Church “*bears*” (to mortal consciousness) but *never* “*conceives*,” for in its *highest* sense Motherhood (in the words of Mrs. Eddy) merely *discovers* “some distant idea of Truth” which has been conceived by the Bride; and in its lowest sense “it is a new multiplication or self-division of mortal thought, as when some finite sense peers from its cloister with amazement and attempts to pattern the infinite” (263:21-16).

If Mrs. Eddy could be conceived of as a “Mother” it could only be in the sense of *discovering*, one by one, the progressive “distant idea[s] of Truth,” typed by the stars on the crown of heavenly womanhood, and founding them in the human consciousness through Church body. “Church body” means the field of Christian Scientists who were studying her writing and teaching. Naturally, Mrs. Eddy’s thought reached out to *all* mankind.

The Dragon

Sally: Could we have a further explanation of what Revelation 12:4 prophesied when it implied that the dragon stood ready to devour the Woman’s spiritual thoughts and ideas as soon as she gave birth to them? What do his seven heads, ten horns, and seven crowns stand for?

Moderator: In her excellent book, *The Detached Branch*, Mrs. Orgain has a chapter entitled “*Old Theology As Dragon*” which most of us have read, and which gives a marvelous explanation of the dragon. The gist of it is that so long as we accept a sinner or any error as a seeming reality we can’t escape the floods of water—or purification—that the dragon (or the “drag on” of Old Theology) casts out of his mouth to put out the fire of Mrs. Eddy’s divine revelation of man’s inherent perfection here and now.

Sin constitutes the physical concept. Sin is seeing something besides God, good. It is seeing another “I” besides the “I Am” that is God and that is the I Am of each one of us.

Old Theology, says Mrs. Orgain, has always had “seven heads and ten horns.” Its *first head* is the seat of sin’s *conception*. Concerning this conception of sin, Mrs. Eddy says, as we have already seen, that the first iniquitous manifestation of sin was a finity. The finite was arrayed against the infinite. (Ret. 67:9)

The dragon’s *second head* is its mouthpiece—its publications, and the whole communications-media. But initially, of course, it operated through the finite human consciousness as Mrs. Eddy explained, namely, that “sin existed as a false claim before the human concept of sin was formed; hence one’s concept of error is

not the whole of error. The human thought does not constitute sin, but *vice-versa*, sin constitutes the human or physical concept" (Ret. 67:1).

Billy: What would the other five heads of the dragon stand for?

Moderator: The other five heads of the dragon are the five physical senses. They are his field of operation.

Billy: What would his "ten horns" represent?

Moderator: Mrs. Eddy defines the dragon's ten horns (563:11-12): "The ten horns of the dragon typify the belief that . . . by means of an evil mind in matter the Ten Commandments can be broken."

In her motherhood struggle with the dragon, Mrs. Eddy put great emphasis on obeying the Ten Commandments and imbibing the spirit of Christ's Beatitudes. (See Mis. 303:16.)

Anna: Mrs. Eddy struggled against not only these seven heads of the dragon, but also against the ten horns—the seeming power of the dragon. She had to fulfil, lovingly, Jesus' prophecy in Revelation, twelfth chapter, concerning her motherhood phase. Motherhood is always two: duality—mother *and* child. And twoness can never silence the dragon. In fulfilling prophecy, Mrs. Eddy's suffering—like that of Jesus—was caused by her voluntary acceptance of the *claim* of man's seeming imperfection.

Billy: What does that mean?

Anna: Mrs. Eddy had had the true vision in her great revelation that everything is perfect here and *now*. But her followers had not had that vision of present perfection. So Mrs. Eddy had to come down to the level they were on—she had to accede to the claim of mortal mind that they were ignorant, ignorant of their God-being and she had to teach them.

This is why the wilderness-Mother could never face the dragon. Only the absolute realization that all is perfect *now* and no one needs healing or teaching wipes out the dragon. So Mrs. Eddy, through her Christian Science warfare with the dragon, could only gather what was necessary for humanity's use in building the "temple of the Lord." In her wilderness-woman phase she gave us the Science and the system, the Principle and the rule which all can learn so that all can structure their consciousness in line with the structure of divine consciousness, the structure of reality. When we operate in obedience to her writings we are Principle in operation because our viewpoint is the same as divine Mind's viewpoint, which is always the viewpoint of divine Love. It was divine Love's viewpoint that Mary Baker Eddy brought in fulfilment of the prophecy of her God-crowned-woman phase.

Tina: How do we stop "sinning" and structure our consciousness in line with spiritual reality?"

Kathleen: The only way to avoid sinning and begin to bring our consciousness in line with reality is to:

(1) start every thought from God—go out from the point of view of the seven synonymous terms for God

(2) operate only through the channel of the seven synonymous terms

(3) operate only as the seven synonymous terms

(4) operate only for the glory of the seven synonymous terms.

Making a study of the textbook shows us we are not what we think we are. Instead we are what Mind, Truth, knows us to be, as Mind, Spirit, Soul, Principle, Life, Truth, and Love. Our true being is the divine infinite calculus of spiritual ideas in operation.

(For an in-depth study of this divine subject many books and cassettes are available. See Appendix.)

Rocky: Kathleen spoke of the emphasis Mrs. Eddy put on the Ten Commandments and the necessity of obeying them. Mrs. Eddy interpreted these Commandments spiritually, didn't she?

Moderator: Yes, Rocky, Mrs. Eddy saw that if these divinely inspired Commandments were obeyed, human birth would cease and manhood and womanhood would become one compounded spiritual consciousness.

Her spiritual interpretation of the Ten Commandments, as they appear in *Collectanea*, follows:

First Commandment: True creation. One God, one Mind, one cause, one creator.

Second Commandment: [Refers to] false creation. Mortal mind forms its own concepts and fears or loves them. (See 372:6-13.)

Third Commandment: Creation. Scholastic theology takes God's name in vain by believing His creation is both material and spiritual. As there is but one creator, there is but one creation.

Fourth Commandment: [Pertains to the] reign of harmony.

Fifth Commandment: Reflection.

Sixth Commandment: Christ. By reflecting our Father-Mother God, thereby uniting in one consciousness the male and female, the Christ is born, which reveals man as eternal.

Seventh Commandment: Unity. Knowing that we reflect the male and female, we must not adulterate this idea by supposing that each of God's children is not complete, infinite. Seeing this purity, we are partakers of the marriage supper of the Lamb, the unity of man with the spiritual idea.

Eighth Commandment: Individuality. Mortal mind cannot steal from our individuality by making us suppose personality or any phase of matter has power to give to, or take away anything from God's idea.

Ninth Commandment: "Love thy neighbor as thyself." See the spiritual idea.

Tenth Commandment: Fulfilment. Love gives us all things.

Grace: To keep the Ten Commandments spiritually we need to "detach mortal thought from its material conceptions." This is the only way to carry on the warfare against the dragon.

Tommy: Anna spoke of Mrs. Eddy's struggle not only against the

seven heads of the dragon, but also against his ten horns. This struggle is one we cannot escape. Mrs. Eddy showed us the promised land of Science and showed us step by step how to get there but we will each have to take those steps. Eustace likens the struggle of the mortal for understanding and freedom to the butterfly's struggle to free itself from its chrysalis. It is the fierceness of the struggle that forces the lovely coloring of the butterfly to appear. The struggles of the mortal force beauty of character, unselfishness of purpose, and the glory of accomplishment.

In this struggle we should never get discouraged, since we can always remember that we are already perfect and are only pecking our way out of illusions. A scientist revealed that it takes a little chick ten thousand pecks to free itself from the egg-shell. We have all been programmed to emerge from the belief in material life, "to peck open [our] shells with Christian Science" (552:17) so that we can come out of bondage and into the realm of Life in and of Spirit.

Rod of Iron

Marie: Could we briefly review one more time what the God-crowned woman and the wilderness woman represent?

Margie: Considering this great spiritual symbol of the God-crowned woman and her wilderness-Mother phase, reminds us that Isaiah 11:1 speaks of a rod that shall come forth out of the stem of Jesse, and a Branch shall grow out of his roots. In Jesus' great revelation to St. John this prophecy is illustrated as a Mother—the wilderness woman—bringing forth a man child. This man child, Science and Health, divine Science, is to rule all nations, all states of thought, with a rod of iron, that is, with a fixed and inexorable Principle. "Science makes no concessions to persons or opinions" (456:17). It will rule "imperatively, absolutely, finally" (565:17). The God-crowned woman represents self-existent and self-governing generic being. (See Alice Orgain, *Story of the Manual*, p. 12.)

Mrs. Eddy discovered the Science that explains God as Mind, Spirit, Soul, Principle, Life, Truth, and Love. She showed what God is and how God operates. She explained God as God knows Himself. The revelation Mary Baker Eddy (here symbolized as the God-crowned woman) brought, was the fulness and allness of good.

The travail of the woman in the wilderness was her endeavor to bring human conduct in line with the Golden Rule so it would measure up to her full revelation. The wilderness-Mother's mission was to bring about an understanding of God, and man's relation to God, man's Principle.

Mrs. Eddy's life and teaching fulfilled the prophecy contained in Revelation showing that God is seen in the omni-action of His idea, in everything—in all thought and all existence. She showed us that nothing is going on in reality but God and His idea. God is the only Being being. The problem for the wilderness-Mother was to lift her

man child (Jesus, or Christianity) to Science. “Christian Science healing is ‘the Spirit and the bride’—the Word and the wedding of this Word to all human thought and action” (My. 153:27).

Moderator: Referring further to Isaiah 11:1 concerning Isaiah’s “rod” and “Branch” we learn that the Branch refers to the God-crowned woman, it is the message of the *descending* Word. The “rod” could refer to the mission of the wilderness-Mother who had to teach mortals how to sacrifice mortality, duality; she brought the cross. The “rod of iron” is the fixed and inexorable Principle that makes no concessions to persons or opinions; these must be crucified on the cross of Christ Science.

Tina: What then is the Branch that “shall grow out of his roots”?

Kathleen: True being is always rooted in an understanding of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and how these seven synonyms for God operate on the four levels of spiritual consciousness, namely, Science itself, divine Science, absolute Christian Science, and Christian Science. The understanding of the divine “system” Mrs. Eddy embedded in the textbook constitutes the “Branch-idea” where man as God-idea finds his Christ identity to be self-existent and self-expressed.

From this we can see Isaiah 11:1 has to do with the tree of good and evil. It is, therefore, important to understand what the tree of good and evil signifies. The evil really stands for the Old Theology (the dragon) that says man needs purification, that he isn’t innately, inherently perfect. Everything that wants to “save” man is not one with the *spiritual idea* or Bride concept of infinite perfection, that needs no purification, as we have stated before.

To gain “pure humanhood” the Branch must be detached from the rod of the stem of Jesse (which symbolizes a knowledge of good and evil because it symbolizes Church and all that has its roots in a saving idea). The Branch (the God-man, Bride, generic man) must be allowed to grow from “its roots” because the “roots” of the “rod of the stem of Jesse” are the good it has drawn from the Word—the inspired Word of Science and Health. Thus it is that the “BRANCH” is detached and allowed its salvation as a *gift* of God’s allness. This is the Branch (Bride, city foursquare) that comes down from God out of heaven. The Branch knows nothing about ascent or descent, transfiguration or translation. Its gates are open only to God as “natural good” (119:21). (See Alice Orgain, *Detached Branch*, p. 274, 275.) *True Church* is the structure of Truth (manhood) and Love (womanhood) one—the Bride consciousness.

God-Crowned Woman and Wilderness Woman Distinguished

Billy: Are the God-crowned woman and the wilderness-woman two different women?

Moderator: No. They are one woman, but Mrs. Eddy makes a

distinction between the woman's functions. It has already been explained that the revelation of the God-crowned woman was the fulness and allness of good, while the travail of the wilderness-woman or Mother was her endeavor to measure human conduct up to the full revelation. The wilderness-Mother was Mrs. Eddy's manhood aspect or Michael characteristics that little by little tore away the veil that hides our present perfection.

Bill: In this respect Mrs. Eddy could be likened to a director wearing two hats: one hat symbolizes her motherhood garments of salvation, and the other symbolizes her bridal vestures of the onliness of omnipresent good.

Grace: Or we could use the illustration of a straight line finding no abiding place in a curve, meaning that the wilderness-Mother never touches what is represented by the God-crowned woman who "symbolizes generic man, the spiritual idea of God." The God-crowned woman "illustrates the coincidence of God and man as the divine Principle and divine idea" (561:22). It was the wilderness-Mother's mission to bring about an understanding of the facts of being.

After presenting this woman in her first phase as God-crowned, Mrs. Eddy adds, "A/so the spiritual idea is typified by A woman in travail (562:24). This woman's travail results from the resistance of the human consciousness to the revelation of Truth. Inasmuch as Mrs. Eddy was the channel for *both* the revelation of the God-crowned woman as typing generic being, and the foundational Mother-phase that was responsible for bringing about a correct understanding of man's God-being, she symbolized these two women in one consciousness. Eventually the motherhood phase is dissolved in the omnipresence of present perfection which the God-crowned woman symbolizes.

Anna: The body of Science and Health was the body of the woman in the wilderness, says Mrs. Orgain. It was Science and Health that healed what was wrong in the church (in the field), while the God-crowned woman was all the time demanding human expression. She wanted room to descend upon the earth and dwell with men. (Rev. 21:3)

Jesus' Church was made up of the prophecies behind him which he embodied; it was natural that he should complete his Church as he had begun, namely, in prophecies. This he did in his great Revelation to St. John. Jesus bridged prophecy in his own body, and demanded, in his direct outline of the wilderness-Mother, that the channel for discerning his prophecy, namely Mrs. Eddy, should accept the same necessity in order to embody the idea presented, for the "volume of the book" demanded a body for every idea. This was necessary in order that heaven (Mind) and earth (body) should be one, as "in the beginning God created [both] heaven and earth." Thus, as Jesus accepted the travail prophesied for the son of the

virgin, so he foresaw and prophesied the final travail, *to the idea that discerned it*. Mrs. Eddy discerned it, and it was her mission to establish it in the hearts of men. The God-crowned woman was to be embodied as generic man. Mrs. Eddy discerned the fulness of being when she declared the allness of good, for good embraced the full twelve stars in Woman's crown in human action—the omni-action of Principle. Simply put, it is saying that each one of us is the omni-action of Principle.

In the volume of Mrs. Eddy's book (to paraphrase Jesus' statement, "in the volume of the book it is written of me") she discerned and accepted Jesus' prophesies—especially of the God-crowned woman and the wilderness-Mother. Not only did she discern and accept them but she interpreted them to her Church (the field), as being herself. This, says Alice Orgain, sealed her doom to their expression, and drew about her the larger body these prophesies demanded for the full expression of their twelve-star Principle. Thus her Church (the field consciousness) became her body because every member had been drawn to her through the channel of their acceptance of her own thought expressed in her books. Since "what we love determines what we are" (My. 270:24), each member was *in reality* what Mrs. Eddy had expressed in her writings, but with many thought-obstructions to its realization.

Because Mrs. Eddy's writings were herself, their collective expression in Church was her body.

Her Church was the focal point of common acceptance of the same ideas. As the revealing thought is always the head of its revealed body, her control of the Church body was inevitable. Thus there was no escape from the struggle that the wilderness-Mother bore to sustain her ideas as against the resistance of old theological thoughts in students and Church, typed by the dragon—the *drag on* of old views, demanding purification as against purity. This mistaken need for purification is symbolized by the water the dragon constantly casts out of his mouth after the wilderness-Mother. Thus the battle between Christianity, "the impersonation of the spiritual idea," and Truth, the *impersonal* Word, Science, was fought—the Mother Church being the battleground as it was prophesied it would be. Mrs. Eddy said: "From first to last The Mother Church seemed type and shadow of the warfare between the flesh and Spirit" (Pul. 20:14). And again, Mrs. Eddy says, "The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science" (568:5), and the glorious results of that warfare. (See Alice Orgain, *Story of the Manual*, p. 64.)

Elsie: Is the woman of the Apocalypse just a symbol, then, of the whole world giving birth to itself as it divinely, truly *is*, namely, man in God's image and likeness?

Anna: Yes, it certainly is a symbol for that too, but only *as a result* of what the Woman gives birth to. The Woman brings divine

Science. And as the world assimilates her message—contained in the “little book”—then the symbol of the woman clothed with the sun applies also to the world. In reality, of course, the world has always been inherently, innately, perfect.

Elsie: Then it was the mission of the wilderness-Mother to lift us, by her teaching, to oneness with what is symbolized by the God-crowned woman?

Margie: Yes, the wilderness-Mother through her teaching not only brings forth Jesus as the “man child” that is “caught up to heaven,” but she brings us all forth as that which is caught up to heaven.

Tina: Why was the man child caught up to heaven?

Margie: Because this man child which the wilderness-Mother brings forth is divine Science, Truth. And Truth *is*; it doesn't need a mother. It is beyond motherhood, so it is “caught up to God and to His throne.” God and His throne is symbolized by the God-crowned woman as Love, Bride—not Mother.

Rookie: But the wilderness-Mother twice fled from before the face of the dragon, didn't she?

Grace: Yes, motherhood is duality, signifying Mother *and* child, twoness. (Child is something outside of Mother.) Twoness or duality can never face the dragon or overcome the dragon because, twoness, duality, *is* the dragon.

The Bride, on the other hand, is oneness. She is wedded to her own spiritual child through likemindedness. She has it all within herself; she includes the universe, and her spiritual “creation” is the “outgrowth, the emanation of her own infinite self-containment.” (See 519:5.)

Bessie: Would it be out of order for me to ask at this point who it was that prophesied the Woman's coming? Was it Jesus or John or God?

Johnny: St. John states that it was “the Revelation of Jesus Christ, which God gave to [Jesus], to show unto his servants things which must shortly come to pass; and he [Jesus] sent and signified it by his angel unto his servant John.”

It was God who, in symbol language, told Jesus of coming events. So the revelation concerning “a woman” and the “little book” was an act of God. And this definitely shows the divine authorship of Science and Health. It was the Mind of Christ reflected by Mary Baker Eddy that wrote the textbook.

Tina: Then you don't think that in Revelation 12:1 God was portraying woman in general?

Johnny: No. It reads, “a woman.” God, divine Mind, in the revelation He gave to Jesus, is speaking of a specific woman, a specific identity or individuality, not woman in general. This “woman,” this great light, was known to God, just as Jesus, the other great light,

was known to God. What these two witnesses represent proceeds from God. This woman wears a crown. She is a ruler, as was Jesus, since the two great lights, meaning their teaching when it is assimilated—become the ruler; their *teachings* were created to rule. The Principle Mrs. Eddy revealed will rule “with a rod of iron.”

Juliann: To a very great extent Mrs. Eddy *proved* everything she wrote, by demonstrating the truth of it in her life, and teaching others how to demonstrate this Truth. She kept her consciousness in constant relation with the divine, the spiritual. Thus she individualized infinite power. She knew “the midnight call” was the unexpected call to demonstrate Christ in the midst of total darkness.

Seven Plus Five Stars

Rookie: What are the twelve stars in the crown of the woman of the Apocalypse? (562:11)

Moderator: The twelve stars represent the completeness of her being, since she is Love wedded to her own spiritual idea. She symbolizes the composite idea of both the masculine and feminine nature of God and man in His image and likeness.

The twelve tribes of Israel which stand for the whole human race must rise to oneness with this bridal consciousness that the woman of the Apocalypse represents. In other words, all mortals must assimilate the teachings of Mary Baker Eddy as found in her writings. God is speaking to the human consciousness through Science and Health.

As we have been learning, the God-crowned woman has two phases, and Mrs. Eddy speaks of her second phase (the wilderness-woman or mother-phase), saying: “A/so the spiritual idea is typified by a woman in travail, waiting to be delivered of her sweet promise” (562:25). The first seven stars on her crown stand for or symbolize her manhood or wilderness-Mother phase; and the other five stars symbolize her God-crowned or bridal phase.

Thus the God-crowned woman, despite the fulness of her God-crowned being, says Mrs. Orgain, dividedly brings forth her “man child.” “Dividedly” because the indivisible completeness of the God-crowned woman has a Mother-phase, which Mrs. Eddy presents as: “A/so the spiritual idea is typified by A woman in travail, . . .” (562:24). So she dividedly brings forth her “man child” as Truth, against the resistance of the dragon who is “the sum total of error.” This she does in order to provide a saving pattern for all mankind by which it might reach her initial fulness of joy. Each and every consciousness must bring forth its own “man child” within its own consciousness. When the mission of the Woman is complete, the collective calculus of Spirit and Truth is born of the immortal matrix of Life and Love (517:10). (See Alice Orgain, *Angelic Overtures of Christ and Christmas*, p. 384.)

When Mrs. Eddy uses the term “woman” or “womanhood” she is referring to the composite idea of male and female as one. But when she refers to the ascending concept of woman as in the sixth day of creation she calls it “female,” not woman. When “woman” was discerned, time (as we have it in the “days” of creation) was encompassed, finished. And the prophecy was fulfilled that there would be “time no longer.” Time is the dragon which Mrs. Eddy annihilated when she exposed his *time*-related wares of human birth, growth, maturity, decay, and death, as pure *illusion*.

Christianity Lifted To Science

Grace: In the first twelve chapters of Science and Health Mrs. Eddy gradually lifts Christianity to Science. In Christian Science the crucified Jesus of Christianity has been replaced with the glorified Jesus of Science. The first twelve chapters in Science and Health are the processes by which the travelling Mother or wilderness-woman lifts her “man child” step by step to reach the complete fulfilment of “the spiritual idea,” namely, this God-crowned Woman, to which her “man child” is finally indissolubly wed through like-mindedness. Through the 432 editions of Science and Health Mrs. Eddy was gradually leading mortals to give up the “spectral” at all points and adopt the spiritual point of view, and be Life, Truth, and Love.

Rookie: What do you think Mrs. Eddy means by: “We shall be Love, Life, and Truth because we understand them”? (first ed. p. 77)

Moderator: Who would like to explain that?

Anna: When the “I” goes to the Father, to God, to Life, Truth, and Love, it becomes the only “I” there is. Then I no longer have an “I” of my own. In absolute Christian Science, Mrs. Eddy states, mine and thine (my and yours) are obsolete terms. (See Mis. 318:2.) If God is All, there can be no personal “I” apart from God. The one divine Person called God is Life, Truth, and Love. This one infinite Person is the outcome of the divine Principle. This divine Principle is constituted of Mind, Spirit, and Soul as one operation. When we understand the Principle of our being, we are the one divine “I” that is Life, Truth, and Love, or Love, Life, and Truth that Mrs. Eddy states we shall be because we understand Life, Truth, and Love.

But as long as we are in bondage to the belief that we have a little “i” of our own we will never find our true being—our selfsameness with Life, Truth, and Love. If the little “i” bears witness of itself that witness is not true (John 5:31). Like Jesus, we each must see that there is none good but One, and that One is God who is the Self of each one of us since there is but one “I” or Ego which Mrs. Eddy defines as “divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind . . .” (588:9). This true “I” or Ego becomes our “I” as we drop all sense of having a little “i” or ego of our own or selfhood apart from God.

The “stupendous Life-problem” (ix:30) that faced Mrs. Eddy was how to lead humanity out of its fundamental error of believing in a corporeal, personal “I” that lived in matter—a selfhood in matter, that “I, I, I, I, itself, I,” that remained on the flyleaf of Science and Health from 1878 until 1908. In 1908 it was replaced with her paean of praise and thanksgiving that her prayer for the solution to this sense of a mortal “I” in matter had been answered.

Of the real “I” of man we read (first ed. p. 65:15):

When we are Spirit we shall have gained the high import of this Scripture, “I and my Father are one,” and shall find too, this oneness occasions no loss of identity, but that “I” signifies Spirit and not matter, Principle and not person, Soul and not body, even the Intelligence represented by all ideas, symbolizing harmony from the blade of grass to a star. The question at present is, whether this “I” is Principle or person, Soul or body, yea, God or man? Principle is Soul, Intelligence, the “I am,” but where do we place the “I”? Is it Spirit in matter, Soul in body, Life in the flower, or the outside Intelligence and Life, that form these; is it man or the Soul of man, outside of matter? The science of being reveals God not in matter, therefore this “I” not body, nor in body, but Soul outside of matter, the Infinite, and not finite, yea, Spirit and not person, and through this reckoning, man gains eternal identity.

This means we are always the father and mother of every thought we have. In other words, when we understand Life (Father), Truth (Son), and Love (Mother) we shall be the triply divine Principle, Love (331:27).

Moderator: Thank you, Anna. So, the bridal consciousness is the perception that we are the Principle forever wedded to the Lamb of Love, the coincidence of God and man as the divine Principle and divine idea.

But this wasn’t understood. Therefore the wilderness-woman was needed. She symbolizes the fact that Mrs. Eddy had to show humanity how to use the Principle. She had to demonstrate the Principle and show the way we could all attain the same Bride-consciousness that had been revealed to her—that consciousness that beholds “in Science the perfect man,” that sees “Principle and its idea is one, and this one is God.”

Mrs. Eddy was both *Revelator* and *Demonstrator*; she was both Discoverer and Founder. As Revelator, Discoverer, Founder, we find her in our textbook. In her life experience we find her as Demonstrator. Mrs. Eddy practised her revelation, and because she proved that her revelation could be demonstrated it becomes possible for all of us to follow in her footsteps, and receive revelation direct from God in the same way she did. Mrs. Eddy practised what she taught and so became our living example.

Rocky: What empowered Mrs. Eddy to have such a great revelation?

Moderator: Mrs. Eddy tells us (107:7) that it was the fact that *God is ever with us*. There is only one source of revelation, and that is God revealing Himself to Himself, as Himself. As we just saw, there is no selfhood apart from God. Revelation, therefore, comes to all receptive to it. It comes to you and to me, and thus “fresh pinions are given to faith and understanding, and thoughts acquaint themselves intelligently with God.” This is the way Mrs. Eddy got revelation, and it is also the way we get revelation. There will be no secret about either Mrs. Eddy’s ability or our ability to receive revelation once we realize and accept that God is the only Mind and is the Mind of man.

Rookie: Would you say that the twenty-first chapter of Revelation pertains especially to Mrs. Eddy’s bridal or God-crowned woman phase and the work *Science and Health with Key to the Scriptures* is destined to do, in identifying all humanity with the God-crowned Woman, the Bride? And would you also say that the twelfth chapter of Revelation relates especially to the “wilderness-woman” or motherhood phase of Mary Baker Eddy’s mission to complete the work of Jesus Christ on earth?

Over Half of 432 Editions Published in 20th Century

Grace: Yes. On page 559:32 of *Science and Health* Mrs. Eddy states that the twelfth chapter of the Apocalypse, or Revelation of St. John, has a special suggestiveness in connection with the nineteenth century. In the opening of the sixth seal, typical of six thousand years since Adam, the distinctive feature has reference to the *present age*. It was in the nineteenth century that Mrs. Eddy, fulfilling the prophecy of the motherhood-phase of the God-crowned woman, lifted her “man child” (*Science*) step by step to reach the complete fulfilment of the spiritual idea. Mrs. Eddy shows us how to become one with God through *like-mindedness*.

Sally: But the nineteenth century was only the “wilderness-Mother” or woman’s *manhood*-phase of her mission, wasn’t it?—and wasn’t it around 1890 that she said, “My work for The Mother Church is done?”

Moderator: Yes, the nineteenth century saw the fulfilling of the manhood phase of Mrs. Eddy’s mission. In the nineteenth century Mrs. Eddy laid her foundations. But her last twenty years with us were devoted to bringing the Bride into *Science and Health*. And actually more than half of her editions of *Science and Health* were produced in the twentieth century. According to Mr. Geradi of Rare Book Company, there was a total of 432 editions of *Science and Health*. Three hundred and eighty-two of these editions followed the fiftieth edition which was called the bridal edition because it revealed the city foursquare, the Bride-state of consciousness—spiritual, divinely scientific consciousness—as

man's true identity. The fiftieth edition presented the infinite perfection that in reality is our present state, only hidden from us by a veil of ignorance of our actual God-being.

Diane: Why did Mrs. Eddy have to put out so many editions?

Moderator: As we have said before, Christian Science is as old as God (146:25, marginal heading); only to mortal thought does it appear to be something new.

On page 361 of the textbook Mrs. Eddy says: "I have revised Science and Health only to give a clearer and fuller expression of its original meaning. Its original meaning was God, because God is the only ORIGINAL. God was the original source of the textbook. Mrs. Eddy was one with that original source, and she wrote in the best *human* language she could command, but as we know, human language is very limited. So she had to keep unfolding it. As the students advanced and were able to comprehend higher and higher revelations, Mrs. Eddy continued her work of unfolding and revising.

Jesus and Mrs. Eddy Links In Being's Chain

Juliann: Could we discuss Jesus and Mrs. Eddy and how she took over where Jesus left off?

Moderator: Yes, we could begin by saying that since the dawn of recorded history Jesus was the greatest, the best, the most scientific man to tread this planet. He had a divine origin, being born of a virgin. This spiritual origin, partially showing forth the Science of creation, gave him more than human power to demonstrate the one Mind which makes and governs the universe.

Jesus was the Way-shower; he showed the *ascending* way—that is, the laying down of the mortal, the separation from all materiality. This was his mission as the masculine representative of God. Mrs. Eddy, because she began where Jesus left off, began in the ascension era. Hers was a descending mission, where she started every thought from God, and never left the standpoint of God in bringing Truth to earth. Mrs. Eddy made the ascending and descending, one operation.

This descending mission as we have it in the writings of Mary Baker Eddy which encompass manhood or the teachings of Jesus, showed the masculine and feminine Principle, the masculine and feminine of God's creating. Mrs. Eddy wrote:

Every loyal Scientist understands that the second coming of Christ is the next higher, hence *more spiritual* revelation of God's character. The Christian era presented the first tangible idea of God's character by its inspired man, Jesus. The era of Christian Science ushers in through woman the second appearing of His character, and this from the necessity of God's nature as the Father and *Mother* of all, the creator, even the complete and ever-present idea of God. Therefore, this era comes not through Jesus but through Mary, the type of womanhood and

mother of its first and forever appearing which divine Science alone can give. The third appearing of the spiritual idea of the character of God will present but the disappearing of all else, and establish the supremacy of Spirit which obliterates the human sense of the divine, takes away all sense of matter and reveals the final fact that the idea, Christ, is not a materialized or finite man or woman, but is the infinite concept of infinite Mind . . . The on-rushing centuries are declaring this idea higher and higher in the scale of being and will ere long yield to the sense of its ascendant glory. (EOF. 48)

Margie: Jesus as the Way-shower taught the healing truth of God and his disciples recorded it. Jesus provided that link in the chain of being that was so necessary to spiritualize world consciousness until a woman, chosen by God, discovered the Science of it that would interpret to mankind the Principle lying behind the words and works of Jesus. Mrs. Eddy discovered the Science that explained what God is and does. She expounded the Principle of our being in such a way that all who hunger after spiritual things and dedicate themselves to the study of this Science can learn their relationship to the Principle of their being. Mrs. Eddy gave us the language of Spirit and with this language of Spirit we can know God as God knows Himself. God's declaration of what He is, is called the Word.

Rocky: How does God declare Himself? How can we know God as God knows Himself?

Margie: God declares Himself through every sentence in Science and Health with Key to the Scriptures, which is the "inspired Word." As we assimilate Mary Baker Eddy's teachings we begin to know God as God knows Himself since God dictated the textbook and revealed Himself in its pages.

The textbook and Mrs. Eddy's other writings reveal the language of Spirit which leads us step by step to see that we don't have a material body at all. What looks like a matter body is pure illusion.

Recess

Juliann: Returning to St. John, what would be the meaning of such cryptic symbols in the Book of Revelation as "a lamb . . . slain, having seven horns, and seven eyes?" (Rev. 5:6)

Anna: Horns usually stand for power. The passage Juliann mentions says that the seven eyes are the seven Spirits of God, meaning that Jesus always looked out from Mind, Spirit, Soul, Principle, Life, Truth, Love, and therefore judged according to what he saw when using the Christ Mind. The horns were a symbol for the perfect strength Jesus manifested in resisting all that the five physical senses testified to. The seven eyes stand for perfect vision—he looked with God's eyes, according to the seven synonymous terms for God.

In this reference (Rev. 5:6) the Lamb "slain" is a symbol of perfect purity. Nothing else could have so fully demonstrated his oneness with God. Mrs. Eddy tells us it was divine Science (the Virgin Mary's

glimpse of God as the only creator) that ushered Jesus into human presence and that this is why he could give a more spiritual idea of Life than other men, and could demonstrate the Science of Love, his divine Principle.

Jesus hated the lie and the iniquity that tried to keep alive the delusion that man is a matter proposition, that he is born of a woman. To Jesus, the "murderer" (John 8:44) was the cruel delusion that mortal mind's sensations can reproduce man, can form blood, flesh, and bones (372:6) which then mature, sicken and die in endless cycles of frustration and agony. Jesus' submission to death on the cross, his resurrection, followed by "his mighty, crowning, unparalleled, and triumphant exit from the flesh" (117) was for humanity's sake, not for his own or for God's.

Moderator: Yes, Anna, I am glad you mentioned that Jesus hated iniquity. Tomlinson recalls an explanation Mrs. Eddy made when he lived in her home: "What was it," Mrs. Eddy asked the members of her household, "that made Jesus the Messiah?"

When someone answered, "His spiritual understanding," Mrs. Eddy's reply showed she apparently saw something more, as the following account implies:

'I will give you the answer, the true answer in the language of the Bible: he "loved righteousness and hated iniquity.'" Then she proceeded to explain that the true Christian not only loves the right but that he hates iniquity and is willing to uncover the evil in himself and in others. She made it clear that he was not a true disciple who closed his eyes to wrong-doing and took no steps to unmask the wrong-doer and bring to an end the evil-doing. She further commented that in Christian Science we are not to draw back from our duty of exposing error and thus causing it to be destroyed, from fear of adding fuel to error's flames, whether it appears likely to harm us or the Cause of Truth. We are to do right and leave the consequences to God

'One of the hardest things I have had to do was to deal with this very question. I would rather at any time dwell on love alone and get away from error, but that would not do; it would allow error to increase. Jesus rebuked sharply; I must do so until I arrive at that place in Mind where I cannot see error, where God, Spirit, is All-in-all. The omnipresence of good involves the nothingness of evil, but the mental argument must be used until you can heal instantly without it.'

In this connection, she spoke of the Christian Science work at one of the jails and of the interest which the prisoners took in the Sunday services regularly held there. She said that she would have more hope for one of those prisoners than for a jealous, self-satisfied Christian. Indeed, she had more hope for a pagan, for one who has never heard of Christ, than for one who knowing the divine law yet persisted in breaking it. (Irving Tomlinson, *Twelve Years with Mary Baker Eddy*, p. 75-77).

Mrs. Eddy had found in dealing with students that "the head instructed before the heart is ready" was dangerous and it had cost her and the Cause perilous difficulties and sore defeats.

The Central message of Science and Health, from its opening statement in Preface to the last testimony of its final chapter, Fruitage, is that man is the reflection of God and is therefore not subject to birth, growth, maturity, decay, and death. It is our gross materiality that perpetuates the dream of human birth, and thinks human birth has something to do with God. Error always says, "God made you." The first effort of error, says Mrs. Eddy, has always been to impute to God the creation of whatever is sinful and mortal (554:16). Science and Health recognizes God as the only creator, and as the divine origin of man, and never allows matter and material law to usurp the prerogative of Spirit. It teaches us the falsity of material sense and urges us to assert our prerogative to overcome belief in sin (human procreation), disease, and death, and not to feel the standard of Christian Science is too high for us.

Florence: What is actually happening is that the world (in comprehension and practice) is passing the Christian Scientists by. The leaders in the Christian Science movement have been so weak in teaching the obsolescence of human birth that, far from being out in front of the people, they have had to be led, kicking and screaming, to go in the direction humanity needs and wants to go. Many of us know and firmly believe Mrs. Eddy is right in vindicating Jesus' teaching on the subject of marriage, legalized lust, and human procreation, but we are quite capable of disengaging ourselves from those beliefs when we are disposed to do so. In so doing we merit the sharp censure our Master pronounced on hypocrites. It is indeed a tragedy that otherwise loyal and progressive Christian Scientists will hide their heads in the sand and never face up to this most basic and fundamental teaching in the Christian Science textbook.

The world is weary of its self-imposed burden of materiality. It is eagerly reaching toward divine Science which "rolls back the clouds of error with the light of Truth, and lifts the curtain on man as *never born* and as *never dying* but as *coexistent* with his creator" (557:20)—the message the Bride brings.

Starting From Jesus' Ascension

Moderator: Mrs. Eddy began where Jesus left off, so she naturally had to begin in the "ascension" period, since Jesus had ascended; and this is why it says: "The moon is under her feet"—she is standing on the demonstration Jesus made. Jesus had proved that there was no life, truth, intelligence, nor substance in matter; he had pronounced the lie—that said there was life, substance, and intelligence in matter—as finished. It was *finished*: "When Jesus therefore had received the vinegar [had fully proved there is no life, truth, intelligence, nor substance in matter], he said, 'It is finished,' and he bowed his head and gave up the ghost [he gave up *all* illu-

sions that matter as substance is real (see Glossary (587:1) for *Ghost*)]" (John 19:30).

It is at this point that the wilderness woman of the Apocalypse had to begin. The belief that there was life, substance, intelligence in matter had been thoroughly disproved. So the wilderness woman, in founding the God-crowned woman's message could stand on Jesus' demonstration: "the moon was under her feet." She was "clothed with the sun," the light of spiritual understanding; and her head (intelligence) was crowned with twelve stars: she was to bring the revelation of man's present perfection and completeness, namely, that "All is infinite Mind and its infinite manifestation for God is All-in-all" (468:10). She would bring the Science and the "system" that would enable each individual to learn the facts of being for himself, thus enabling him to receive perpetual revelation direct from God.

In this way Mrs. Eddy fulfilled her mission to complete the work of Christ Jesus on earth.

Rocky: Does St. John make a distinction between the manhood and womanhood phases of Jesus' second coming?

Moderator: Yes, St. John indicates Jesus' second coming in his *scientific manhood* (the manhood of Woman) in Revelation, chapters 10 to 12, inclusive. He indicates Jesus' second coming in his *womanhood* in chapter 21 of Revelation. Further explaining, we can say, Woman's manhood is Truth; Woman's womanhood is Love. They are one.

Anna: We should remember that Mrs. Eddy says, "The *starting* point of *divine Science* is that God, Spirit, is All-in-all, and there is no other might nor Mind" (275:6). This is not where Jesus started in his first coming. It was his mission to prove there is no life, substance, or intelligence in matter, since the whole world at his time was in bondage to matter-beliefs. Furthermore they could not have understood a Science that deals with ideas only.

But Mrs. Eddy—beginning in the ascension period—knew that to grasp the reality and order of being in its *Science*, we must begin by reckoning God as the divine Principle of all that really is. (275:11) Man, she taught, was God's spiritual idea, individual, perfect, eternal, as an image in Mind. Since man is the divine reflection of God, there is nothing between man and God, so man as *idea* is the *immediate* object of understanding. (115:12-18)

Margie: According to historians, it was approximately sixty years after Jesus ascended that he received the revelation of the "little book"—i.e. Jesus saw the mighty angel who had in his hand a little book open. Jesus had had his whole so-called earthly experience in addition to sixty years in his ascension era, at the time the vision of the "little book" containing Divine Science came to him and he revealed it to John who recorded it. This fact alone bears witness to the magnitude of Mrs. Eddy's revelation. It is an awesome tribute to

the power of the Christ Mind that she reflected and which God had graciously prepared her to accept and use. It was her flawless reflection of the Mind of Christ that enabled her to be at that point in the spiritual realm of thought where Jesus was sixty years after his ascension.

What divine Love enabled Mary Baker Eddy to write must be made our own. It must supplant the erroneous conceptions that hide the kingdom of heaven within us.

The woman of the Apocalypse symbolizes each one of us as we travail in birth to be delivered of our Christ self-hood, and simultaneously delivered from the mortal dream of life in matter which is no more real than the dream we have in sleep. When we wake from the night dream we see its unreality. The *day* dream of pain, disease and discord is no more real. Science, Mrs. Eddy said, is here to show us the way to attain the image of God, not through suffering, as Jesus did, but through spiritual understanding.

Tina: When St. John recorded Jesus' prophecy of Mary Baker Eddy's discovery of the Science of being, symbolized as the God-crowned woman, he was foretelling "the second appearing in the flesh of the Christ, Truth." Could anyone explain that further?

Moderator: Mrs. Eddy *demonstrated* the Science of being; this is the Word made flesh—the life-link through which Truth destroys error. It was Mary Baker Eddy's *life* that was the life-link and spoke the language of Spirit. It was her *spiritual understanding* of what Principle and idea (God and man) are, that enabled her to "make the Word flesh" on a universal basis. It is the unseen Spirit behind the words that gives us her Christ message, that "breathes His presence and power, casting out error and healing the sick. And woman [our spiritual sense], the spiritual idea, takes the things of God and showeth them unto the creature, until the whole sense of being is leavened with Spirit" (Mis. 175:1). The spiritual teaching in the textbook is the "woman" (the spiritual idea) that "takes the things of God" and shows them to the human mind and transforms the human mind, so that the kingdom of heaven within comes to light.

Dragon Fighting For Life

Francie: The spiritual idea Mrs. Eddy unfolds in Science and Health leads us to the bride-consciousness, Love, as both the underlying and overlying Principle of all being. The "wilderness" woman or Mother-phase of the God-crowned woman (Rev. 12:6-14), who corresponds to "conceiving *IN MAN* the idea of God," was Mrs. Eddy's work in lifting the students to Life in and of Spirit, through teaching, counseling, correction, admonition, encouragement. But Mrs. Eddy, as Bride, showed forth the absolute Word of Principle—the Motherhood of *God*—which is always conceiving *MAN IN* the idea of God (582).

Divine Principle, Love, shows that man never germinates from anything except the whole Word, Bride. (My. 125:26) This teaching collided head-on with the dragon, who could only survive as long as it was accepted that there is life, substance, and intelligence in matter.

Bill: We could say, then, that the seven visions in the Book of Revelation concern the warfare between “the spirit of Truth” (John 14:17) and the “liar” (John 8:44). This also answers Marie’s question as to why both Jesus and Mrs. Eddy were so cruelly persecuted while carrying out their missions on earth. They were persecuted because their teachings signaled the end of human procreation.

In her chapter, Marriage, Mrs. Eddy says “marriage is the *legal* and moral provision for generation among human kind” (56:7), and then she adds “. . . in the vision of the Apocalypse, where the corporeal sense of creation was *cast out* . . .” (56:8-12)—note: the corporeal sense of creation is the dragon that is “*cast out*” (see 56:7:21-22 for what is “*cast out*”). We again see the reason for the warfare between the dragon and the woman. It is a fight to the death. Mrs. Eddy says that in warfare with error we fight with the intent to kill—to wipe out the illusion, the spirit of deceit. Through the spiritual education gleaned from Mary Baker Eddy’s writings we discern the spiritual creation intact. Then it is understood, and His Kingdom is come as in the vision of the Apocalypse where the *corporeal* sense of creation was *cast out* (See chapter “Marriage,” p. 56:8-12).

Without the corporeal sense of creation the dragon has nothing through which he can operate. His warfare with the woman is therefore a life-and-death struggle, and he seeks “to devour her child”—the message of Science and Health—as soon as it is born, because Science and Health exposes the dragon as pure illusion, as the spirit of deceit, a liar and the father of itself.

Since all this struggle is going on in each individual consciousness after we learn the truth about ourselves, the remedy is to accept consciously what Science and Health reveals to us as our true being. If we just *affirm* what we are as God’s own likeness, that will automatically include the denials of what we are not. If we more and more realize our present perfection as one with God, we proportionately put the dragon out of business. It is the dragon’s business (the drag on of Old Theology) to whisper insistently that we are sinners in need of purification, when all that is ever needed is for the scales to fall from our eyes. Isaiah prophesies that the *veil* that is cast over all people and spread over all nations shall be destroyed, and God (perfect understanding) will swallow up death in victory, and will wipe away tears from off all faces. (Isa. 25:7,8). II Corinthians 3:14-16 speaks of this veil that shall be taken away when we turn to Christ and realize that we are God’s image and likeness.

Messages To Churches

Rookie: What might the messages to the seven churches that make up the first part of the Book of Revelation stand for?

Jackie: The letters or messages try to counteract the errors which hinder the manifestation of Christian Science in our life. The Revelator expresses his love for the church members in these letters in which he counsels them in a heart-to-heart talk. He shows them what it is that hinders the Christ-consciousness from supplanting their material viewpoints. He knows their metaphysical needs. He knows the error that is threatening to obscure their spiritual understanding. The seven erroneous conditions he points out are: (1) faith without works, (2) hypocrisy, (3) sensuality, (4) mental malpractice, (5) lack of watchfulness, (6) lack of love, (7) neutrality.

Each letter is to the *individual*, "to him that overcometh."

Each letter begins with: "These things saith . . ." and states that the message is from the incorporeal Christ, the omni-active Principle.

Each individual is admonished to spiritually perceive the revelation of Christ, to understand and to demonstrate the truth of being as an ever-present reality. (See *The Revelation of St. John*, Irving C. Tomlinson, p. 125-126.)

Each message rebukes a specific error hindering spiritual progress. The Revelator's rebuke to the Laodiceans who would not obey the command to "come out from among them, and be ye separate," was perhaps the severest of all: "because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:16). People's fear of incurring society's frown and ridicule keeps them from rising above worldly weakness, and prevents them from taking a stand for Truth. But "in a world of sin and sensuality hastening to a greater development of power, it is wise earnestly to consider whether it is the human mind or the divine Mind which is influencing [us]" (82:31). In so doing, the universal insanity—that which sanctions paganism and lust, that which sees matter as the creator of man—is uncovered. Thus the fundamental error, the supposition that man is a material outgrowth is dealt its death blow.

A right apprehension of all that Jesus and Mary Baker Eddy have said on this subject of creation and man's real source "would despoil error of its borrowed plumes, and transform the universe into a home of marvelous light" (Un. 17:15).

Grace: The seven messages also stress the importance of being faithful under persecution. They show what happens when people organize a material church. Jesus achieved an individual victory. The promise in Revelation is to the *individual* who overcomes the world, the flesh, and the devil—the dragon, the spirit of deceit. The

victory is to the individual who gains the understanding that Principle and its idea is one and this one is God (465). The victorious individual finds that existence separate from divinity is impossible. (522:10)

Tommy: St. John stresses the point that the promise (in Revelation) is to the *individual*. What would there be without the individual? Is there any accomplishment without the individual effort? Did Jesus as an individual found Christianity? Did Mary Baker Eddy as an individual found and establish Christian Science in human consciousness? The answer to these questions shows why Mrs. Eddy states in the Platform: God is individual, incorporeal (331:18); also, "man, God's spiritual idea, is individual" (115:15); in fact, "in Science all being is individual, for individuality is endless in the calculus of forms and numbers" (Mis. 104:9).

Tina: When you say man is *individual* do you mean each one of us is an individual and that all of us together make up the whole?

Tommy: No. Mrs. Eddy said (recorded in *Collectanea*) that man is as big as God. Elsewhere, as we have quoted before, she stated that one infinite God can have but one infinite reflection. Each one of us is the *WHOLE* in absolute Christian Science. Each one of us can say, I am Mind infinitely individualized but still remain the one Mind. I am Spirit infinitely individualized but still remain the one whole Spirit. I am Soul infinitely individualized but still remain Soul, remain the full identity of God's image and likeness, and so on through the seven synonyms for God.

Those of us who know the ideas constituting the seven synonymous terms can infinitely expand on what it means in absolute Christian Science to be Mind, Spirit, Soul, Principle, Life, Truth, and Love infinitely individualized and yet remain the whole of each of those seven synonyms.

Sally: Jesus won an individual victory over the dragon. When he said, God is light, and in Him is no darkness at all (I John 1:5), no corporeal sense of creation, no sin, sickness, discord, death, he is showing knowledge of a perfect God and His perfect manifestation. It was this knowledge that brought him victory over the dragon. This is why he is the Way-shower. Mrs. Eddy wrote the textbook to show humanity how it could attain the same sense of and oneness with Love that Jesus had.

Florence: We referred briefly to Revelation 5:6 which speaks of *the Lamb that was slain*. "Lamb" here is a reference to the immaculate purity of Jesus' mind, and also to the fact that he sacrificed his earthly life to prove what he had said, namely, that God was his Father and the Father of all.

Juliann: Revelation 13:8 again refers to "the Lamb," this time as "slain from the foundation of the world." What do you think that means?

Florence: It is a reference to that “paganism and lust” we talked about earlier, which men and women alike have sanctioned through ignorance of their God-being and innate purity.

In Divinity Course there is an entry by Laura Sargent which spiritually interprets this cryptic quotation from Revelation:

Mother explained the difference between a material sense of love and a spiritual sense. A material sense of love dishonors the one it professes to love, through lust, as in marriage the man dishonors the woman he claims to love by taking away her virginity, thereby exposing the falsity of such a sense and showing it is not love, but lust, i.e. hate. Mother said this is ‘the Lamb slain from the foundation of the world,’ that is the spiritual sense of Love that is slain from the foundation of a material sense of sexuality. (DCC. 101)

Either God or the sex-act is the Father of man, but not both, for one is the *specific opposite* of the other.

St. Paul’s Emphasis on Total Virginity

Marie: What do you think Revelation 14:3 and 4 mean?

Florence: Revelation 14:3 speaks of a “new song”—a totally new way of looking at the relationship between God and man. “They sung as it were a new song before the throne [the divine Principle of our being] and before the four beasts and elders: and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth [those that have the Bride-consciousness of purity and innocence and conceive man in the idea of God (582:14)]. “These are they which were not defiled with women; for they are *virgins*.”

St. Paul said, “Now concerning virgins . . . I say that it is good for a man so to be [namely, to be a virgin]. Art thou bound unto a wife? seek not to be loosed . . . But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none. [Paul is counseling them to remain virgins even though they are married.]” (I Cor. 7:25, 27, 29).

Bessie: Isn’t that asking a bit much? Isn’t that asking people to build a marriage without the cement that will hold it together?

Moderator: Maybe, but isn’t that precisely the lie with which we have been hoodwinked over the centuries by animal magnetism? One of the most harmonious marriages I know of was between a devoted couple of Scientists, both of whom had been through the Board of Education in Mrs. Eddy’s day. When the partnership was broken after fifty years by what is called death, there was total virginity on both sides.

Elsie: Doesn’t Paul say: “Wives submit yourselves to your husbands, as is fit in the Lord?” (Col. 3:18)

Florence: “As is fit in the Lord” could mean a lot of things. But in any case, Paul could have said this as a concession to the ignorance of the times, in an effort to promote harmony, as Mrs. Eddy

also counseled when she said those who enter into a matrimonial contract are honor-bound to keep the obligations they assume in so doing. Chapter 7 of Corinthians makes it clear that St. Paul was counseling all such as were ready, to remain virgins—both men and women—that this was much the preferred state.

Paul and Thecla

In *The Apocryphal New Testament* considerable space is devoted to “The ACTS of PAUL and THECLA,” which has the ring of truth, and which gives unmistakably the reason why Paul was driven out of every city in which he taught, and why he was so unmercifully persecuted: “. . . in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes . . . thrice was I beaten with rods . . . once was I stoned, . . .” (II Cor. 11:23-25). Only someone who has a message from God and from Christ Jesus perseveres in delivering his message in spite of such deadly opposition.

Sally: What does it say about Paul and Thecla?

Florence: It covers many pages, but the reason for the turmoil Paul stirred up everywhere he went concerned his statements on sex and marriage, such as, “Blessed are they who have wives as though they had them not; for they shall be made angels of God. . . . We ought to live in chastity.”

Thecla is completely persuaded that Paul is right, as are many other young women and men. But Thecla's fiancé Thamyris is enraged, as are the betrothed of other men and women.

Thamyris rushes into the street and accosts the two hypocrites who had been seen with St. Paul, asking: “Sirs, what business have you here? and who is that man [Paul] within, belonging to you, who deludes the minds of men, both young men and virgins, persuading them, that they ought not to marry, but to continue as they are?”

“Demas and Hermogenes [traitors who had attached themselves to Paul] replied, We cannot so exactly tell who he is; but this we know, that he deprives young men of their (intended) wives, and virgins of their (intended) husbands, by teaching: There can be no future resurrection, unless ye continue in chastity, and do not defile your flesh.”

Thamyris stirs up the people. “Rising early in the morning [Thamyris] went to the house of Onesiphorus, attended by the magistrates, the jailor, and a great multitude of people with staves, and said to Paul: Thou hast perverted the city of Iconium, and among the rest, Thecla, who is betrothed to me, so that now she will not marry me. . . . And the multitude cried out, Away with this impostor [Paul], for he has perverted the minds of our wives, and all the people hearken to him.”

Paul is jailed and tried before the Governor. He is accused of teaching “that matrimony is unlawful.” The Governor allows Paul to

defend himself. "Paul spake with a loud voice, saying: God . . . has sent me to reclaim [his creatures] from their wickedness and corruptions, from all sinful pleasures, and from death; and to persuade them to sin no more . . . I only teach those things that I have received by revelation from God."

The Governor then orders Paul to be bound and put in prison "till he should be more at leisure to hear [Paul] more fully."

In the night, Thecla, using expensive jewels and other gifts "was allowed to go into the room where Paul was; then she sat down at his feet, and heard from him the great things of God. And as she perceived Paul not to be afraid of suffering, but that by divine assistance he behaved himself with courage, her faith so far increased that she kissed his chains."

Tina: What finally happened? Did the Governor ever find the leisure to listen "more fully" to St. Paul?

Florence: Yes, it was found out that Thecla had visited Paul in prison. This called for an immediate trial of Thecla and Paul. Thecla's mother, a strong advocate of marriage and progeny, was galled at her daughter's adoption of Paul's viewpoint. At the trial she screamed, "Let the unjust creature be burnt; let her be burnt in the midst of the theater, for refusing Thamyris; that all women may learn from her to avoid such practices."

"Then the Governor was exceedingly concerned, and ordered Paul to be whipt out of the city, and Thecla to be burnt."

Billy: Was Thecla actually burned alive?

Florence: No, she was miraculously saved by an earthquake and torrential rains that put out the fire. Later she was again saved when she was thrown to wild, hungry, beasts.

Diane: Was Thecla an actual historical figure like Paul and Jesus?

Florence: Yes, Eusebius, Epiphanius, Austin, Gregory, Nazianzen, Chrysostom, Cyprian, and Severus Sulpitius, who all lived within the fourth century, mention Thecla, or refer to her history. Basil of Seleucia wrote her acts, sufferings, and victories in verse. Also Euagrius Scholasticus, an ecclesiastical historian, about 590, wrote of her. She is also mentioned by many other early historians.

Moderator: Thecla, like Paul, was one of the those great spiritual luminaries who saw that the spiritual requirements of Truth not only are imperative in their nature, but always bring a blessing in their obedience. This blessing shows itself upon our bodies and in our affairs in harmony and health, just as the science of mathematics shows itself upon the figures if they are controlled after a principle of truth, instead of being controlled according to a belief that cannot be understood through demonstration, and will result in some sort of error.

Barnabas and Heavenly Vision

Bill: Apropos of this subject concerning the total virginity recommended by St. Paul, is an article in the *Christian Science Journal* which states:

It is not so much freedom from pain and struggle that we should desire, as freedom from a false sense of pleasure. Many accept the healing power of Christian Science. If we admit also its reforming power into our beliefs of pleasure, we shall behold the "heavenly vision."

There is a forcible illustration of this thought in the apocryphal book of Barnabas, who was companion to Paul in many of his labors. He refers to the custom of the Jews, under Moses, of abstaining from the flesh of certain animals. They were forbidden, among other commandments, to eat of swine. This law, having but "a shadow of good things to come, and not the very image of those things," is thus explained by Barnabas: "Moses forbade them to eat of the sow, meaning thus much: Thou shalt not join thyself to such persons as are like unto swine, who, whilst they live in pleasure, forget their God; but when any want pinches them, then they know the Lord; as the sow when she is full knows not her master, but when she is hungry she makes a noise, and being again fed is silent." Let us watch! for if our pleasures are such that in them the omnipotence of Spirit is forgotten, then they are not of God, but are of mortal belief; through Christ we must now cast out, or reverse them, or through suffering we shall be driven to it later, and learn what it is to *hunger* and *thirst*. . . . But blessed are they that hunger and thirst after *righteousness*. (Vol. VIII, p. 6)

Elsie: Do Christian Scientists credit the apocryphal writings and translations of the Scripture other than the King James version?

Florence: I understand that Mrs. Eddy used other translations. In the *Journal*, which was under Mrs. Eddy's supervision, the question is asked: "Why do you recommend the Rotherham translation . . . since Science and Health is based on the common version?"

The reply was, in substance:

Would it not be too material a view to think of Science and Health as based on any "version" of the Bible? The Scriptures have been translated from the original tongues by men who were blinded by material sense.

"The Chosen One" always speaks with God in the mount, face to face. Only idea that reflects Principle can report of the things of the Father. These reports are not "based on" versions but are expressions of the eternal and immutable. Versions are the work of men's hands—those we have at present. It is *Truth* that is the Word of God, not the version [apocryphal or any other]. A Scientist is supposed to bring to the reading of the Bible the inspired understanding gained from Science and Health. (See *C.S. Journal*, Vol. 8:319.)

Moderator: Returning to Juliann's question regarding Rev. 13:8, "the Lamb slain from the foundation of the world," Mrs. Eddy tells us that "ever since the foundation of the world, ever since error

would establish material belief, evil has tried to slay the Lamb" (568:1).

Rocky: How does Science destroy this error?

Grace: Through innocence, purity, and Truth. The dragon, corporeal sense, the father of lies and the "murderer from the beginning," could only remain in power and deceive the whole world as long as the Lamb (innocence and purity, the spiritual idea of Love) remained slain. The dragon could only be powerful as long as humanity was ignorant of its own identity as the Word, namely the Bride, which embraces the male and female elements, for "union of the masculine and feminine qualities constitutes completeness" (57:4). From this divine completeness the dragon is excluded.

Billy: You've lost me. Could that be said in plain simple English?

Grace: Coporeal sense, the basis of all lies and "the murderer from the beginning," can only remain in power and deceive humanity as long as humanity is ignorant of its identity as God's reflection, as God's image and likeness. Since there is only one God, there is only one reflection or image and likeness which is both masculine and feminine. And since the "union of the masculine and feminine qualities constitutes completeness" the drag on of Old Theology, that says men and women have to marry in order to be complete, is forever shut out.

The Two Witnesses and Mrs. Eddy's Successor

Marie: Revelation 11:3 speaks of God's "two witnesses," and Mrs. Eddy speaks of the two witnesses in connection with her "successor" (My. 346:29). Could someone explain the connection?

Moderator: Yes, Mrs. Eddy tells us "Science and Health makes it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed in a *degree* [they can only be revealed in a *degree* as long as they are *two*] through Christ Jesus and Christian Science, His two witnesses." As long as they are *two* they can only witness in sackcloth. As long as they are *two* they cannot be Mrs. Eddy's successor. The only thing that *can* be her successor is "man in the image and likeness of the Father-Mother God—[the masculine and feminine qualities in one]" (My. 347:4). Father is divine Mind (586:9); Mother is divine Love (592:16). Starting with Father (Mind) one cannot arrive at Mother (Love) without encompassing the entire range of the seven synonymous terms. Therefore, man as the reflection of the Father-Mother God is the encompassment of the entire range, so he is all that Mind, Spirit, Soul, Principle, Life, Truth, and Love stand for. "The Christian Scientist is alone with his own being and the reality of things." Each reflects the whole.

Sally: Does that mean that the textbook, Science and Health, is Mrs. Eddy's only successor? I mean, as we assimilate the teachings

of the textbook and gain Life in and of Spirit, we would be her successor?

Johnny: Yes, definitely. The textbook teaches us how to be God's image and likeness, how to be a law unto ourselves. As we learn the Principle and rule we educate ourselves spiritually, and each one of us becomes her successor in proportion to his spiritual understanding of what is in the textbook. We each become a divine mother to ourselves.

Rookie: While we are on the subject of the two witnesses could we have an explanation of Revelation 11:7 which concerns the death of the two witnesses?

Moderator: In his prophecy concerning the *two* witnesses (Rev. 11:3-12) who were to testify clothed in sackcloth—the sackcloth of duality and rejection—verse 7 states that “when they shall have finished their testimony, the beast [a symbol for material law] that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.”

The two witnesses—Christ Jesus and Christian Science—are “the two olive trees and the two candlesticks standing before the God of the *earth*” (Rev. 11:4), meaning that the two witnesses are concerned with bringing the truth to *earth*—to manifest itself visibly, on earth. They are standing before the God of the *earth*, not the God of heaven. They represent the power of Spirit, the power of the spirit of Truth. Christ Jesus and Mary Baker Eddy were concerned with bringing the truth about God and man to humanity, to “earth.” They demonstrated the ability of the spirit of Truth to manifest and prove itself *visibly*.

Rookie: I'm still not clear on what is meant by “the death of the two witnesses” (Rev. 11:7).

Tommy: Material law and the testimony of the physical senses is symbolized by the beast that rises up out of the pit and kills the two witnesses. After Jesus testified “with power” to the truth of man's oneness with God, he was crucified. After Mary Baker Eddy wrote the first edition of Science and Health, and taught and practised with power, her second edition met with great difficulty. It was practically killed by the persecution Mrs. Eddy met with from her men students. Sibyl Wilbur says, “When the second edition did come out it was found to be a slim book, labelled Volume II, though there was no Volume I. It was a complete failure; its typographical errors were legion” (*Life of Mary Baker Eddy*, p. 237).

Billy: Why do you say “her *men* students”?

Tommy: One has to be familiar with the history of that time to understand God's working. Mrs. Eddy had up to then made no distinction between the mission of Jesus (man's mission) and her *womanhood* mission. The trouble she had at this time—her husband being accused of murder, Richard Kennedy causing mass

defections and endless discord, etc.—awakened her to God's higher mission for her.

Moderator: Returning to the “two witnesses,” they could not stand together; there cannot be *two* cornerstones; one must embrace the other, because as long as there are *two* they witness against each other in sackcloth. (Rev. 11:2) *Holy warfare* (Michael, manhood) (Luke 12:49-53), must be embraced in Love (Gabriel, womanhood) else one destroys the other. This oneness, as we have seen, fulfils Jeremiah's prophecy: 31:22. “Union of the masculine and feminine qualities constitutes completeness” (57:4) because then “white-robed purity will unite in one person masculine wisdom and feminine love, spiritual understanding and perpetual peace” (64:22).

The two witnesses could not stand together as long as one was denying error and the other was affirming Truth. However when the affirmations embraced the denials, it was found that the two witnesses had the seed within themselves, and “the spirit of life from God” entered into them. This brought their resurrection and their ascension. (Rev. 11:11-12)

Tina: You say when the two witnesses become one, that is, when the affirmations of Truth embrace the denials of error, and the two become one, they have the “seed within themselves.” Would this mean that we must understand the divine Principle, Love (which alone is capable of embracing all the denials of error) in order to have the seed within ourselves?

Moderator: Yes, it is only as we *are* Christian Science that we have the seed within.

Rookie: Since the two witnesses could only testify in *sackcloth* as long as they were *two*, was it Mrs. Eddy's mission to lift Christianity into Science, thus making Christianity and Science one? And what does that mean?

Margie: It means that when Mrs. Eddy lifted Christianity into Science, mankind, for the first time in human history, was being taught that evil is UNREAL; there is no error. Evil, she saw, was just an illusion parading as a reality. Mrs. Eddy uncovered it as being nothing other than aggressive mental suggestion or animal magnetism. Thus “the beast . . . fell before the womanhood of God” because Mrs. Eddy discerned that God, good, has but one side; it has no evil side. (Hea. 10:5)

It was Mrs. Eddy's job to regenerate the “dry bones” of the Bible (see Ezekiel 37) into living ideas, which she did in giving us the Glossary (579-599) as well as the entire inspired Word. This “inspired Word” included Jesus' manhood mission of laying down the mortal through crossbearing, and sacrifice of the whole material viewpoint. Once we lay down the mortal viewpoint, namely, that error or evil is something that must be fought, we come into the

realization that God, Love, is All-in-all, and there is nothing that needs to be either healed or saved. Thus the two witnesses become one.

Successor Revealed

Anna: Mrs. Eddy never lacked courage and never missed an opportunity to spread abroad her God-ordained message. For instance, her address to the World's Parliament of Religions was presented to every religion on earth when every nationality and religion in the world was represented at this Parliament. In this address she said:

Christian Science solves the problem of the *relative* rights and privileges of man and woman on their diviner claims. It finds in Scriptural Genesis that Eve, recorded last, is therefore first; she is a degree higher than Adam in the ascending intelligence of God's creation. [Remember, Adam, Eve, woman, are symbols in Science.] Woman neither sprang from the dust of which *adamah* was formed nor from an ovum . . . It is a woman that discovered and founded the Science of Christianity [in which Christianity (manhood) and Science (womanhood) are one]. (*The World's Parliament of Religions*, Vol. II, p. 1422).

Bessie: What do you think the deeper meaning was of what Mrs. Eddy said?

Moderator: That God is *one* God, and one God can have only one infinite reflection. God can't have a manhood expression, and separate from it a womanhood expression. In Science, man and woman are symbols for explaining *the spiritual idea* so that the spiritual idea becomes the immediate object of understanding (115:17) As symbols, manhood and womanhood are incorporeal idea in which "the ideal man corresponds to creation, to intelligence, and to Truth [and] the ideal woman corresponds to Life and to Love. In divine Science," Mrs. Eddy says, "we have not as much authority for considering God masculine, as we have for considering Him feminine, for Love [which "woman" is the symbol for] imparts the clearest idea of Deity" (517:8).

Francie: Mrs. Eddy didn't believe in loading down the World's Parliament of Religions with anything but the barest minimum. She knew the world at her time was not prepared for the deeper message in her textbook.

Tina: Why is there so little interest in the textbook even though millions of copies have been sold and it has been in the world for over a century?'

Francie: It is because, as Kappeler has pointed out, people have not yet realized that they do not know *how* to read the textbook. It cannot be read in the way a novel is read. John Doorly was the first to realize that reading the textbook was a unique and very special art. Few students realize this, so they are not looking in the right direction for help in understanding what Mrs. Eddy has written. To

be Mrs. Eddy's successor, we need only to know *how* to read the textbook and then lovingly and conscientiously abide by the Principle and rules she has laid down in her Science.

Rocky: Lovingly and conscientiously abiding by the Principle and rules would be the "*spirit*" of it, the *Christianity* part of it, that makes Science and Christianity one?

Francie: Yes, that is the meaning of the "wedding" of Christianity and Science, or of manhood and womanhood. Only as manhood and womanhood are wed—only as "Love is wedded to its own spiritual idea," which is man's true estate or being, can man be Mrs. Eddy's successor.

Moderator: Since Diane is new in the class will someone explain to her what we are finding is necessary in order to understand what Mrs. Eddy has written?

Tommy: First it needs an understanding of Mrs. Eddy's capitalized terms. Many of us have spent years on the study of her seven synonyms for God. (There are many books and cassettes available for this study. See Appendix.)

Diane: Why is that so important?

Tommy: It is super-important because this in-depth study of the seven synonymous terms for God brings us to the point where Mind, Spirit, Soul, Principle, Life, Truth, and Love become *TONES* to us. When they are *tones* we are independent of terms. We see certain sentences or paragraphs as having the tone of Mind, or the tone of Spirit, etc. This is also true of the Word, Christ, Christianity, and Science through which the seven synonyms operate. And it is also true of the four levels of spiritual consciousness: Science itself, divine Science, absolute Christian Science, and Christian Science—these too must become tones, in order to make us independent of terms.

We must see how the seven synonymous terms all blend with each other. Unless we gain an understanding of how Mrs. Eddy blended the capitalized terms and what they stand for, the textbook will not yield up its treasure.

Even after we know the meaning of the seven synonymous terms, and of the Word, Christ, Christianity, and Science, and are familiar with the four levels of spiritual consciousness on which they operate, we still have to learn to read the textbook as a *SCORE*, as a conductor would read a Beethoven symphony. We can never fully understand what Mrs. Eddy is saying until we learn how Mrs. Eddy has scored her message in the textbook.

Diane: Then our tools for understanding the textbook would be to first gain an understanding of the seven synonymous terms, and second to learn how they blend with each other—how every idea reflects every other idea?

Tommy: Yes, then a further point would be, as we have said, it can't be read as a one-dimensional story, but as a multi-dimension-

al story, which we likened to a musical score. We have to learn to read horizontally or chronologically as well as vertically, at the same time.

To understand the textbook nothing is needed but the proper method of interpretation, then as we “wait patiently for divine Love to move upon the waters of mortal mind and form the perfect concept” and divine Love becomes continually nearer and dearer to us, we find we are beginning to reckon with the numerals of infinity that “reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus” (520:10).

Once we understand the system embodied in the textbook we will be able to learn as much in a year as we formerly learned in forty years.

Sally: Returning to Mrs. Eddy’s statement that Christian Science solves the problem of the relative rights of man and woman, doesn’t picture No. 9 in *Christ and Christmas* symbolize this point of unity between the manhood (Christianity) teachings of Christ Jesus, and the womanhood (Science) teachings of Mary Baker Eddy—the latter being “a degree higher”?

Moderator: Yes, and in the tenth picture of *Christ and Christmas* we see the outcome of the long struggle. The whole savage force of material law has been hurled at the two witnesses and has achieved nothing other than giving them a chance to prove the reality of their message. In the end the seeming victory of the beast (material power) served only to testify—after a period of testing—to “the Spirit of life from God” (Rev. 11:11).

The verse for the tenth picture, “. . . away from sin [away from all fleshly concepts] Christ summons thee” speaks of the purity resulting when masculine wisdom and feminine Love are combined in one consciousness. Heaven is seen to be here, and the struggle is over. What has been acknowledged in heaven has been proven equally true on earth. But without the struggle there would have been no victory, no proof, no becoming aware that “the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever” (Rev. 11:15). The Christ that shall reign for ever and ever is the “Christ Science” which Mrs. Eddy unfolded in Science and Health; thus Science and Health is the Bride of Spirit that supersedes Mary Baker Eddy (as Leader) and becomes one with the Lamb (purified human consciousness).

It is Science and Health—Mrs. Eddy’s “man child”—that will be her successor. Mrs. Eddy speaks of her successor as a revelation; note: “what remains to lead on the centuries and *reveal* my successor. . .” (My. 347:2). What reveals man in the image of “the Father-Mother God” is Science and Health, her successor—divine Science, the Comforter.

Tommy: When we consider her role as wilderness-Mother under whose regime The Mother Church was established, we could say her successor to her personal government of The Mother Church was the *Manual of The First Church of Christ Scientist*—the unamendable Manual.

Moderator: Yes, definitely. Since the subject of Mrs. Eddy's successor is an important one, and one that has aroused considerable interest and speculation since her comments were given to the *Associated Press*, May 16, 1901, I will ask Francie to review what we have just seen on this topic.

Francie: Well, we saw that Mrs. Eddy said the manhood and womanhood of God had already been revealed *in a degree* through Christ Jesus and Christian Science, His *two* witnesses. As long as they are two, they cannot be Mrs. Eddy's successor. It is only when they become one divinely-united spiritual consciousness in which there is no impediment to eternal bliss (577:9) that Mrs. Eddy's successor is revealed. It is the compounded spiritual scientific individuality that reflects God as Father-Mother (One) that is Mrs. Eddy's successor and will lead on the centuries. It is the Bible in the embrace of Science and Health, assimilated as our divinely scientific consciousness, that becomes her successor.

We make ourselves the Lamb of God and wed our Bride of Spirit, Science and Health, as we purify human consciousness through the study of the textbook. Then "we shall be found Love, Life, and Truth, because we understand them" (first edition, S. & H. 77:17).

Moderator: Thank you, Francie.

Mrs. Eddy definitely relinquished her personal Leadership when she said, "Christian Scientists, be a law unto yourselves" (442:30). It is also a matter of revealed fact that Mrs. Eddy relinquished her personal Leadership to her Manual and her written Word in 1909 (My. 359:6-12).

Mrs. Eddy's living presence, as Bride, Word (from which she *personally* is inseparable) is an *active* factor in the spiritual advancement of our Cause, and she is vitally concerned with it. She was the channel for what came directly from God, so she will have to remain with what came from God to the end of its fulfilment. Jesus said to his disciples under a like necessity: "Lo, I am with you always, even unto the end of the world," and proved it with his prophecies to John on the Isle of Patmos, and in the case of Paul's conversion. (Acts 9:3-16)

Jesus' prophecies, 10th, 12th, 19th, 21st, and 22nd chapters of Revelation, and Mrs. Eddy's fulfilment of them are responsible for our Cause, and Jesus and Mrs. Eddy will never complete their total work until we complete ours. Therefore she *is her Word as a living presence* to the point of its fulfilment.

Mrs. Eddy is with us as her writings, her Word. "The structure of Truth and Love" was the united Church of Jesus and Mrs. Eddy.

Also we must remember The original Mother Church was built as a testimonial to Mrs. Eddy's Motherhood regime (*C.S. Journal* Vol. 12, p. 495) and the Manual was the instrument of her personal direction thereof under the inspiration of divine guidance. The Manual *forbids a successor to her Motherhood* functions.

Elsie: How?

Francie: By its estoppel clauses.

Juliann: I know this is a digression from the subject under consideration, but why does Mrs. Eddy say (My. 141:28) that The Mother Church has blossomed into spiritual beauty, communion universal and divine'?"

Francie: Mrs. Eddy wanted her followers to subordinate their fellowship and "obedience" to the *idea* symbolized by The Mother Church. Except for their arrested progress, caused by their materiality, they could be following Mrs. Eddy for she had revealed the *Bride*, Revelation 21st chapter, while The Mother Church only symbolized the 12th chapter of Revelation. Remember, over half of Mrs. Eddy's 432 editions of Science and Health were written in the 20th Century; and only 49 before the Bridal Edition of 1891.

Mrs. Eddy commanded us to "abide in Truth," and to abide in Truth can't be limited to the 12th chapter of Revelation when Mrs. Eddy had already revealed three steps beyond, namely, the 19th, 21st, and 22nd chapters of Revelation. Mrs. Eddy consigned us into the active hand of Truth, which forever unfolds.

Mrs. Eddy revealed the whole Truth (the system of Christian Science). This is why she could say, "Truth is revealed, it needs only to be practised" (174:21). Mrs. Eddy saw clearly that matter as a limiting concept cannot exist in pure Mind; she perceived that the relinquishing of a material sense of things was a process, a discipline, it was not just a verbal declaration. Because Science was precise in its statement, Mrs. Eddy wanted it also to be precise in its application. This is why so much of the textbook is written in the relative, in order to instruct the student how to reach the absolute.

Billy: What do you mean by "written in the relative"?

Francie: It means written from the standpoint where Truth conquers error, namely, the Christian Science level. On the Science itself level and on the divine Science level error is not taken into consideration.

SESSION XIV: MOTHER BLOSSOMING INTO BRIDE

Moderator: We have been seeing how the prophesied God-crowned woman and the wilderness woman symbolized Mrs. Eddy's twofold mission. Who will give us a brief summary of what we have found?

Mrs. Eddy the Mental Mother of Jesus

Anna: The woman crowned with twelve stars was a heavenly wonder, meaning the revelation was clear to Mrs. Eddy, but not to humanity. To the human mind it was still in the distance, so the woman in the wilderness was the God-crowned woman's human vehicle for intelligently completing the work of Christ Jesus on earth.

As the *mental* mother of Jesus, Mrs. Eddy declared his higher mission. Mary Baker Eddy's child was not an infant; it was a "*man child*." The "wilderness woman" could never have conceived the fleshly concept the Virgin Mary conceived, since the wilderness woman says of her child, "Manhood is its eternal noon"—manhood is *life's* eternal noon. (246) Mrs. Eddy did with Jesus just what she did with the chapter Genesis, she dematerialized Jesus and conceived him as idea. (Rev. 12:5). Jesus says of himself in this connection (Rev. 1:17, 18), "I am he that liveth, and was dead [not understood]; and behold, I am alive forevermore [Science has explained me]" (334:26). When Mrs. Eddy dematerialized Jesus and conceived him as idea, as her *man* child, she had the idea in *her own thought*, and when it was in her own thought she was "wedded" to it. This is what is meant by the marriage of the bride and the Lamb (purified human consciousness), which took place in heaven (the Mind of "woman"). The marriage of purified human consciousness with the teachings of Science and Health (the Bride) took place in the "wilderness" of *detachment* from material conceptions of good and evil. "Wilderness" is defined as: "the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence" (597:17). Our wedding to divinity takes place as we detach mortal thought from its material conceptions. (See Alice Orgain, *The Detached Branch*, page 365.)

Moderator: So, when we look for Mrs. Eddy in her Word, we find her as Bride, and not as Mother, and this necessitates a discriminating choice, Mrs. Orgain tells us, between her motherly apparel and her *bridal* garments, for the Bride is clothed "with the righteousness of *saints*" (Rev. 19:7-9), and not with "garments of salvation."

The Bride might be defined as the heavenly expression of "woman," and Motherhood as earth's conception of the Bride.

This distinction between Bride and Mother is in accord with Mrs.

Eddy's statement that "the eternal Elohim *includes* the forever universe," which was changed in 1907 from "the eternal Elohim has created the universe," after Motherhood in the Word had yielded to Bride. The Bride consciousness is the kingdom of heaven within us.

Elohim being "plural" (515:16) is typed by the Bride as "two individual natures in one" (577:4-7). In the sixth day, as compared with the third day (518:5), the tree embraces its fruit, yielding its seed within itself for further unfoldment because the seed is within the fruit. (See Gen. 1:29.)

"Mother" was basically "woman" as the full trinity of Life, Truth, and Love before she assumed the *medial* mission of Mother. Mary Baker Eddy therefore retained the full consciousness of the subjective Bride as Life, Truth, and Love, which she finally regains as objective Bride after her motherly mission is complete. Remember we find her only in her writings. (My. 120:1)

So, while "Mother" never reaches beyond Truth, because her "man child," as Truth, was her full expression as Mother, yet her potential bridal consciousness is always subjectively and objectively Love. Seven years before the formation of The Mother Church, Mrs. Eddy said, "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 . . . Love—divine Principle" (Mis. 96:8) or composite Bride.

She is telling us that when "creation" emanating from the motherhood of God reaches—through the process of spiritual evolution—"the female idea," that is last in the ascending order of "creation," then the work of motherhood is completed, because "the female idea" and "the male idea" become *one* in heaven or in spiritual scientific consciousness. Then this united feminine and masculine idea, as Bride, descends to earth to dwell among men. This brings heaven down to earth in fulfilment of prophecy. Heaven is found to be here and ever-present.

God Plus Man

Kathleen: Because Mrs. Eddy defines "Mother" in the Glossary as the full trinity of Life, Truth, and Love, many feel that "Mother" is the highest definition of God; but from the Bible and Science and Health, as well as Mrs. Eddy's other writings, we learn that "Bride" is the highest symbol.

Moderator: We broached this subject earlier when we pointed out that in the "Glossary," Mother is defined as but the Trinity of forces, "Life, Truth, and Love," while the full definition of God is given as "Good" in the "Glossary" which adds to the Trinity of forces—expressed as "omnipotence, omniscience, and om-

nipresence”—a fourth force, namely, “omni-action,” corresponding to man. So, it is *completed* Mother that is Bride, because, as Alice Orgain explained, “the Word is God” (John 1:1), and as Mrs. Eddy said, the Word is Bride. (My. 125:26) God *plus* man is the *full* God, or Word, Bride.

Word Wedded to Human Thought

Florence: It was also brought out that until man, or expression, is added to God, or found to be one with God, God is merely a compound of heavenly hopes and aspirations of man, typed by the Woman crowned with the twelve stars, signifying distant heavenly light which comes down to earth only as man weds it, or assimilates and understands it. We saw the Bride or city foursquare is “the Word and the wedding of this Word to all human thought and action” (My. 153:28).

Grace: To put it another way, Mrs. Eddy says the Lamb’s wife is Love (Bride); therefore Love, wedded to its own spiritual idea, is the Bride. This state of consciousness is called, in the Bible, the city foursquare, representing the light and glory of divine Science. So the Bride represents divine Science. On page 576:8, we read: “In Revelation xxi, further describing this holy city [or divinely scientific spiritual consciousness], the beloved Disciple writes:

“And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.” Here the Revelator equates the Lord God Almighty with the Bride, the Word of God. Mrs. Eddy as found in her writings is Bride because she is one with the Word, with Science and Health.

Bill: “Life is the spontaneity of Love,” and the Tree of Life is the *living Word* in each individual consciousness. A “mother” can never live for her child. “Mother” always presents *two-ness*. A statement previously quoted (Mis. 96:8) explained the limits of even God’s motherhood.

Tina: Could you explain that? How did Mrs. Eddy “blossom” from Mother into Bride? How is this shown in the text?

Bill: When Mrs. Eddy wrote “The eternal Elohim *includes* the forever universe” (515:16) instead of “The eternal Elohim has created the universe” as formerly, it was a change of greatest magnitude. The new wording entirely eliminated any sense of a Father and Mother God. It evidenced the fact that Mrs. Eddy was ready to demand the higher step where thought ascends the scale of being to diviner consciousness, to spiritual scientific consciousness. Here, in this higher, diviner consciousness, God becomes divine Principle, Love (Bride).

Then, in this higher sense, Father would stand for Mind as the only cause, and Mother would symbolize Love. This then means that supply and demand coincide. It means there is no such thing as an unfulfilled desire, or a desire that doesn’t coincide with fulfilment.

What Mind brings forth, Love fulfils. This is Love wedded to its own spiritual idea. Thus the twoness implied by Mother and child becomes one. So, we see it is only when Father and Mother has in some way a humanized concept that it must be replaced with a higher concept. But let us think of Father as it is defined in the Glossary (586:9), namely, as "the one Mind," and let us think of Mother, defined in the Glossary (592:16-17) as Life, Truth, and Love, then we can refer to the infinite range of the seven synonymous terms, and all they include, as being our own being, as we indicated in a former Session.

Tommy: It could also be what Isaiah (56:5) was referring to when he said, "Even unto them will I give in mine house and within my walls a place and a name *better* than of sons and daughters: I will give them an everlasting name, that shall not be cut off." Zechariah (6:12) tells us that only the *individual* consciousness—the spiritual scientific consciousness—can build the temple of the Lord, or become the Bride, namely, Principle and idea as one. This spiritual scientific consciousness obliterates all sense of a dragon or animal magnetism, since it is a closed system where error does not enter. No one can learn the multiplication table for you or for me. Each must learn it for himself. In the same way, individually, we build the temple of the Lord.

Moderator: Mrs. Eddy uses the Bible's symbolism of the twelve tribes and the twelve stars to illustrate this point. She says they show the workings of the spiritual idea, and how the "man child" (the evangelization of the human self) is lifted step by step to reach the complete fulfilment of *the spiritual idea*, to which he is finally indissolubly wed through *like-mindedness*.

In a certain way it is the same with any subject. For instance, the more we study mathematics or music, the more we are wed, through understanding, to the principle of mathematics or music. In Science we can wed ourselves to divine Principle, Love, through studying and willingly practising every statement laid down.

If we don't adopt this scientific method, Love has other ways to force us to accept our unity with God. Suffering is often the divine means that drives us to seeking a higher realm of consciousness. In one way or another divine Love will force us to accept what best promotes our growth. We may think it is animal magnetism that is attacking us, when all the time our gloom is but the shadow of God's right hand outstretched caressingly, saying, Child, come up a little higher, rise above the misconceptions of mortal mind.

Rookie: When you say the misconceptions of mortal mind, what do you mean? Could you be more specific?

Moderator: Well, one of the misconceptions of mortal mind that "the spirit of deceit," the "murderer," has fastened on us, is the belief that those first degree or "depravity" qualities, which Mrs. Eddy sets forth on page 115:21 of Science and Health, largely

constitute our mental make-up. These *depravity* qualities are evil beliefs such as passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, etc. Jesus and Mary Baker Eddy saw through this lie, and beheld in Science the perfect man. But the “drag on” of Old Theology has always seen these “unreal” qualities as really *belonging* to man and hence as something he must be purified of. Old Theology does not accept the omnipresence of present perfection as the fact. It doesn’t see that those first-degree depravity qualities are only part of the Adam-dream, and no more real than any dream we have in our sleep.

The wilderness woman has to war against all the old theological views that man needs purification. She gradually lifts mankind’s concept of itself to approach the pristine purity and completeness indicated by the God-crowned woman’s revelation. The twelve stars on her crown indicate man’s completeness. Prophecy cannot be broken. Therefore each one of us is destined to realize his identity as *the spiritual idea*, his Christ nature and complete oneness with God.

Tina: What would be the big steps necessary to reach Mrs. Eddy’s discernment of man’s oneness with God?

Moderator: Mrs. Eddy says that Womanhood, through Eve, saw error was no part of herself; Womanhood, through the Virgin-mother, saw the saving light; Womanhood, through Mary Magdalen, rose above error; but only through Mary Baker Eddy did Womanhood realize the spiritual origin of man, and the even higher view that man never had an origin, anymore than God had an origin. $2 \times 2 = 4$ never had an origin. In order to rise above the mist of the Adam-dream illusion we must see man as “never born and never dying.”

Each one of us must journey through these four stages to realize our present and forever absolute unity with reality. Life in and of Spirit, where divine Love has already anticipated and fulfilled every need of man.

Transitional Lesson of Motherhood

Sally: Why does a Science present God’s motherhood?

Moderator: That’s a good question. Only a Science *could* present God’s motherhood. I would say Science presents God’s motherhood because it is something we can each get hold of; it can be universally learned like mathematics or music. Science is a mother because it can feed all who come to it sincerely and are willing to learn, who are glad to leave the false landmarks and rejoice in their disappearance. It is the purification of sense and self that does the mothering. When Science shows us what we really are, we drop the false sense of ourselves.

Mrs. Eddy, with her great understanding of God’s Science, was able to reach out, to help, teach, explain, guide, and nurture this

virgin conception in the consciousness of all who came to her for leadership. In her classes her impartations transcended the medium of words. Words served only to convey her revelations. She gave both the letter and the spirit, but she took away the letter (by not letting the students take notes) lest they should substitute the letter for the wine of the Spirit. To Mrs. Eddy there was nothing besides God.

Anna: Mrs. Eddy wanted them to see that the Bride is the Word, the divine Principle, Love; and that from this infinite *One*—this divinely united spiritually scientific masculine and feminine consciousness—“comes one Principle, and its infinite idea, and with this infinitude come spiritual rules, laws, and *their* demonstration (112:16). The Bride consciousness beholds in Science the perfect man; she knows that all is infinite Mind infinitely manifested.

Juliann: This would mean the Bride-consciousness only knows the language of Soul, of spiritual sense, wouldn't it?

Moderator: Yes, the Bride-consciousness speaks the language of Soul only, and so automatically translates matter back to its original language which is Mind (Hea. 7:8). We saw earlier this is what Mrs. Eddy did when she touched Adam Dickey's arm and said, “Adam, this is Spirit.” Her bridal consciousness was one with the divine Principle she demonstrated. Because Adam had not reached her level of consciousness he failed to comprehend her statement. He answered, “I don't understand that, Mother.”

When Mrs. Eddy wrote Science and Health she stepped out of the picture—got Mary out of the way—and wrote down what God dictated. That is why she could state with authority that what God had spoken to this age through her is *the way*, and the sure *foundation*, and that no man enters by any other way into Christian Science.

Thus, when we study Science and Health it is our own being we are learning; and as we give birth to this “man child” we are at the same time wedding it. We are finding our union with God, that needs no temple (body) “for the Lord God Almighty [Word] and the Lamb [purified human consciousness] are the temple of it” (Rev. 21:22). Our attainment to this understanding has been made possible through what God enabled Mary Baker Eddy to discover and make known on earth, because it is a Science that can be *learned* through a spiritually scientific *method*.

Virgin Motherhood

Florence: In connection with this subject of the woman of the Apocalypse and her “child,” I once heard a teacher of Christian Science talk as though he thought at some future day children will be born who are only spiritually conceived and this will become the usual method of generation. I insisted this was the exact opposite of what the prophecy of the Apocalypse woman and her “child,” Divine Science, implies and teaches.

Anna: Mrs. Eddy answers this false argument in Retrospection (70:8) where she states: "We do not question the authenticity of the Scriptural narrative of the Virgin-mother and Bethlehem babe, and the Messianic mission of Christ Jesus; but in our time no Christian Scientist will give chimerical wings to his imagination, or advance speculative theories as to the *recurrence* of such events." There was one Virgin Mary, and one virgin birth in human history, just as there was one Jesus Christ, and one author of Science and Health, the Discoverer and Founder of Christian Science. Christian Science is the *second* appearing of Jesus—the spiritual advent of the advancing idea of God (in order to show God's feminine nature in addition to his masculine nature). It is the "second advent," and it will be the last, since the "third" baptism will only be the disappearance of all else—the final immersion of human consciousness in the infinite ocean of Love. This takes place when we each, as an individual virgin-mother, give birth to our own divinity and oneness with God. By so doing, we drop the curtain on material man and mortality.

Moderator: Proportionately as the dragon is unmasked, human generation will cease, and the unbroken links of spiritual, eternal, harmonious being will be discerned. The man coexistent with God will appear. (68:30) This is the child of the regeneration Mrs. Eddy speaks of on page 167 of Miscellaneous Writings.

The dragon, of course, doesn't want to be unmasked. Those listening to the dragon's arguments advanced devious ways to circumvent the teachings of Science and Health. They suggested, for instance, that "sufficient spiritual understanding makes it possible to experience a 'virgin birth' today." Mrs. Woodbury, for instance, taught that "women may become mothers by a supreme effort of their own minds" (*Arena*, May, 1899). Mrs. Eddy wrote, "the time cometh of which Jesus spake, when he declared that in the resurrection there should be no more marrying . . . but man would be as the angels" (64:18). Bates and Dittenmore twisted this statement to make it seem natural that Mrs. Eddy's students thought of themselves as angels and could have children without intrusion of the sex element. They did not stop to remember that angels do not give birth to physical children, virginally or otherwise.

The human passes through many states and stages as its concept of a material body yields progressively to a spiritual sense of man's being.

Jackie: Is there a further reason why Mrs. Eddy regarded the virgin-birth with such obvious reverence and why she laid such great stress on its significance, teaching her students that it was a crucial point in Christian Science?

Moderator: Yes. Truth and Love in Christian Science have the meaning that everything already exists as a fact, and as completely perfect. God's work is done. Need man or woman reproduce

materially what has been completed spiritually, and pronounced good? Mrs. Josephine Curtis Woodbury claimed her son was “spiritually conceived,” but Mrs. Eddy wasn’t fooled. She called it an “imp of Satan.” Jesus said, “Woe unto them that be with child!” We have seen that Mrs. Eddy taught advanced students—those in her home—that bringing a child into the world was “a crime, just as much a crime as murder would be” (DCC. 256). She wrote the Board of Directors of The Mother Church that there was “nothing jubilant about the birth of a mortal that has to suffer and pay the penalty for its parents’ misconception of man and of God’s creation” (DCC 128).

Fearlessly she stated, “When God bids me uncover iniquity, in order to exterminate it, I shall lay it bare” (Mary Baker Eddy, *C.S. Journal* Vol. 6, p. 319). And also, “When anyone tries to argue in justification of error to cover it up against their honest convictions it fills me with *righteous indignation* beyond any other form of error” (O.B. *Collectanea*, p. 120).

In 1787 when the great debate was raging in the British Parliament over whether or not to abolish the slave trade, William Wilburforce and Thomas Clarkson nobly and eloquently led the fight for abolition, but the vast majority who found the slave trade a lucrative business vehemently and vigorously argued that it would be blasphemous to abolish an institution that “God had sanctioned from the beginning.”

“Will—blind, stubborn, and headlong—cooperates with appetite and passion. From this cooperation arises its evil . . .” (490:8). Divine Mind, God, is the only creator; its creation is finished and perfect. The Virgin Mary, in her communion with God, had this realization, and her spiritual sense of the perfect idea was translated into a personal sense, in human form, which was the only way in which it could have been received by the people of that day. Jesus was the offspring of “the pure heart that sees God.”

On April 21, 1984, Mrs. Eddy wrote Julia Field King, “The virginity of Jesus’ mother is a cardinal point of Christian Science” (Precepts, Gilbert Carpenter, Sr., p. 12. See also DCC. 108). In further explanation of this virginity she wrote: “No advancing modes of human mind made Jesus; rather was it their subjugation and the pure heart that sees God” (Mis. 360:32). Christian Science doesn’t show God as acting through history to create man, but as acting on history to reveal man. Time and history have nothing to do with the real man. Mrs. Eddy saw in the virgin birth a wonderful symbol of a creation that was actually revelation. She saw it as an archetypal illustration of reality breaking through seeming reality or appearance in defiance of mortal-mind methods of generation. What produced Jesus was the illumination of Mary’s spiritual sense. This illumination put to silence material law and its order of generation. Mary glimpsed the fact that being is Spirit and God is the Father of man. This

glimpse was the “seed” that produced Jesus.

In contrast to the Virgin Mary’s conception, Mary Baker Eddy conceived her Immanuel in the form of a Science. She brought forth the Comforter, Divine Science, in fulfilment of Bible Prophecy. Here woman’s spiritual sense of God’s perfect idea was translated into personal sense in human *language* as a book—the most mental form in which it could be understood by humanity. *Her child* was not a baby. It was a “man child,” *Truth*.

It is not necessary that another should ever conceive as did the Madonna; that has been done so all might know God’s idea is perfect, without sin. The Virgin Mary’s child did his work perfectly. Neither do we need the discovery of another Divine Science. The Science, the child, that Mary Baker Eddy brought in fulfilment of prophecy is complete and final, revealing the Principle by which evil is ruled out of consciousness. It will unfold forever as thought rises higher and higher. Through spiritual education we will perceive what is in the textbook as it leads us into the promised land of Science where fetters fall and the rights of man are fully known and acknowledged. (227:1)

Rocky: The Virgin-mother must have glimpsed the fact that the ideal woman is both Mother and Father.

Tommy: Yes, Mrs. Eddy says “the ideal woman corresponds to Life and to Love,” to both the underlying and overlying divine Principle, Love, and the “seed” that produced Jesus must have been the Virgin-mother’s glimpse of this divine fact.

Mrs. Eddy realized it was not his human heredity and environment that enabled Jesus to perform mighty and unparalleled deeds. Rather it was this seed, this glimpse of Spirit as the only substance and reality. The virgin birth told Mrs. Eddy that evil could not be counted on to generate good.

Billy: Why?

Tommy: Because only the Principle can generate. The Virgin-mother had *proved* it. Evil isn’t an entity even though it tries to control through aggressive mental suggestion. It can never do anything except suggest to one’s mentality that it is a power.

Writing to a student, Mrs. Eddy explained, “You are not both mortal and immortal mind or body. The Ego, you, is immortal only. The mortal is the suggestive lie calling itself you when it is not. You are not two opposites but one entity and individuality. The lying ‘you’ is likened by Paul to that which was not him, ‘no longer I, but sin’ ” (Letter to William I. Gill preserved in Alice Orgain Library).

Mrs. Eddy knew that the origin of good must lie beyond the subtle deceit and duplicity of the temporal world. Her search led her to the timeless, flawless universe of the divine Principle, Love. Mrs. Eddy did not say, “Get thee behind me, Satan, as Christianity does; Science (Woman) faces the problem—the problem of “lust and

hypocrisy.” Science sees the nothingness of these twin devils and overcomes them.

Moderator: To recapitulate, Mrs. Eddy realized that revelation had produced Jesus. It was a breakthrough. God revealed Himself to the Virgin Mary, just as eighteen centuries later He revealed Himself to Mary Baker Eddy. After interpreting Genesis 1:5, she asks: “Was not this a revelation instead of a creation?” [504:14]. The virgin birth was an illustration of reality breaking through the heavy mist of materiality that held Spirit in the grasp of matter. The Virgin Mary had glimpsed the truth that Spirit is the only creator. This was the “seed” that produced Jesus. Human heredity and environment were completely overshadowed by Mary’s glimpse that Spirit alone is the source of all true being; material law and its order of generation had been set aside—silenced.

Bill: Alice Orgain, in her book *The Detached Branch*, throws light on why Mrs. Eddy considered the virgin birth of such great importance in the theology of Christian Science. Man’s every prophetic step in the growing of his Tree of Life, says Mrs. Orgain, was through the medium of the Tree of knowledge of good and evil. Its good comes from Woman (Science) as the quickening spirit thereof, and its evil comes from contact with the serpent within, since Adam had never put the serpent out of himself as Eve had done (533:14-17; 26-32). (Remember Adam and Eve are one; they symbolize the step by step working out of the human problem.) To Adam’s sense, woman literally conceived his fruit, but in spiritual fact she conceived only *her own*, as the Virgin Mary *proved*, being the *father and* mother of her child. Mrs. Eddy likewise proved this theory of conception in unfolding both the manhood and womanhood of her child (Science)—the first twelve chapters of Science and Health being the manhood phase of her “child.” Mrs. Eddy gave us the Principle thereof in the sense of woman’s corresponding to both Life (Fatherhood) and Love (Motherhood) (569:1). She then states: “The ideal woman corresponds to Life and to Love” (517:10).

Moderator: Here, again, it is important to remember that the terms “man” and “woman” are symbols, just as the terms “Adam” and “Eve” are symbols. In the ascending scale in Genesis woman is created last. In Science terminology “woman” stands for Science, for Love. Substituting “Science” for “woman” in these explanations will generally give a clearer and more impersonal sense.

Tina: If the Virgin Mary’s was a spiritual conception, why does Mrs. Eddy declare that it cannot be repeated?

Johnny: For the same reason that the work Jesus did on earth doesn’t need to be repeated. It was a revelation to the Virgin Mary at that point in human history when it was needed. Jesus was a corporeal Savior. Mary Baker Eddy brought an incorporeal savior. What we see at work here is God acting on history to reveal spiritual man. As the hymn says, “step by step, since time began, we see the

steady gain of man." It is the step by step appearing, through revelation, of spiritual reality in all its pre-existent pristine perfection. Ideas stir in human thought before the moment of revelation, but the light of Truth must dawn before the ideas can be understood in their divine logic. The ideas that had been stirring in Mary Baker Eddy's thoughts presaged her unique spiritual mission, just as the Virgin Mary's communion with God foretold her unique mission.

Distinction Between Jesus and the Christ

Kathleen: Mrs. Eddy makes a basic distinction between Jesus and the Christ indicating that to confuse them is like confusing Beethoven with music, or Einstein with mathematics. Can we go into this distinction a little more deeply?

Anna: Mrs. Eddy teaches that the Christ has been expressed in varying degree by prophets and apostles. Anyone who follows the example of Jesus expresses a measure of the Christ, the true idea of God, because he is going to the same *source* of inexhaustible good that Jesus went to for his power and ability. But Mrs. Eddy makes it clear that while each can avail himself of this same Christ-Mind and Christ-spirit with the power it bestows, still Jesus embodied this Christ-Mind and Christ-spirit with such unmatched excellence and perfection that his place as Exemplar and Wayshower would be assured until the end of error, the end of the "mist" that makes us believe we are mortals instead of God-beings. Jesus could hold this unique position for all time because of his virgin-birth, which enabled him to "demonstrate the Science of Love—his Father, or divine Principle." Jesus came as a corporeal Savior because at that time the world was not ready for an incorporeal Savior; if Jesus had not been born of a woman—i.e., had his origin and birth been wholly apart from mortal usage—he could not have shown mortal mind the way out of the flesh. (30)

Moderator: When we were comparing the missions of Jesus and Mrs. Eddy we illustrated the difference with mathematics because we could easily see we have an impersonal principle of mathematics, and its personal representation would be examples written on the blackboard or on paper. The impersonal principle would be like the Christ, and the personal written example would correspond to Jesus. The personal or written example only serves to point to the principle; it has no intrinsic value. But the science of mathematics teaches us the principle and the rules governing. This is also what the Science of the Christ does, making it possible for each to do what Jesus did. Once we understand the Principle, that Principle can be illustrated in endless ways.

Florence: Jesus in the flesh impersonated God. He bridged with his own body the difference between his divine understanding and the people's lack of understanding. On the other hand, the Christ

Science Mrs. Eddy brought wipes out corporeality completely, and shows the spiritual original of each one of us to be the Christ, to be what God is as Mind, Spirit, Soul, Principle, Life, Truth, and Love.

The manhood which Jesus represented reached its climax in crucifixion—the laying down of the mortal concept. The Christ Science reaches its goal in man's glorification as one with God. The belief in a personal "I" must be transformed. Christ Science begins by reckoning God as the divine Principle of all, and as the only "I".

The spirit of Truth is Womanhood that embraces its own manhood. The Christ therefore is Womanhood that embraces its own manhood. Spiritual understanding will bring the complete understanding of this.

Francie: Mrs. Eddy asserted that mortals grow into immortals as babes develop into adults. "By putting 'off the old man . . .' mortals put on immortality" (262:7). The highest standpoint of being is its Science, and only Truth—the Principle of man, the divine system—enables man to work out his own salvation through the gradual fading out of materiality. As earthly desires, possessions and pleasures are dropped, purity, Truth, and the wedding to Science and Health, Mary Baker Eddy's "man child," take their place.

Then the understanding of Life in and of Spirit will have supplanted the dream of life and intelligence in matter with its attendant woes and its error ceaselessly producing error.

Bessie: This means that God is a Principle that we have to understand, doesn't it? Having been a nurse all my adult life this isn't the easiest thing for me to grasp.

Moderator: Yes, dear Bessie, God is a Principle we have to understand because "Principle and *its idea [man] is one*, and this one is God, omnipotent, omniscient, and omnipresent Being, . . ." Then Mrs. Eddy adds: "*and His reflection is man and the universe.*" The "I" or Ego of each one of us is God, divine Principle. "There is but I, or us, but one divine Principle or Mind, governing all existence; . . ." (588:9) Note carefully that the "I" or Ego of each one of us is God, and "*His reflection is man and the universe.*" Understanding is the hinge on which all the doors to the city foursquare swing. Understanding makes the structure of our consciousness and the structure of God's consciousness, one and identical.

Mother to Ourselves

Anna: Mrs. Eddy, whom we have equated with the God-crowned woman (since we find her only in her writings), had to fulfil the role of motherhood Love in order to found her revelation in human consciousness. There is a wide functional difference between "*bridal glory*"—the revelation and understanding of man's present perfec-

tion—and the *motherhood travail* required in lifting consciousness to the realization of its present perfection. (See 562:24.)

Marie: Is it this Woman in her *two* phases that symbolizes generic man?

Kathleen: Her God-crowned woman phase symbolizes revelation or “generic man.” Her second phase symbolizes the foundational Mother-phase, the wilderness-woman phase, through which she established Truth in human consciousness. Mrs. Eddy fulfilled the prophesied coming of both these women; she typed these two women in one consciousness, so her motherhood phase cannot be separated from her bridal phase. She represents each one of us, and in order to realize ourself generic man or all that the God-crowned woman symbolizes we each have to become a mother to ourself. “A mother is the strongest educator” (236:12). We each, as a mother to ourself, educate ourselves out of believing we are mortals with a matter body, into knowing and realizing what we really are as God’s image and likeness.

Tina: We mother ourselves by learning the Science of our being, don’t we?—learning “the system that she denominated Christian Science” (viii:27).

Anna: Yes, the Science is what teaches us our wholeness, our complete and total likeness to God so that we are the perfect image and likeness of all that the seven synonymous terms stand for.

What has to be overcome are the false beliefs we entertain.

These false beliefs are the “objections” we entertain which Mrs. Eddy refers to in her chapter, “Some Objections Answered.” She opens this chapter with the statement, “The strictures on this volume [remember, “this volume” is our true being, all that the God-crowned woman represents] would condemn to oblivion the truth which is raising up thousands . . .” (341:1).

The “objections” that are *in us*, because of our mortal viewpoint, must be overcome. They can only be overcome as we are a mother to ourselves and educate ourselves with the Science of our being. This lifts us up to God’s point of view and we gradually become one with God. When all mankind educates itself in this way it becomes “generic man” or what the woman of the Apocalypse symbolizes. But unless the God-crowned woman had a motherhood phase as well as a bridal phase, she would always remain a distant wonder.

Marie: Jesus proved that all false beliefs could be overcome, didn’t he?

Margie: Yes, Jesus gave the whole proof when he proved that God was his life, and that God, Jesus’ own divine Mind, could reproduce at will what looked like a mortal body, just as a mathematician can reproduce figures on a blackboard after they have been erased. However, while Jesus gave the full proof, his *explanations* were fragmentary. Thus it remained for Mrs. Eddy to bring from heaven the Principle and rule so that every man, woman, and

child could learn to do what Jesus did.

Mrs. Eddy brought us a Science. One of the characteristics of a Science is that it is *not* fragmentary. It is whole and unfolds infinitely. In her textbook she makes it clear that if the reader understands the propositions she is putting forth he will find no contradictions in the textbook. Because the textbook was dictated by God, and issued from the divine Mind it grows consistently from one grand root. In order to see this, however, its system must be understood; then each statement integrates perfectly into the infinite whole.

Rocky: Was Mrs. Eddy's discovery of the divine Principle of scientific mental healing a full and final revelation?

Anna: It certainly was! But this doesn't mean that what God dictated to Mary Baker Eddy won't *unfold* infinitely, until all error has disappeared from human consciousness. We have already quoted her statement in *Essays and Other Footprints*: "I have not yet reached the ultimate practical proof of absolute Christian Science, . . . *But I have written it* and my works teach it."

Tina: I would like to ask a question about the "visible" idea. Mrs. Eddy says that without a correct sense of its highest *visible* idea we can never understand the divine Principle.

Anna: Understanding the divine Principle means understanding *why* the dragon (the sum total of error) was "wroth with the woman, and went to make war with the remnant of her seed" (those who were loyal and faithful to the teachings of Science and Health). (Rev. 12:17) It was the teaching of Science and Health that brought the dragon into action. It was the Truth, that God is All and evil is nothing, that stirred up the dragon. Mrs. Eddy was teaching humanity to stop believing that an illusion was reality—that nothing was something. Man must leave his false sense of things before he can see the true.

Naturally, mortal mind, the dragon, resisted this exposure of its nothingness, because with the understanding of the nothingness of evil and error we can understand the divine Principle and can also understand Mary Baker Eddy as the "highest visible idea." This means death to the dragon, Old Theology.

Mrs. Eddy, speaking of St. Paul, says that abuse of his motives and religion hid from view his character. It is the drag on of Old Theology, of what Paul refers to as "spiritual wickedness in high places" that prevents a correct sense of God's highest visible idea, and consequently an understanding of man's divine Principle.

Bessie: What was this "spiritual wickedness in high places?"

Bill: No doubt Paul referred to the teaching of the church that marriage was something "holy" instituted by God, and that the creation of more mortals was blessed, instead of being considered a usurpation of God's prerogative.

Florence: Yes, that's right. In Science we learn that birth and death are both illusions. The only marriage is our marriage to God,

and our offspring is our infinite reflection of every other idea of God. The "spectral," the ghostly illusions of birth and death, marriage and progeny, must be given up.

From the opening sentence in the Preface of Science and Health to her last statement in the textbook Mrs. Eddy's teaching is aimed at fulfilling the prophecies of Jesus regarding the obsolescence of human procreation. Thus she wipes out the last enemy, human birth.

The Bridegroom

Marie: We have spoken much of the Bride. Could someone explain what the "bridegroom" symbolizes or stands for?

Moderator: Jesus called himself the "bridegroom" (Matt. 9:15). Mrs. Orgain explains that Christianity as the bridegroom is typed by Science and Health (exclusive of the Key to the Scriptures) as the manhood of the Word. And when Mrs. Eddy said in 1899 that the bride is adorned and lo, the bridegroom cometh (My. 125:26), she meant that Science and Health exclusive of the Key to the Scriptures was still evolving toward the wedding of Christianity with Science. Notice the bridegroom was merely coming. Christianity, as the manhood of the Word, must come to Science as the Bride, typed by the Apocalypse as the womanhood of the Word. The Apocalypse or womanhood of the Word had been completely "adorned" since 1891 when Mrs. Eddy added the city foursquare to it.

So, Jesus called himself the bridegroom, and Mrs. Eddy speaks of him as "the visible discoverer, founder, demonstrator, and great Teacher of *Christianity* [only]" (My. 338:24). Mrs. Eddy calls the Word of Science and Health, the bride (My. 125:26), and she says she is to be found only in her Word, as bride (My. 120:2-4). She has further declared herself to be "the visible discoverer" and "founder" of *Christian Science*. The union of the bridegroom and his bride in the Word of Science and Health must be at the point where Christian Science becomes one with divine Science; and at this point divine Science becomes a gift. We no longer have to work for it. When Christian Science and divine Science became one, Mrs. Eddy could begin to give promises in Christian Science, whereas previously all promises had been in divine Science. (See Alice Orgain, *Angelic Overtures of "Christ and Christmas,"* p. 661.)

Marie: Why do you suppose the Bible used symbols like "bride," "bridegroom," "dowry," etc.?

Kathleen: Alice Orgain in (*Angelic Overtures to "Christ and Christmas,"* p. 660) gives this interesting explanation:

As is generally known a 'dowry' is the property or wealth which a bride brings to her husband as a marital *gift*; and inasmuch as "every matter belief hints the existence of spiritual reality" (Mis. 60:20), did not the bridal 'dowry' of Hebraic maidens draw its symbolism from the prophets' prevision of the

objective bridal of heaven as 'the female idea' and earth as 'the male idea,' wherein 'the female idea' would bring down to earth ('the male idea'), heaven's richest spiritual treasures as earth's dowry?

In other words, as every conception in the human consciousness has its antecedent idea in the divine Mind, there is no doubt that the 'dowry' which divine Science as the first true Bride-consciousness brought to Christianity (bridegroom-consciousness) . . . was prediscerned by the human mind, filled as it is with symbols of ideas given by leaders on 'mounts' of revelation as the means of teaching these ideas to their followers. So human brides were required to bring marital gifts to their husbands in symbolic prophecy of the final bridal gift of the Bride, divine Science, to its bridegroom, Christianity.

Margie: To the comments on the bridegroom I would like to add that the main body of Science and Health is the bridegroom. It was woman's manhood mission to lay heavenly foundations. It was Mrs. Eddy's goal to make progress heavenward in the main body of Science and Health so it would unite in perfect spiritual consciousness with the Bride (the Apocalypse in the Key to the Scriptures) which she spoke of in the fiftieth edition as being already adorned. As we have seen in Miscellany (125:26) she speaks of the Bride as already adorned but the bridegroom is *only coming*. It means that the bridegroom which "yet cometh" was the human demonstration of the footsteps of Truth.

Diane: What were the "footsteps of Truth?"

Grace: The wilderness woman's man child symbolized the footsteps of Truth as they led to absolute Truth, or "Genesis," which is already one with Love, the goal. The footsteps of Truth symbolized the bridegroom or "man child" still traveling on his way. We see the progress of this bridegroom or "man child" in the many changes made by Mrs. Eddy in Science and Health. Gradually Mrs. Eddy lifted consciousness higher through a program of spiritual education that caused the "spectral" to disappear at all points. Through these footsteps of Truth all materiality disappeared until reality was reached and perfection appeared.

Anna: The Bride is the kingdom of heaven within each one of us. It is there, but unrealized because of the erroneous and illusory misconceptions that veil its presence. It is the bridegroom's role to strip away all illusions, to overcome the human with the divine at every point. The Bridegroom must continue to detach all mortal thought from its material conceptions until the ever-present Bride-consciousness is unveiled as man's true identity.

Mrs. Eddy was the first Bride of the Word since the complete Word was wholly her revelation; but it was the masculine phase, the *bridegroom* aspect, of her nature that removed the obstructions enclosing the Bride in the city foursquare. (Remember Mrs. Eddy's nature as Bride had to include the masculine—the bridegroom—as well as the feminine.) The bridegroom phase of her composite

nature was responsible for dissipating the walls of obstruction so the “city of our God”—divine scientific consciousness, the Bride, the kingdom of heaven within—can only be reached through the squareness of Truth, through being true, honest, square. *After* the human consciousness ascends to heaven through the gateway of Truth, it brings Love to earth.

Wedding God Through Practise Not Theory

Jesus and Mary Baker Eddy, in total self-effacement, had but one thought: to lay down their lives, if necessary, in order to bring God’s message to men. To carry out their holy God-appointed missions, they *had* to be oblivious of human self.

Margie: Both Jesus and Mary Baker Eddy knew the great importance of healing.

“Theory never taught a class, never wrote the Christian Science textbook,” Mrs. Eddy said. “Healing the sick is done by practice, not profession—by prayer and fasting from material sense. Mortal mind claims otherwise, but God is All, and there is no evil. Love rules and you know it . . . Practicality is needed; theory is not. I am astounded at the need I find of practical Christian Science.”

In the *Christian Science Sentinel*, Vol. 14, p. 1030, we have this message from Mrs. Eddy: “Faith without works is the most subtle lie apparent. It satisfies the students with a lie, and it gives them peace in error, [but] they never can be Christian Scientists without that faith which is known and proved by works. Words are often impositions, and faith without works is dead and plucked up by the roots. It is not faith, but a deceiving lie lulling the conscience, and preventing demonstration. A satisfied sinner is the most hardened sinner.”

Again, she wrote: “Love, Love alone will found, upbuild, and establish forever both the Christian Scientist and our Cause. But envy, jealousy, or rivalry will kill the spirit of this Science in the person who possesses it and will thwart the establishment of it in this age. Oh, why is not this realized by everyone who has the Cause at heart and who has labored faithfully in some directions for its advancement? . . . The Principle of our demonstration as Christian Scientists is *unity* and our demonstrations depend on united minds and their at-one-ment with the One Mind. . . . This Cause depends upon healing, healing and *wisdom*. If these are not added, the salt will lose its savor, and this Cause drop down into the darkness of oblivion for centuries again.”

Function of Mother Church

Juliann: Before we leave the concept of Motherhood (meaning Mrs. Eddy’s work of founding Science in human consciousness) as entirely embraced within Bride (Bride meaning true God-being), could we see in what way The Mother Church worked to lift thought to the perfect standard of the Bride or God-consciousness?

Moderator: Yes, the elevating function of The Mother Church is borne out by the fact that the *Manual* was for The Mother Church only. Mrs. Eddy says: “[The *Manual*] stands alone, uniquely adapted to form the budding thought and hedge it about with divine Love” (Man. 104). It instituted control for the purpose of lifting mankind up to its inherent right of self-government.

Mrs. Eddy states the *Manual* “is adapted to The Mother Church only.” When many inquiries came from the field asking if the *Manual* also governed the Branch churches, the clerk of The Mother Church traveled to Concord to get Mrs. Eddy’s answer. Mrs. Eddy seemed surprised by the inquiry and remarked, in substance, “Anyone should be able to see that the *Manual* is only intended for a church that I personally control.”

The *Manual* contained “laws of limitation for a Christian Scientist.” This was something that did not apply to the Branch-idea. But Mrs. Eddy knew laws of limitation would “do for the race what absolute doctrines destined for future generations might not accomplish.”

With The Mother Church concept Mrs. Eddy was showing mortals how to lay down the mortal body. The estoppel clauses make it clear that material organization, like the material body, was to be laid off. We discussed this in our seventh Session.

Under Article VIII, Guidance of Members, we have the wonderful Rule for Motives and Acts; Daily Prayer; Alertness to Duty; also other admonitions and counsels “adapted to form the budding thought and hedge it about with divine Love.”

That The Mother Church, as a material organization, was a symbol for the mortal body is further seen in the By-Law which states, “This *Manual* shall not be revised without the written consent of its author,” and a second by-law which states, “No new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled, without the written consent of Mary Baker Eddy, the author of our textbook, Science and Health.” Mrs. Eddy intended humanity to learn definitely that the mortal body was a lying concept. From Mrs. Eddy’s instruction to Pastor Gill we learn we are not both mortal and immortal. “The Ego, you,” she told him, “is immortal only. The mortal [like the material Mother Church organization] is the suggestive lie calling itself you when it is not.” By her estoppel clauses she effectively stopped every function of The Mother Church when she was no longer personally present to guide and govern.

Elsie: I have never understood how Mrs. Eddy set up her Church. I have been told she made provision in her *Manual* for two entirely different churches.

Grace: That’s correct, Elsie. The First Church of Christ, Scientist, was a legal church to be governed by the Deed of Trust and its four Directors as set forth on page 128 to 135 of the *Manual*. This unique arrangement would take effect when Mrs. Eddy was no longer per-

sonally with us. A vital point to notice is that “the *congregation* which shall worship in said church shall be styled ‘The First Church of Christ, Scientist.’ ” It was *not* the material structure that was The First Church of Christ, Scientist, but the *congregation!*

Bessie: Why was that important?

Grace: That made it a *living* church. It was the living body of *Christ, Scientist* that was the legal church.

The Mother Church was a spiritual conception in the mind of Mary Baker Eddy. In The Mother Church “set-up” the members acknowledged Mrs. Eddy’s supreme authority and Leadership. While she remained with them, they gave up their essentially democratic government and placed themselves under the jurisdiction of the Christ that Mrs. Eddy manifested.

Mrs. Eddy’s work with The Mother Church was her way of making practical for the “field” what she was stating in Science and Health. She was the true mother who never “neglects her children in their early and sacred hours” She felt and comprehended the needs of the whole of humanity. The Mother Church symbolized that warfare between the flesh and the Spirit, in which mankind is gradually lifted above all sense of error. Her association with The Mother Church was a Mother-and-child relationship in which her ardent Mother-heart yearned with solicitude, endured with patience, waited with hope, and labored with love to promote the welfare and happiness of her children. Mrs. Eddy saw the necessity of giving all her hours to those first sacred tasks of implementing her teachings to the degree where her children could walk steadfastly in wisdom’s ways. (See Ret. 90.) This was the function of “Mother’s Church” as it was at first called.

Moderator: Mrs. Eddy was trying to show you and me, trying to show each one of us, that we were not opposites, but one entity and individuality. “The lying ‘you’ ” she told Paster Gill, is likened by Paul to that which was not him, ‘no longer I but sin.’ ” Just as the lying concept of a mortal body is sin, so is the lying concept of a material Mother Church organization, which symbolizes the mortal body, sin, and must be estopped. Hence the Manual estoppel clauses.

Edward Bates

The Mother Church as a *spiritual* monument—even the outcome of men’s hearts—was Mrs. Eddy’s own generic consciousness (that consciousness which saw God as the only activity, as All-in-all) because it was the expression of her own conception. That it had already been built by her before it was symbolically expressed in its literal edifice can be learned from the first twelve issues of the *Christian Science Journal*, also from the Edward Bates’ *Reminiscences*, as well as from other sources. Mrs. Eddy had mentally reared The Mother Church as a monument high above the work

of men's hands, giving to the material the spiritual significance of goodness.

From start to finish the actual building of The Mother Church was Mrs. Eddy's demonstration, not the least of which was her demonstration in securing the service of Mr. Bates to follow her demonstration *obediently*, which resulted in the church being finished on time.

The following is gleaned from Bates' *Reminiscences*:

It was the worst winter in Boston's history. Snow had come in October and remained. Everything was covered with several inches of ice. What was accomplished in the few short weeks before December 29th, by strict obedience to Mrs. Eddy's directives, is almost beyond belief. Conventional building rules were all set aside. The mosaic floor was laid in the auditorium before the roof was on the church. The concrete sidewalk around the church was laid in bitter-cold freezing weather, in an ingenious way.

On a Friday a letter was received from Mrs. Eddy. It read: "Finish the Tower and plaster the church." Mr. Bates' herculean efforts to obey this directive, which from the human standpoint seemed impossible, played a key role in meeting the deadline. Every conceivable obstacle was thrown in Mr. Bates' path. The contractor said the church would not be ready to plaster for at least ten or twelve weeks. But Mrs. Eddy said it must be done today! And Mr. Bates was there to carry out her orders. After an absolutely incredible all-day hassle he succeeded in getting the twenty-four tons of plaster required. The men had been waiting in the icy cold weather. It was now five o'clock in the evening. The church was dark, the power was off due to a raging storm. The contractor said, "My men can't work in the dark." Bates replied, "The lights will come on." The men remained. Suddenly the lights came on again.

"Boys, to the scaffold!" Bates shouted, and away they went.

"I went up on the scaffold and watched the men work. I have never had men that worked as they did. The plaster went on like grease, and it all stayed where it was put. There seemed to be none falling to the scaffold or to the floor below. The men worked all night and applied two coats. They did in twelve hours what every one had thought would take at the very least several days. Everyone agreed they had never before seen anything like it.

"When Mrs. Eddy said: 'Plaster the church,' she provided a way by which it could be done." And at no time was it safe to retreat a single inch. No matter what obstacles seemed to be in the way, or what resistance he met with, Bates knew he must press forward and carry out Mrs. Eddy's demonstration. He knew she would not have issued that order if she had not known it could be accomplished. The workmen had applied twenty-four tons of plaster in twelve hours. They all expressed amazement at this feat. They had seen it done, but could not understand *how* it was done! The following

Thursday they commenced painting the green plaster, applying three coats in quick succession. The results were excellent, contrary to the painters' dire predictions, and contrary to all rules. From start to finish The Mother Church was Mrs. Eddy's demonstration.

That Mr. Bates realized this fact is shown in his conversation with Mrs. Eddy during his visit with her in Concord, after the church's completion: ". . . but for you, Mr. Bates, the church would never have been built," said Mrs. Eddy.

"I replied, 'But for you, Mrs. Eddy, the church would never have been built.' She again said: 'Mr. Bates, but for you the church would never have been built.' I again replied: 'But for you, Mrs. Eddy, the church never would have been built.' The third time she said: 'Mr. Bates, if you had not come and helped me the church never would have been built.' I replied: 'Mrs. Eddy, but for your demonstrations, the church would never have been built.' " Mr. Bates *knew* he was witnessing the power of God being demonstrated by Mrs. Eddy during his work on The Mother Church.

Bates recounts the following item of interest: Often when talking with a student Mrs. Eddy would tell that student what happened at a certain time. Surprised, the student would say, "But how did you know that, when you weren't there?" To this Mrs. Eddy would reply, "But I was there." Mrs. Eddy, reflecting the one Mind that sees all angles at a glance, was able to be where it was necessary for her to be. In one of his Sonnets Shakespeare gives the thought that if he knew enough he could be in the place he desired as soon as he could think it. Mrs. Eddy was able to be "in the place" as soon as think it.

The Mother Church had already been built by Mrs. Eddy in spiritual consciousness, and she was leading her students to acknowledge it. "Practicality is needed," she said; "theory is not." Every hour of the day Mrs. Eddy was demonstrating the truths she had stated in her textbook.

Bates records another interesting point in this same conversation: "On my arrival she met me in the library and asked many questions about the church and how we proceeded to overcome the difficulties and prepare it for service on the twenty-ninth of December. She showed a great deal of interest in every detail. But finally a sad expression came over her countenance and she said: "Six thousand of my students could be there and enjoy the services and the dedication of the church. Several members of my household went down, but I was not invited."

Tina: What did Mrs. Eddy mean by: "I was not invited"?

Moderator: She meant the Christ "I," the "I" that was one with God, and that was able to write Science and Health. Here the "I" was equated with the woman of the Apocalypse. She certainly didn't mean her corporeal personality. The students were interested in the material building, not in the real Christ 'I Am' that

demonstrated it. Thus she was not “invited” into their hearts. Mrs. Eddy felt their lack of spiritual sense.

Jackie: Why did Mrs. Eddy, at one point, say “My work for The Mother Church is done”? Could that be explained again?

Grace: Mrs. Eddy had unfolded the idea of The Mother Church step by step in the twelve preceding volumes of the *Journal*, showing that The Mother Church was the expression of Mrs. Eddy’s own conception. It was therefore her own generic consciousness. Thus The Mother Church had already been built by her before it was symbolically expressed in its literal edifice.

Billy: In what way had The Mother Church been built by her?

Grace: The scientific teaching that is embedded in the first twelve volumes of the *Christian Science Journal* constitutes the spiritual Mother Church. Assimilating that teaching enables us to catch a glimpse of the glory that is our true God-being.

Significantly, after The Mother Church was completed on December 29, 1894, Mrs. Eddy delayed her visit to the church until completion of the twelfth volume of the *Journal* in April, 1895. Each volume of the *Journal* represents one of the tribes (stars on the God-crowned woman’s crown). Each volume presents the *spiritual* characteristics of a specific tribe in successive order. Mrs. Eddy said the *Journal* was “designed to put on record the divine Science of Truth” (My. 353).

Diane: There are twelve chapters in Miscellaneous Writings, also. Is that significant?

Rocky: Yes, I understand they again represent the twelve stars on woman’s crown (or the twelve tribes of Israel), one chapter for every tribe, or every phase of belief that must be overcome, as well as the spiritual qualities that must be cultivated and assimilated. Our God-being can’t remain a distant “wonder” (stars), but must be made practical in everyday living-qualities.

Tina: Why is all this about Jacob and his twelve sons and his two wives—meaning the two mothers of Jacob’s twelve sons—so important?

Bill: In the “Glossary” (589:4) Jacob is defined as “. . . the revelation of Science, . . .” The work of Jacob’s two wives, that is, the two mothers, was to lift their children above the alternate blessings (“crowns”) and cursings (“crosses”) of Jacob. These blessings and cursings, given in the forty-ninth chapter of Genesis, constitute Old Theology, the dragon.

Marie: How do Jacob’s alternate blessings and cursings tie in with Science and Health?

Bill: Science and Health abounds in the alternate denunciations of error, symbolized by the cross, and rewards for righteousness, symbolized by the crown. The progressive ascension of the wilderness-Mother’s man child (Science and Health), through its

432 editions must lift him above both cursings (cross) and blessings (crown).

Billy: Did Mrs. Eddy succeed in lifting Science and Health above both crosses and crowns?

Bill: Yes, in 1903 she finished this Motherhood phase of her work when she added to Science and Health pp. 68:27 to 69:30, which gave us the child of the regeneration described on page 167 of *Miscellaneous Writings*, and at the same time dropped the title of "Mother." Of course there are many other indications she had finished the Motherhood phase of her work.

Moderator: We have touched on this point before, but it is important in understanding the symbolism of The Mother Church. That symbolism represents the government of the wilderness-Mother regime that instituted control for the purpose of lifting mankind up to its inherent right of *self* government as represented by the God-crowned woman. Thus there were two elements of government evolving side by side in Mrs. Eddy's movement: *control* and *self-control*. The "self-control" is represented by the Branches to which Mrs. Eddy decreed complete self-control.

Rookie: Does the wilderness-Mother ever become one with the God-crowned woman, as far as this question of control and self-control is concerned?

Moderator: No, not *until* Science and Health (the wilderness-Mother's man child, which actually means the true identity of each one of us) is caught up unto God and to his throne, meaning when we understand our true identify. When the wilderness-Mother has lifted us up to see ourselves as the infinite idea of the infinite Principle, then the wilderness-Mother yields her control to the self-government inherent in the intelligence of the God-crowned woman, and the two "women" are one.

In the last analysis we are this wilderness-Mother, and through our study and spiritual assimilation of our textbook we lift ourselves to oneness with the inherent self-government of the God-crowned woman, where the alternate blessings and cursings of Old Theology (the dragon) no longer reach us.

SESSION XV: MATERIAL HISTORY DRAWING TO ITS CLOSE

Moderator: We have been looking at the prophecies in the Book of Revelation. Florence, would you like to give us a brief review of what we have seen?

Florence: As has been brought out before, the whole of Revelation prophesies or portrays the warfare between ignorance and spiritual enlightenment, between "the spirit of Truth" and "the spirit of deceit. It prophesies victory for the forces of good.

Mrs. Eddy's achievement in discovering, uncovering, and publishing, in the year 1881, the total unreality of evil ranks as a watershed in human history. It was in her third edition of *Science and Health* that her chapter "Demonology" became the crucial point, the dividing line, for humanity. From that year on, evil has slowly become less and less real, and is more and more being seen as merely aggressive mental suggestion, and will so continue until its hold on and control over mankind is entirely and forever overcome.

In his new book, *Civilization Lieth Foursquare*, Gordon Brown quotes Christopher Booker, *The Daily Telegraph*, April 21, 1979:

Deep down . . . we know we are approaching some tremendous crisis in our civilization—one which will require a change of heart and perspective far deeper than anything which has yet touched any of our public representatives . . . it is no good any longer looking for rebirth to the public drama, to the outward show, to the collective—it must begin from somewhere altogether different . . . far down and mysterious, in the only place that counts, it may well be that the great unimaginable process of rebirth which always accompanies catastrophe has already begun.

"That which transfigures the human sense of life," says Gordon Brown, "is the translation of the past, present, and future out of three apparently separate "tabernacles" of time into the forever nowness of the Life which is God. Humanity's present is not in this case subject to crucifixion between a thieving past and a thieving future, but rises in spiritual resurrection to experience what life is *now*."

Error Not to Be Overlooked

Bill: As Christopher Booker says, the "rebirth . . . must begin . . . in the only place that counts." It must begin with mental self-knowledge, by probing the self-inflicted wounds of selfishness, malice, envy, and hate, and the control of mad ambition (462:25). Actually for each one of us only one thing matters, and that is that we learn and practise the fundamental reality of our God-being. There is no other way out of materiality than through each one, individually, replacing material thinking with divinely scientific

spiritual knowing. It must begin by letting the truth of Christian Science teach us how to overcome the “depravity” qualities Mrs. Eddy lists on page 115:21, and the “self-love more opaque than a solid body.” Nothing but the self-renunciation of all that constitutes a so-called material man and the acknowledgement and achievement of his spiritual identity (Mis. 185) can avert catastrophe and usher in the kingdom of heaven on earth.

Tracing man’s spiritual evolution down the dim corridors of time, Gordon Brown reveals how the bench marks established by Jesus and Mary Baker Eddy will inevitably catapult man into the millennium where he finds himself not a mortal but God-idea.

Moderator: Thank you, Bill. We know all error must be overcome. The more spiritually-minded one is, the more he is conscious of an error of belief. Mrs. Eddy abhorred all hypocrisy, self-justification, or any excusing of error. She said she could not teach a person who excused error, who closed his eyes to evil. Such a person, she said, is not teachable.

“When anyone tries to argue in justification of error to cover it up, against their honest convictions, it fills me with righteous indignation beyond any other form of error because it shuts out the light from them and hinders others from seeing and walking in the light— from seeing the truth and accepting it” (DCC. 182).

Francie: When someone sent Mrs. Eddy three little monkeys bearing the inscription, “See no evil, hear no evil, speak no evil,” Mrs. Eddy pointed out that this was not Christian Science, but heathen philosophy. Christian Scientists, she said, do not close their eyes to evil. With spiritual discernment they open their eyes, and awaken to the true nature of evil or sin, and to its false claims, methods, subtlety, but they realize evil’s nothingness, its powerlessness to control or harm. All evil and error is hypnotic suggestion only, and induces belief in that which has no substance.

Mrs. Eddy warned the students that error says, “Don’t talk about me. Talk about God.” Students tended to ramble on about God, but Mrs. Eddy felt the most dangerous error for students is not seeing error, not being aware that error is error. This made them insensible to error’s presence. “Ignorance of the error to be eradicated oftentimes subjects you to its abuse. [And] covering iniquity will prevent prosperity” (446). Error must be detected, but always seen as *unreal*, that is, it must be destroyed with what we have learned through Christian Science. Contending persistently for truth and thus rising above error, we destroy it.

Moderator: Answering the question, “What made Jesus the Messiah?” Mrs. Eddy said it was because he “loved righteousness and hated iniquity.” Then she explained that the true Christian not only loves the right, but he hates iniquity and is willing to uncover the evil in himself and in others. She made it clear that he is not a true disciple who closes his eyes to wrong-doing and takes no

steps to unmask the wrongdoer and bring to an end the evil doing. Wisdom as well as love is necessary. Jesus was Love itself, and his love of good made him hate iniquity.

Tommy: Like Jesus, Mrs. Eddy tackled the fundamental error, human birth. She did not “whine over a nest of serpents and paste placards around it warning people not to stir up the reptiles because they have stings.” “When God bids me uncover iniquity in order to exterminate it, I lay it bare,” she said. (*C.S. Journal*, Vol. 6, p. 319) She couldn’t tolerate students arguing in justification of error.

While Mrs. Eddy knew the world at large would not accept her teaching on marriage and progeny, she did expect her class-taught students to make her teaching practical in their everyday lives, as that Concord student, whom we mentioned earlier, learned when he wrote Mrs. Eddy asking her to congratulate him on the birth of a “Christian Science baby.”

Bill: She obviously didn’t congratulate *him*, but isn’t there a record of one occasion when Mrs. Eddy *did* send a letter of congratulation to one of her students who had become a father?

Anna: Yes, you’re thinking of William G. Nixon who was publisher of the *Journal* and even publisher of Mrs. Eddy’s monumental 50th edition of *Science and Health*. But she left him in no doubt about the unscientific nature of his creative beliefs.

It would help to read the actual text of her letter, dated January 13, 1892, which was several years before the Lydia Hall episode. Mrs. Eddy wrote:

I congratulate you on the success at your home. But I also pray that you be left not to temptation, and understand that God has created all, and man is not, *cannot* be, a creator, however much the senses declare against this great truth of Christian Science. To the senses you have gotten a child, but not in Science have you a mind in matter anymore than you have sickness, disease, and death. Hence what you believe is a mortal child, is *mortal*, and *subject* to [sickness, disease, and death], and if you believe you have an immortal child formed of matter, you believe a lie, for this is *impossible*. I felt so strongly it was my duty to say this to you that I have written it. . . .(DCC. 122).

Mr. Nixon chemicalized at this rebuke from her and became a bitter foe. Mrs. Eddy’s uncompromising stand on human birth, designating it the Pandora box from which all other ills sprang, brought her to the agony of the cross and forced her to feel the pain of the nails driven through her hands.

Sally: Mrs. Eddy probably thought because Mr. Nixon was a prominent student of Christian Science (and had been class-taught by her in 1888) that he would be able to understand. Wasn’t she usually very careful about talking with couples already married, on this subject of procreation?

Bridal Pledges Not To Be Escaped

Moderator: Yes, Mrs. Eddy was very careful not to force any teaching that students were not spiritually prepared to receive. The Lydia Hall recording was teaching she gave to students spiritually prepared to receive it. She wrote on Oct. 11, 1892, to a student, "About procreation, I seldom ever speak of it to a husband and wife. I [speak] freely to those who are *not* married, but dread to touch the conjugal relations already existing" (DCC. 121). In Science and Health she counsels, "The nuptial vow should never be annulled so long as its moral obligations are kept intact." She encouraged wives to lead their husbands gently from the cellar to the attic. Emerge gently from matter into Spirit. Marriage to Mrs. Eddy was a suffer it to be so now; it was a concession to materiality and material methods made for the advancement of spiritual good.

Tommy: I think, too, that Mrs. Eddy didn't talk much on the subject of progeny to married couples because she wanted to prevent polarization of opposite opinions. She never believed in religious militancy but counseled her followers to be charitable and kind toward those who hold differing opinions on various subjects. If we don't agree with their views, we should ". . . part from these opponents as did Abraham when he parted from Lot, saying, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren" (444:13). This doesn't mean that Mrs. Eddy was timid or that she retracted a single word of the challenge she had thrown down to the world. She was serenely confident in the rightness of the message she received from God, and to the end, she staunchly stood before the world fully convinced that her only recourse from all the vilification was her way of life.

Preserving Man, Not Annihilating

Marie: Can we return a moment to Mrs. Eddy's teaching regarding man's divine origin and incorporeal nature? In spite of the care she took to urge moderation and temperance in advancing the Science point of view, wasn't she quickly and harshly branded as a race annihilist?

Bill: Yes, she was burned in effigy in the Boston square, and the vilification in the press, pulpit, medical world, and from "men of letters" was unbelievable in its violence and virulence. The prospect of fewer people to buy their wares sent shock waves through them. Also her ideas seemed an intolerable affront to their religious views.

Bessie: We have just learned of Mrs. Eddy's reticence to broach the subject of procreation to married couples, but that she spoke of it freely to those unmarried, saying:

Of this I am at present certain, that if marriage does increase



CHRISTMAS EVE

Picture No. 4 in Mary Baker Eddy's illustrated poem, *Christ and Christmas*, delineates the opposite of man's divine Principle which determines man to be born of God, of Mind, and divine Love. Picture No. 4 portrays Job's decree: "Man that is born of a woman is of few days and full of trouble," and Isaiah's observation: "The tabret and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of His hands." (See *Christ and Christmas*, p. 55.) It is also suggestive of Jesus' statement to Salome: "Death will never cease until ye women cease your child bearing."

Concerning the merriment and Christmas celebrating Mrs. Eddy asks, "Why signalize the birth of him ne're born?" (ibid).

a temptation to depart from Christ's teachings, it is not the union which Jesus sanctioned when he said, "What therefore God hath joined together, let not man put asunder" (Matt. XIX:6). In other words, our Master assured us that they whom Spirit unites spiritually—for Spirit cannot unite materially—cannot be separated.

Anna: I think many of Mrs. Eddy's students did see this point in divine metaphysics and saw it was critical, but being unwilling to give up the fleshpots of materiality they argued in defense of error. This Mrs. Eddy found hard to tolerate. "No man can serve two masters," Jesus said. We cannot escape from barriers when we commit our moral sense to a dungeon.

Florence: When Galileo was charged with heresy and faced death for his scientific discoveries, he asked one of the Cardinals to come and look through his telescope and see for himself that what he (Galileo) said was the truth. The Cardinal answered: "But I *don't want to see!*" He didn't want to give up the material advantages that remaining ignorant granted him. If he sided with Galileo he would subject himself to the torture rack of the inquisition. "On the startled ear of humanity rings out the iron tread of merciless invaders, putting man to the rack for his conscience, or forcing from the lips of manhood shameful confessions—Galileo kneeling at the feet of priestcraft, and giving the lie to science" (Peo. 13:12). Galileo's fear overcame his loyalty; the courage of his convictions fell before it. Fear is the weapon in the hands of tyrants. . . . To weave one thread of Science through the looms of time, is a miracle in itself" (Mis. 99). In *Science*, we saw, celibacy is right. Marriage synonymous with legalized lust is wrong.

Sally: Some of the students misunderstood Mrs. Eddy's emphasis in her teaching that God is All-in-all, and took it in a pantheistic sense; in fact one of the cudgels wielded against Mrs. Eddy was that she was a "pantheist." But a pantheist is one who believes that God and the *material* universe are identical. Christian Science teaches just the opposite: namely, that God is Spirit, and is reflected only by spiritual things; it translates matter back into its original language which is Spirit. Pantheism, on the other hand is the belief of mind in matter, and that God is identical with material forms. This, obviously was what the Concord Scientist was believing when he asked Mrs. Eddy to congratulate him on a "Christian Science baby."

Rocky: How do we gain the birth out of the illusion of substance, life, and intelligence in matter?

Bill: Mrs. Eddy says that it is not gained by argument nor by force, but rather it is *growth, hourly*; it is forever getting nearer Love that is *Love*, universal, divine *presence* and power, alias might and dominion; first over the body then its reflection is dominion over all the earth. (DCC. 114)

Tommy: Mrs. Eddy said the world's accepted theories admit more than one God, or less than a God. Scholastic theology, she said, presupposes immortal Spirit imprisoned in a mortal body. While it cannot contradict the Scripture that God is Spirit, it adds thereto the falsity, that pure and infinite Spirit is imprisoned in a finite form, having material sensuality and sin, and this form of matter masters omnipotence, expels its Spirit, and then destroys itself. Thus evil, being as real, and more universal than good which is God, would make our heavenly Father even less than a common sinner! This is the greatest deception, the awful unreality of man and his Maker that is taught today, and adopted into the fervor of human feeling.

When we understand how Mrs. Eddy's seven synonyms for God operate in a spiritual calculus of Word, Christ, Christianity, and Science, then we will see there is no limit on our ability to create divinely and spiritually, as God's image and likeness. This is true motherhood and true fatherhood. We are all destined to learn this method of creating. It explains Jesus' prophecy of his second coming, *beyond motherhood*, and pronouncement on motherhood: "Woe unto them that are with child, and to them that give suck in those days" (Matt. 24:19). That we were born of the flesh is pure illusion.

Bessie: Do you mean that we can only wed ourselves to divine Principle as the corporeal sense of creation is cast out? Do you think Mrs. Eddy actually meant the time would come when no more babies would be physically born?

Bill: Yes, Bessie. Naturally she was considered a heretic for advancing such theories. In the seventeenth century it was considered a heresy, a burnable offense, to say that the earth was not the center of the universe but just a planet that circled around the sun. In Brecht's famous play about Galileo, an old cardinal gasps: "Mr. Galileo transfers mankind from the center of the universe to somewhere on the outskirts. Mr. Galileo is therefore an enemy of mankind and must be dealt with as such," which meant he must be burned. Even his pope, Urban VII, a man educated in science, allowed Galileo to be arrested by the inquisition. As the head of the church he had to defend "harmony."

At the very end of Brecht's play, the pope cries, "I do not want to hear the battle cries 'Church, Church, Church! Reason, Reason, Reason!'" In the pope's case, those battle cries eventually died down. The earth moved around the sun and the church accommodated.

If astronomy violated the order of heaven and earth, Mrs. Eddy's Science would fall into a similar category. In the case of the battle cries initiated by Mary Baker Eddy, much work still remains to be done. "The education of the future will be instruction in spiritual Science."

Florence: Bill's statement that much work still remains to be done reminds me of the Equal Rights adherents who feel their work is like carving a woman's face on Mount Rushmore. Tons of stubborn rock has to be blasted away before people can see the monumental change that is being created. At present they have to be satisfied with cheering for the amount of seemingly inexorable resistance that is softening, and the step-by-step progress that is being made toward their ambitious goal of equality. We too in Science have to be satisfied and grateful for the progress that is being made toward enlightening humanity on the illusive nature of evil. Education in spiritual Science is chipping and blasting away at the die-hard opposition. It is only a matter of persevering in this spiritual education. Before long it will be seen that "all the knowledge and vain strivings of mortal mind that lead to death . . . will be swallowed up by the reality and omnipotence of Truth over error, and Life over death" (Mis. 61:4). The illusion of living in a fleshly body and a material universe of time and space will vanish.

Yes, Bessie, eventually no more babies will be born, eventually there will be no more little counterfeits to suffer and pay the penalty for their parents' spiritual ignorance of man's already perfect God-being.

Even now all institutions of higher learning are teaching the mental nature of everything. It is only a step to the teaching of the *spiritual* nature of everything. The consciousness of Truth, which Mary Baker Eddy brought, will give man complete dominion over all false beliefs. What we think about all day long determines our experience.

Margie: As the world gets a better *understanding* of what is in the Christian Science textbook it will seem very reasonable, and people will accept it because it appeals to their reason and their sense of right.

Tina: What is the best way to win the war with the beast?

Moderator: The best way to win the war with error (the beast) is to rise above error and contend persistently for the truth we have learned in the Christian Science textbook—namely, evil's unreality and good's allness. We can only come out from under the control of universal, collective, and individual false beliefs through assimilating the teachings of Science. In order to escape from the illusions of the physical senses we must escape to a higher realm. We must go to a higher dimension. When we want to escape from ignorance about mathematics, we do so by learning the principles of mathematics. In Science we learn to solve problems by approaching them from a higher level. We put the problem aside, knowing it is aggressive mental suggestion, just a lie about the divine Mind's perfect presentation. We cease looking from wrong standpoints; we look away from the problem, and look into Truth

and Love. If we want to work out a problem in arithmetic we don't look at the error, we look at the perfect principle, and let the principle give us the answer.

The Beast and the False Prophet

The whole of evil, says Eustace, comes not from spiritualizing matter but from materializing Spirit, making that substance which is merely shadow. This gives us a negation of Mind to deal with. This is the "beast" of the Book of Revelation. So, getting rid of a false sense of matter is getting rid of the beast of Revelation. We must see that "matter is a misstatement of Mind" (Mis. 174:2).

When Jesus and Mary Baker Eddy healed the sick and raised the dead, they were looking with God's eyes and in each case they were seeing a Mind-Spirit-Soul identity and not a matter body. They were seeing what was really there instead of seeing what mortal, carnal thought was aggressively suggesting to them. Because they knew God's man was the *only* man, God's man appeared to them. This tells us that our structure of consciousness determines our experience.

Moderator: That's right, Margie. We escape the dream, the illusion of a matter body and a mind separate from the one divine Mind, by understanding better hour by hour the message of Science and Health. The earth is already the divine kingdom of Love and Mind where we never meet anything but God's presence. Heaven has always been ever-present wherever we are; it is only the dragon, the spirit of deceit, that "old serpent," the "deceiver" that has made it appear not so. It is this "murderer" that from the beginning has made it appear there is mind in matter—that man's mind is locked in a body of clay. And naturally "the dragon was wroth with the woman" (Rev. 12:17) who was to complete the works of Christ Jesus on earth and so end the dragon's sovereignty. The woman's book and teaching—which founded the Truth in human consciousness—is the first step in the warfare and causes the dragon to be cast out of *heaven*. This victory strips the dragon, the spirit of deceit, of his claim to be acting for God. It takes away his basis of authority. Mrs. Eddy's students and her readers saw *theoretically* that what she was telling was the truth. That was a far cry, however, from putting the truth wholly into practice in their daily lives. "Heaven" is a state of mind, and when the dragon was cast out of heaven—cast out of mind—it only meant that the students were able to grasp *mentally* that heaven was here, ever-present. They discerned mentally that it was only the spirit of deceit, the "accuser," that had previously kept them from being aware of heaven's ever-presence. The true nature of the dragon had now been *exposed*, even though the truth had not yet been made practical in their lives.

Juliann: Is this why the dragon now has to delegate his authority

to the “beast” and the “false prophet,” as we read in Revelation? Is it because a lie once found out can no longer operate effectively?

Moderator: Yes, once he is cast out of heaven, the warfare begins on earth. He is no longer able to operate openly. Having been unmasked, a “deceiver” can only operate successfully while remaining hidden. So the dragon now has to operate through what St. John calls the “beast” and the “false prophet.” It is referring to latent, subconscious beliefs—cosmic, universal, and collective mythological thinking that constitutes mortal consciousness, aggressive mental suggestion.

It is now the business of the “beast” to make matter seem real, to make matter appear to be substance, having life, truth, and intelligence. The “beast” that rose up out of the pit and killed the two witnesses in Revelation 11:7 seemed to have power of his own. It is understood here, however, that the “beast” derives his authority entirely from the dragon, Old Theology, that insists *both* evil and good are real.

Marie: I know Mrs. Eddy used biblical symbolism to illustrate her teaching, but today fewer people are familiar with the Bible than in her day. She had to use biblical symbolism in order to get their attention and arouse interest and respect. Today we are more familiar with the language of science and philosophy. Could this subject of the beast and false prophet who are delegates for the dragon be explained in more up-to-date language?

Moderator: Yes. Today we would talk about hypnotism, mesmerism—voluntary, and involuntary mesmerism, etc. Involuntary mesmerism, Mrs. Eddy indicates, is self-mesmerism, where we are not in the least aware that we are operating completely in a state of mesmerism. Here we are believing that we live in a world of matter, of matter bodies and things. We are in a state of total self-deception, of self-mesmerism. In this state mortal mind is constantly producing on the body the results of these false beliefs and opinions. As mortals we have never really awakened from the Adam-dream. Only Jesus and Mary Baker Eddy were fully awake to the fact that this mortal state is a dream state.

Those of us who are being instructed in Science are beginning to see that we yield to the influence of unconscious and subconscious collective mortal mind only because our “belief is not better instructed by spiritual understanding” (402:27). Mrs. Eddy states that the sick through their *beliefs* have induced their own diseased or discordant conditions, that both voluntary and involuntary mesmerism have their origin in the human mind and can be healed only by the divine Mind, that is, by calculating correctly with the seven synonymous terms for God.

Billy: How does the divine Mind heal us?

Moderator: Anyone?

Anna: Mrs. Eddy says, “You command the situation if you under-

stand that mortal existence is a state of self-deception and not the truth of being" (403:14). It is the mortal so-called mind that produces all evil, all that is unlike immortal Mind. Mortal mind would be better if it knew how to be better, but mortal mind is ignorant of itself, it doesn't know how to improve itself. The world is living in a state of mesmerism but doesn't realize it.

Rookie: How do we get out of this state of mesmerism?

Francie: Mr. Eustace at one time distributed several thousand little pamphlets, entitled, *The Psychologist and the Magician*. This pamphlet was not written by a Christian Scientist but contained a wonderful lesson. Dr. Von Schultz, the psychologist, wanted to make the test to find out which was the better, Indian magic or his understanding of psychology. I think there is something in this story that will answer Rookie's question, so with the class's permission I will take a few minutes to review the important points.

Moderator: Yes, Francie, please do. We have all read it, but it would be good to have the important point in it brought out the way Eustace brings it out in *The False Prophet*.

Francie: The Magician's name was Marbado. It was agreed between the magician and the psychologist that the psychologist could examine the cave thoroughly beforehand—that is, before the magician ran his test to hypnotize Dr. Von Schultz. Dr. Von Schultz thoroughly examined the cave and carefully noted everything in it. He then took the precaution of camping, the night before the test, in front of the mouth of the cave to make sure nothing was tampered with.

Tina: Why did he do that?

Francie: Because, as Eustace points out, it was the truth of what he knew was actually in the cave, that was really the only Christ he had to depend upon in the test. Every time the terrific temptations to believe the hypnotic suggestions of the magician came (of real tigers, real cobras, the real fiery pit, and on one occasion a real tiger even appeared to his senses to tear his arm so that he nearly fell a victim to the suggestion) what did he do?

Diane: Yes, what did he do?

Francie: Well, he didn't look to see the color or the stripe or anything about the tiger or cobra. Instead he immediately turned to what he knew was in the cave, and the instant he turned to what he knew was actually in the cave the suggestion disappeared. There were no real cobras, there was no real tiger, no real fiery pit, or any other real danger. You remember on one occasion the hypnotic effects seemed so real that he went back to look and see if there was not something there. There wasn't a thing!

Moderator: Thank you, Francie. That little story illustrates what we are continually faced with, whether in business or home affairs, diseased conditions, so-called, or anything else. We are never confronted with anything except malicious argument, aggressive men-

tal suggestion, age-old, mythological beliefs. Our whole universe consists of these universal, collective, and individual conscious and subconscious mortal mind beliefs. We believe the lying testimony of the five physical senses and thus live in a world of illusions.

Rocky: Sometimes hypnotism is used for good purposes, isn't it?

Moderator: Yes, today hypnotism is used extensively in medicine. However, since hypnotism is dualism and can operate for both good and evil, it is not Truth, it is not Science. "God," Mrs. Eddy says, "is not in the medley where matter cares for matter, where . . . hypnotism and electricity are claimed to be the agents of God's government" (78:24). Hypnotism is merely mortal mind controlling mortal mind, so in the end it is not a real cure.

The great question, when error appears, is: Are we handling it as just malicious mind, or are we mesmerized to think the tiger, the cobras, the fiery pit, etc. are actually real?

TRANSLATION OF MATTER

Johnny: Returning for a moment to the "beast" of Revelation who stands for the seemingly tremendous power of material law and the belief of life, truth, intelligence, and substance in matter, could we have a further discussion on how to overcome this terrible illusion of evil's power, or for that matter the illusion of both pain and pleasure in the senses?

Moderator: Grace, I see you have something to say.

Grace: In his article called "Science, Understood, Translates Matter ('the Beast' of Revelation) into Mind," Eustace quotes from John 14:12, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to the Father" (Herbert W. Eustace, C.S.B., *Christian Science*, "Its Clear Correct Teaching"). What does this going unto the Father mean? asks Eustace. He explains that getting rid of a *false sense* of matter is the only way we are going to find the answer. The Father is Spirit. Thus going unto the "Father" must mean going from a finite matter basis to an infinite Spirit basis.

Tracing the Shadow to its Origin

In her original work, *Science of Man*, Mrs. Eddy states: "Matter held as shadow is the idea of God, but matter held as substance, is a belief and error."

When you follow a shadow back, where does it lead you?

Doesn't it always lead you to what it is shadowing forth? Doesn't it bring you to its own original substance? Can a shadow appear without an origin? Can a shadow ever be present through an inherent quality of its own?

Now follow matter back, remembering that matter held as shadow is the idea of God. Follow matter back and it has to lead

you to God. Thus we reverse and clear up the mistake of thinking that matter has life, intelligence, or substance of itself. We are led to what matter truly is, “the idea of God.” In this connection we have a most enlightening statement by Mrs. Eddy, recorded by Calvin Frye: “What thou needest to know is that mortal mind has translated the body and its functions into matter, and immortal Mind gives back the original with its functions preserved and harmonious, but not as *not in matter*, but as *and of Mind*” (EOF. viii).

She is telling us that we will never lose the solid objects and ends of life nor our own identity. Things will always appear to us as solid, substantial, tangible, but we will realize all things are the creations of divine Mind, and thus we become aware of the immutable identity of man.

It was this that Jesus foretold and foreshadowed when he said, “I go unto my Father [divine Principle understood].” Here the “I” was no longer entertaining a *false sense* of its origin as “matter held as substance.”

Mrs. Eddy writes, “Let us have a clearing up of abstractions” (Mis. 174:6). To the *human* mind matter seems the most concrete thing, and Spirit appears to be the abstraction.

Sally: It’s the business of the “beast” to make matter seem to be substance, to be concrete, and governed by powerful material laws, isn’t it?

Grace: Yes, and it was not until the warfare in heaven (in the mind of Woman) was fought that material law was understood to derive its whole power from a lie. The enormous power of the beast, a symbol for material law, commands great respect on earth. “All the earth followed the beast in wonder . . . saying, ‘Who is like unto the beast?’” (Rev. 13:3-4)—meaning what or who is like unto the power of material law? Who is intelligent and courageous enough to challenge the beast who endlessly operates and speaks “in blasphemy against God. . . . and it was given unto him to make war with the saints and to overcome them” (Rev. 13:6,7). It is again referring to the ancient mythological, cosmic, universal, collective beliefs, creeds, traditions, etc., that psychologists inform us make up ninety percent of our consciousness.

Tina: What is the best way to win the war with the beast?

Moderator: The best way to win the war with error (the beast) is to rise above error and contend persistently for the truth we have learned in the Christian Science textbook—namely, evil’s unreality and good’s allness. We can only come out from under the control of universal, collective, and individual false beliefs through assimilating the teachings of Science. In order to escape from the illusions of the physical senses we must escape to a higher realm. We must go to a higher dimension. When we want to escape from ignorance about mathematics, we do so by learning the principles of mathematics. In Science we learn to solve problems by ap-

proaching them from a higher level. We put the problem aside, knowing it is aggressive mental suggestion, just a lie about the divine Mind's perfect presentation. We cease looking from wrong standpoints; we look away from the problem, and look into Truth and Love. If we want to work out a problem in arithmetic we don't look at the error, we look at the perfect principle, and let the principle give us the answer.

The "beast" of Revelation is a symbol for the belief that there is life, truth, intelligence, and substance in matter, which is just a build-up of mythology and ancient false beliefs being aggressively urged upon us.

So, the way to win the war with the "beast" of Revelation is to understand that matter is not substance but is only that which indicates the presence of God. A shadow can do nothing of itself, "I can of mine own self do nothing," said Jesus. A shadow is never subject to sin, disease, discord or death. Everything we see or are aware of can come to us only as consciousness, and "consciousness is Mind" (Ret. 56:18; Un. 24:12, No. 10:18). So, while what we are beholding may be misunderstood and may look like matter, it is actually God's presence since God is *All*.

Anna: Remember this is what Mrs. Eddy was trying to show Adam Dickey when she touched his arm and said, "Adam, this is Spirit."

Francie: Yes, Mrs. Eddy knew there was no matter as substance; she knew that matter is a state of mind, a misstatement of divine Mind, of divine Life. "Matter," she said, is an error of statement" (277:26), and " 'the new tongue' is the spiritual meaning as opposed to the material. It is the language of Soul instead of the senses; it translates matter into its original language, which is Mind [note *matter's* original language is Mind], and gives the spiritual instead of the material signification" (Hea. 7:6). Jesus and Mary Baker Eddy were seeing matter as that which shadows forth Mind when they "beheld in Science the perfect man who appeared to them where sinning mortal man appears to mortals. (476:32)

Margie: We would automatically translate matter back into Mind if we weren't victimized by age-old mythological beliefs of mind in matter (the beast of Revelation). If matter wasn't translatable back into Spirit, we would have duality, meaning matter would actually be something. But when Jesus and Mary Baker Eddy saw in Science the perfect man, they were using the senses of Soul, and Soul-sense "translates matter into its original language which is Mind," as Francie just brought out. "Creation is ever appearing," Mrs. Eddy says, and must ever continue to appear from the nature of its inexhaustible source [Mind]. Mortal sense inverts this appearing and calls ideas material [but *calling* them material doesn't make them material any more than calling a cow's leg its tail makes that leg a tail]. Thus misinterpreted," she says, "the divine idea seems to fall to the level of a human or material belief, called *mortal* man"

(507:28). The divine Mind is all. It contains all life, truth, intelligence and substance, all that the “beast” of Revelation tries to make us believe is in matter. Matter has no life, substance, or intelligence of its own. Of its own self it can do nothing. “The only intelligence of a thought, a seed, or a flower is God, the creator of it. Mind is the Soul [the identity] of all” (508:5).

Moderator: Francie, what do you think have been the important points we have just covered?

Francie: First, Mrs. Eddy states that Jesus was accounted a criminal because he could “prove God’s divine power by . . . spiritualizing *materialistic beliefs*, . . .” (316:26). He was translating matter back into its original language which is Mind, giving matter its spiritual instead of material signification. If we don’t see matter as merely shadowing forth Mind and as the presence of Mind, how are we going to see the kingdom of heaven right here and at hand, ever-present? How are we going to rid ourselves of duality? Mrs. Eddy did away with duality when she wrote: “All is infinite Mind and its infinite manifestation, for God is All-in-all,” is *All* in every thought. If there is no matter as substance, then so-called matter is a state of mind, a *misstatement* of divine Mind and of divine Life. Consequently, a conception that seems to be a material conception must have death as its basis in contradistinction to Life which is God.

It behooves us to be in earnest to “discern the spiritual fact of whatever the material senses behold” (585:11), to replace matter with Spirit, and translate material personality back into Mind. If we actually did “give to *Mind* the glory, honor, dominion, and power everlastingly due its holy name” (143:30) then the “beast”—who stands for the great power of material law, which he derives from the spirit of deceit—would be finished; our whole point of view would change; we would see “heaven here, the struggle over” (My. 158:13).

Kathleen: If God is All-in-all, that is, All in every thought, and life is forever spontaneous and self-renewed, how did this spirit of deceit, this sense of materiality, get such a deadly grip on the thinking of mankind?

Moderator: An article attributed to Mrs. Eddy (DCC 180), states:

The departure from God was through the Adam, which in its first statement was an intelligence separate from God; but naked, unconscious of it, i.e. holding its body unconsciously (the body did not speak); then placing intelligence in matter until the body appears to talk so much through material sense that we are almost unconscious of any voice.

Our way back to God is by retracing our footsteps, to put the body under subjection. First have a harmonious body or belief, through our conscious dominion over it, and when the last trump shall sound, to acknowledge God as the only intelligence, “the All-in-all,” Principle, we the idea.

Since there is only one Mind, that Mind must necessarily be the Mind of all. It is our Mind, since there is no other Mind. The Mind we are now using to put off erroneous ghostly beliefs that have chained us to a matter body, is the one Mind. There are not two minds, one human and one divine. Mortal mind is only the supposititious opposite of the divine Mind; it is illusory, spectral, lacking reality. As Mrs. Eddy said, body and mind are one, in action, or the visible manifestation of an invisible power. The "I" and the body are one. The / must be changed in order to change the body. (See DCC. 187.)

Tina: Is it true, then, that as we spiritually rise the symbol called matter disappears?

Moderator: Yes, under the microscope of Spirit, matter disappears. (264:21) "What the human mind terms matter and spirit," said Mrs. Eddy, "indicates states and stages of consciousness" (573:10). As we saw when Mrs. Eddy touched Adam Dickey's arm and said, "This is Spirit," his remonstrance indicated his state of consciousness was entirely different from hers. He thought his arm was matter as substance, whereas Mrs. Eddy had traced Adam's presence back to God, as one would trace a shadow back to its origin. Each one of us must trace ourselves and others back to God as Mrs. Eddy did in this case. Only in this way do we overcome the illusion that we were born of the flesh instead of being God's manifestation.

Mrs. Eddy saw Adam as God's presence. What she was looking at was the manifestation of Spirit. This is the conclusion Jacob must have arrived at after his all-night battle with error—his struggle with a mortal sense of life, substance, and intelligence in matter. (308:16) He must have seen that life, substance, intelligence, was in God, and Esau merely shadowed it forth. Then tracing the shadow back to its original, namely, to God. Jacob could see that Esau was God's presence being made visible to Jacob's present state of consciousness. There was then no other presence that could meet Jacob, to obstruct his intelligence, and pain, fetter, and befool him. (Mis. 173:22) He could then honestly say to Esau, "I have seen thy face as though I had seen the face of God" since he had seen that all power, all life, substance, intelligence, and all-presence is in God; Esau, like Adam Dickey's arm, was simply manifesting that presence.

Sally: That seems like a very important point. Could someone please restate it briefly for me?

Anna: The whole of evil comes because we materialize Spirit. We make into substance that which is merely shadow. Then we have a negation of Mind, a "misstatement of Mind" to deal with. The only remedy is the one Mrs. Eddy prescribed, namely, the translation of matter back into its original language, Mind (Hea. 7:8).

To help us translate matter back into Spirit Mrs. Eddy has given us a system, "the system that she denominated Christian Science"

(viii:27), the “system that enables the learner to demonstrate the divine Principle upon which Jesus’ healing was based” (147:1). She has also given us “sacred rules for its present application to the cure of disease [sin, sickness, discord of every nature, and death]” (ibid).

Moderator: Since Mrs. Eddy uses the terms Science and Scientist something like a thousand times in the textbook shouldn’t we all be more familiar with what a science means in the ordinary dictionary sense of the word? Francie, what would you say a science would have to have in order to qualify as a science?

Francie: Well, science means *system*, and Mrs. Eddy has nearly a hundred references to “system” in the textbook, I believe. It wouldn’t be a science unless the knowledge it gives had been reduced to a system and embodied in laws and in an order where the *relationship* between everything is shown. A science, to be a science, must have categories, sub-categories, classifications, and sub-classifications.

Johnny: Truth, in Christian Science, then works in a metaphysical system, according to categories, sub-categories, classifications and sub-classifications. This is why Mrs. Eddy states that the truth of being is a corrective, “an alterative, reaching to *every part* of the human system . . . it searches ‘the joints and marrow’ and it restores the harmony of man” (423:10). It couldn’t reach *everywhere* unless it had a system with categories and sub-categories, classifications and sub-classifications. In the science of mathematics we wouldn’t get very far unless we had categories. We learn the categories of addition, subtraction, multiplication, and division, etc. If we learn the category of addition and apply the rule we can calculate any sum. The same principle applies to the other categories in mathematics. In Science we have our seven synonymous terms, our timeless numerals of infinity (520:10), with which we can calculate infinitely once we learn the categories and the rules that govern according to the Principle Mrs. Eddy has given in the textbook.

Grace: It is important to see that in the textbook’s system every part of that system finds its right place in the whole. If we know the system and what makes up this divine system of right ideas, we are then aware of the counterfeit of a right idea. We know that everything in the human, in mortal mind, is a counterfeit of something in the divine Mind, and never has a real identity of its own; it is just simulating a divine idea. Mrs. Eddy said (Mis. 60:28), “Every material belief hints the existence of spiritual reality.” This informs us that behind the complicated system of the human body there is actually a very complex system of divine consciousness—that divine infinite calculus Mrs. Eddy speaks of on page 520, that Johnny referred to.

Moderator: And we all know that a calculus always operates according to a system. Mrs. Eddy presented her Science on four levels of spiritual consciousness which depict the multi-dimensional sense of Being. Her Science touches every level of experience. It is the corrective and alterative for all the falsehoods, myths, universal and collective conscious and sub-conscious *beliefs* with which we are constantly being assaulted and beset. Science teaches us to instantly recognize these as aggressive mental suggestions, totally illusory, since good alone is real.

Florence: Mrs. Eddy shows us in the textbook that in reality man has a scientifically structured consciousness, and she has given us a Science and a system that delineates this structured consciousness. Students of Christian Science are becoming aware that “from the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and *their* demonstration” (112:16).

Mary Baker Eddy’s System Discovered by Doorly

Moderator: We are all very thankful to John Doorly for the tremendous textbook-research work he did. He was the first to see the *system* that Mrs. Eddy called Christian Science. (viii:27) From 1910 on he was impelled, driven, by the conviction that Science must be constituted of clearly defined identities of being and there must be ordered relationships of these identities or else our concept of the oneness of Being is merely mystical and not scientific.

Sally: What actually led Doorly to see the system?

Moderator: Peggy Brook in her excellent book, *“John Doorly and the Scientific Evolution of Christian Science,”* gives the following account:

It is interesting how an unforeseen happening or remark may spark off a discovery when consciousness is ready to perceive it. Such was the case with John Doorly’s awakening to the pure Science of Christian Science. Although his thought had been naturally moving towards this point, it was the conclusions he drew from the research work of two students of Christian Science around 1936 that unexpectedly alerted him to the *universal Science* set forth in Mary Baker Eddy’s discovery. One of these students was a pupil of his in Stockholm, Sweden, an optician, who had compiled a comprehensive list of terms used in the textbook, relating to optics, such as “light,” “reflection,” “lens,” “prism,” “image,” etc. This student had discovered that throughout the text of Science and Health the science of optics was used symbolically—yet one would say unconsciously on Mrs. Eddy’s part—to illustrate the Science of Christian Science. At the same time, in London, a fellow student who was a musician, showed John Doorly a similar list of musical terms taken from the textbook, such as “tone,” “scale,” “chord,” “harmony,” “concord,” remarking that it was deeply interesting to see how Mrs. Eddy had illustrated her system through a comprehensive range of musical terminology. John Doorly said that

suddenly the word "system" stood out to him. He had never heard anyone refer to Mrs. Eddy's discovery as a "system" before, and there began to emerge in his thought the realization that just as music expresses itself through certain fundamental tones which combine in orderly relationship in the science of music to produce the harmonies of musical composition, and just as there is a science of optics in human experience, so Mary Baker Eddy must have presented a Science of spiritual reality with definite fundamental concepts operating in specific yet infinite processes, a science that could be understood by spiritual sense step by step in an ordered and systematic way.

From that point on the system embedded in the textbook evolved rapidly, often in great and exciting leaps, to the ever-increasing delight of John Doorly and his devoted, consecrated, students. It led them to discern not only that Mary Baker Eddy's whole revelation is woven around her definition of God in seven concise terms, but also that these terms are used in specific ways to convey a spiritual Science operating according to law, order, and rule.

Mary Baker Eddy Scientist of First Magnitude

Anna: More and more our great scientific thinkers are recognizing Mrs. Eddy as a Scientist of the first magnitude. They are today discovering concepts such as structure, new logic, holism, general-systems theory, structure, text-presentation, dimensionalism, etc.— all concepts which Mrs. Eddy incorporated over a century ago. During the coming millennium, as we more and more understand the Principle behind the textbook, many more scientific concepts pre-glimpsed by Mrs. Eddy may come to light.

To free ourselves from the Adam-dream, so-called matter must be translated back into its original language which is Mind. "Reason and revelation declare that God is both noumenon and phenomena." If God is the only cause, then what looks like matter *must* actually be Spirit. God or Spirit, cannot cause His opposite to appear anymore than you, standing in front of the mirror, can cause your opposite to appear.

Bill: Everything Jesus said, and all Mrs. Eddy has written, has been an effort to turn us to the divine Mind as the only cause, conceiver, and producer. "Human thought never projected the least portion of true being" (126:8). (See Matt: 24:19.) And woe unto him who believes that he can either give birth to something or that he was given birth to—that he was ever born, formed, or sustained materially. (Human belief has sought and interpreted in its own way the echo of Spirit, and so seems to have reversed it and repeated it materially; but the human mind never produced a real tone nor sent forth a positive sound" (ibid). Christ is the spiritual original of everything we behold. Origin is omnipresence; everything originates in the omnipresent divine Mind. In reality, your body has to be Mind's interpretation of itself, and as Mind's interpretation of itself it never had a "beginning." "The Lord possessed me in the

beginning (the only, the forever) of his way, before the works of the old . . . or ever the earth was" (Pro. 8:22,23). There is no more substance to the body than there is to the image in the mirror. This is why an understanding of ourselves as God's reflection immunizes us from sin, sickness, discord of every kind, and death, because, as we have stressed, an image has no substance of itself. The thing that *makes* the image is what we accept as Mind. Science and Health teaches us to accept the divine Mind as the only Mind. It is God's Mind, and it is our Mind. Everything we see has to be a projection from this Mind, just as a movie camera can only project onto the screen an image that is on the film in the projector.

Let's culture the divine Mind since what is in our consciousness determines our experience.

In his book, *Illusions, The Adventures of a Reluctant Messiah*, Richard Bach illustrates this point with a moving picture. He shows that the material sense of life, concerned with belief in the reality of time and space, is all illusion. He compares the material sense of life to a reel of film that we can hold in our hand. It is all finished and complete—beginning, middle, end, are all there at the same second. But the reel is meaningless until it is put into a projector. Therefore in order to get caught up and swept away in it, you have to put it in a projector and let it go through the lens minute by minute, because any illusion requires space and time to be experienced. Illusions are dependent upon your belief in time and space. Without this false belief it is nothing more than a roll of film projecting lights on a screen. We write our own movies, we act out our own movies, says Bach. We are the cameraman, the projectionist, the theater manager, the ticket-taker. We watch it all happen. We are free to walk out in the middle; we are free to change the plot, or we are free to see the movie over and over. Since mind is the projector the film is whatever we give our consent to. If divine Mind is projecting our pictures all is harmony. To the extent that mortal mind is doing the projecting, sin, disease, discord of every kind, and death seem real. Bach shows you can be anything you want to be. It is all a matter of consciousness. If you don't believe in time and space you can't appear on this planet. Birth and death, discord of any nature, can "never alarm or even appear to him who fully understands Life" (Un. 40). Suffering, and everything that causes it, comes only when we choose to believe in the reality of time and space instead of choosing to accept the divine Mind as the only projector of ideas—ideas that are timeless, spaceless, to which we are introduced in Science and Health with Key to the Scriptures.

Francie: This would mean then that what we are dealing with every split second in the realm of belief is simply Mind misinterpreted. When this creation or appearing is misinterpreted, then the divine idea, which Mind is presenting, seems to sink to the level of a material belief—matter seems to have life, substance, intelligence

of its own, and calls itself mortal man. (507:28-2) But what makes it appear to be mortal man, a person, place, or thing, is the dragon, hypnotic suggestion, animal magnetism. We are merely victims of illusion when we think there is life, substance, intelligence in matter. We were equally deceived when we believed the sun rose and set, or that the earth was flat. Christian Science has come to free us from the self-imposed materiality and bondage induced by the hypnotic suggestion of the dragon, Old Theology, which has buried us in a charnel house of false beliefs.

Matter Reduced to False Mentality

Moderator: With the spiritual status urging its highest demands on mortals, and material history drawing to a close (No. 45:25), we can discern that St. John was using the symbol of the false prophet to prophesy Mrs. Eddy's complete exposure of error and evil as hypnotic mental suggestion. This exposure, we have noted before, constituted the watershed in human history.

The enemy is not a person, place, or thing—those belong to yesterday, to the era of the beast, material sense. Today we are dealing alone with the false prophet which we have to meet on its own ground of false mind. We have to meet false mind with divine Mind. And because the one Mind is the All-Mind it translates matter back into its original language which is Mind. Thus the so-called evil of malicious mind is swallowed up in the one all-embracing Mind, divine Love. This ends the warfare with the dragon. We find God as Bride, wedded to the purified human consciousness, the "Lamb of Love." The Bride conceives man as the idea of God, and thus the lie of human birth and human parentage is forever banished from consciousness.

Tommy: The Book of Revelation, as interpreted in the light of Christian Science, prophesied that Mary Baker Eddy, through her teaching and writing, would be that mighty spiritual force which would bring the total destruction of error—Love, divine Science, is that mighty spiritual force that is destined to effect the total destruction of the misstatement of Mind to which Science has reduced error.

A great new glorious day is dawning as material history draws to its close.

SESSION XVI: THE SECOND COMING

Renewed Opposition

Moderator: Evil forces had tried to prevent Jesus' message in its *first coming*. Evil forces were again at work trying to prevent Truth's message in the *second coming*. Mrs. Eddy said that this same great red dragon, or "malicious animal instinct, of which the dragon is the type, incites mortals to kill morally and physically even their fellow-mortals, and worse still, to charge the innocent with the crime" (564:4).

The dragon sprang into operation immediately when Science and Health was given birth as the "second coming" of the Christ-idea. During Mrs. Eddy's sojourn here it left no stone unturned to prevent her message from getting a foothold in human consciousness. And since her leaving this sphere of activity, the dragon, animal magnetism, aggressive mental suggestion, has sent forth increasing floods of anti-Christ propaganda to drown the Christ-idea, and keep the public from being receptive to the truth of their Christ identity. Mrs. Eddy came to show that man generically is the Son of God. She showed unmistakably that the human race itself is the spiritual idea when seen in the light of the teachings of Christian Science.

Rocky: Could we at this time have a review of what specifically the dragon stands for?

Francie: Mrs. Eddy speaks of the dragon as the malicious animal instinct (564:4). She states that the brutal barbarity of Jesus' foes could emanate from no source except the highest degree of human *depravity* (564:16). "Depravity" she defines as mortal mind, the physical—evil beliefs, passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death (115:19). These mortal mind characteristics would all recede from view, she taught, because they were unreal, illusory, and would disappear with the understanding of spiritual reality.

Bill: We saw an instance of this "depravity" surfacing in an earlier Session with regard to the coronor's inquest in the James Neal case. James Neal, you remember, had been requested to treat a seriously ill child, who had been under the care of physicians. He treated the child *one* day, and then the mother, seeing no improvement, and full of fear, returned the child to medical treatment. Under the care of doctors the child died soon after.

On the basis of his one-day treatment of the child the newspapers announced that the coroner's inquest was expected to indict Neal for manslaughter, etc.

This type of activity against the Christ-idea is the dragon at work. By using the newspapers, the dragon is able to negate and nullify the receptivity of thousands to the Christ-idea. Had they, for in-

stance, headlined the many wonderful *healings* that James Neal had accomplished through his understanding of Christian Science it would have had the opposite effect on the general public. Many more people would have been interested in the healing work and been influenced to investigate Christian Science.

Johnny: There was another important point brought out in that story. You remember that one of the jurors who had been hand-picked for his known hostility to Christian Science later came to James Neal for treatment. Many other residents in Kearney came to Neal for help and treatment—the *point* here being that human depravity (the dragon at work in the form of the news media, and the infamous coroner's inquest, etc.) could not stop or vanquish the Christ-idea. The wicked motives of those who tried to find Neal guilty of manslaughter only set up a platform for him from which he could let the light of Christian Science shine, and bless all who were receptive to it.

Love unselfed, love of one's enemies, humility, moderation—these were the God-qualities that Neal was expressing and that gave him strength in his hour of trial. These qualities did not go unnoticed by the folks in Kearney, and it drew them to the light of Mary Baker Eddy's teachings, to the light that God was pouring out on mortals through her wilderness-woman activities. The unseen silent forces of God stood sentinel over him (as they stand sentinel over us all). These silent forces of God exposed and destroyed the silent unseen arguments of the dragon, material sense.

Misuse of News Media

Anna: Recently there have been incidents of children dying while under treatment by a Christian Science practitioner, causing a recurrence of the dragon's efforts to destroy the Christ, Truth. The disciples, though taught by our great Master, did not heal every case (see Matt. 17:14-18). We do not discredit the principle of mathematics because a pupil fails in its correct application. Two thousand years ago the dragon, Old Theology, attempted to destroy the Christ message by crucifying its great Exemplar, the masculine representative of the spiritual idea. Today the dragon is attempting to destroy the *second coming* of the Christ, the message of the feminine representative of the spiritual idea. The dragon's means of destruction now are necessarily different from the way and method used at the *first coming* when it only wanted to destroy Jesus. The present aim of the dragon, Old Theology, is to destroy humanity's receptivity to the Christ idea. The dragon is doing this in fulfilment of Jesus' prophecy (Rev. 12:15), "And the serpent cast out of his mouth water as a flood [of anti-Christ propaganda] after the woman [after Mary Baker Eddy was no longer an earthly personality] that he might cause her [her teachings] to be carried away of the flood."

Mrs. Eddy's interpretation of this prophecy is addressed to her

followers (570:14-21): "What if the old dragon should send forth a new flood to drown the Christ-idea? He can neither drown *your* voice with its roar, nor again sink the world into the deep waters of chaos and old night."

It is the "millions of unprejudiced minds—simple seekers for Truth" (ibid)—that the dragon wants to reach through the news media to "prejudice" and close their minds to the Science of being which gives mankind a method by which it can dissipate the aggressive mental suggestion of the mind-matter-body syndrome and so escape from the bondage of age-old mythological beliefs. The system of Christian Science teaches us to structure our consciousness so it is in line with the God-consciousness.

Bondage Self-imposed

Tommy: I think it is important for us to realize that we *can* give birth to our own God-being in spite of all the cruel obstacles the dragon tries to put in our path. The dragon tries to saddle us with a material, theoretical life-basis. It is important that we gain the *conviction* that we *can* break away from the false control of mortal erring consciousness. Once we learn what Life includes, the whole earth will be transformed by Truth, and the misapprehension of existence will disappear.

It is the dragon that keeps alive in us our self-imposed materiality and bondage. The dragon, remember, consists of those "first degree" qualities which Mrs. Eddy lists (115:20) under "Depravity" which she calls the "physical." Her marginal heading here is "Unreality." One of Mrs. Eddy's definitions for "hell" is self-imposed agony. The dragon can have no power over us if we are willing to work and probe the self-inflicted wounds of selfishness, malice, envy, and hate; and to control mad ambition. (462:26)

Juliann: Those are all qualities of the dragon that war against spirituality, aren't they?

Moderator: Yes, Mrs. Eddy actually says that self-love is more opaque than a solid body, and that self-will and self-justification *war against spirituality* and are the law of sin and death. (242:15) If we want to "attend properly the birth of . . . the divine idea," our true and real identity, we have to detach ourselves from all these negative qualities that make up the dragon's constitution. In no other way can we give birth to our God-being, the divine idea. We cannot escape the evangelization of the human self. It *must* be done. But remember the textbook shows us *how* to do it.

The dragon would have absolutely no power over us if we obeyed Mrs. Eddy's "Admonition and Counsel" (My. 210): "Beloved Christian Scientists, keep your minds so filled with Truth and Love [meaning the fact (Truth) of present perfection (Love)] that sin, disease, and death cannot enter them. It is plain that nothing can be added to the mind already full"

Rookie: And wouldn't it be equally true that nothing can be added to the mind already full of "depravity," the "first degree" (115:20) qualities until awakened by right desire?

Grace: Yes. Jesus said, "Ye cannot fill vessels already full." "God writes on a clean slate." We win unity with our divine Principle in the same way we win unity with the principle of mathematics or the principle of music, namely, by turning away from error and ignorance, and practising what the Principle of our God-being teaches us. We never have to do anything except get rid of ignorance.

Margie: I think there is another matter we must be clear on. We have pointed out the difference between the *first* coming of the Christ-idea when Jesus impersonated God, in a human form, and the "*second* coming" when Mary Baker Eddy, through pure communion with God brought to earth the divine idea, not as a person, but as a Science of ideas. However, we should remember that while the forms of the appearing of the *first* and *second* coming of the Christ idea are entirely different, in fact, opposite—one being the personal and the other the impersonal—yet what they demand of mortals is the same. Both the first and the second coming demand obedience to the two great Commandments of the divine Principle, Love, that rules.

Elsie: Would some one kindly refresh me on what these Commandments are?

Kathleen: When Jesus was asked by a lawyer, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God [the Word, the Bride] with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

"And the second is like unto it, thou shalt love thy neighbor as thyself. [When we do this we are being the Lamb of God.] On these two commandments hang all the law and the prophets" (Matt. 22:36-40). They show the Bride and the Lamb, the womanhood and manhood of God.

Bessie: Why do you think Jesus said that all the law and the prophets hang on these two Commandments?

Margie: For one thing, they include the Golden Rule to do unto others as you would that others do unto you. That brings heaven down to earth. "The life of Christ," Mrs. Eddy said, "is predicate and postulate of all that I teach, and there is but one standard statement, one rule, and one Principle for all scientific truth . . . The two largest words in the vocabulary of thought are 'Christian' and 'Science.' The former is the highest style of man; the latter reveals and interprets God and man; it aggregates, amplifies, unfolds, and expresses the All-God" (No. 10:6-13). "Christian Science healing," as we have seen in former Sessions, "is 'the Spirit and the bride'—the Word and the *wedding of this Word to all human*

thought and action" (My. 153:27). This alone fulfils the two great Commandments of Jesus, which include the Golden Rule, and show that both the *first* and *second* comings require the surrender of all materiality.

Recess

Moderator: Are there any questions before we continue?

Biblical References to Second Coming

Sally: In our zeal to do Jesus full honor may we not be overlooking Truth's *second* and last appearing, in our study of the textbook?

Diane: Are there any specific references to the "second coming" in the Bible and in Mrs. Eddy's writings?

Moderator: Is anyone familiar with the New Testament references to the "second coming"? It is important to know the promises Jesus made with reference to his second coming. Nothing could honor him more than to accept as fulfilled his own promises with reference to his coming as the descending idea. Remember, it is God explaining Himself to us, first with Jesus as representing God's masculine nature, and second, with Mary Baker Eddy, as representing his feminine nature. But it is always our divine Principle, God, coming to us and explaining itself, and thus explaining our being to us by showing us what it is that we are the infinite reflection of—what we are as the Bride consciousness.

Anna: I think Matthew 24:30 is a reference to his second coming: "And then shall appear the sign of the Son of man in heaven . . ." Here "man" is the generic term for all that reflects God's image and likeness. (475:15) Matthew continues, "and then shall all the tribes [mortals] of the earth mourn, . . ." They shall turn away from believing they live in a matter body; laying down the mortal concept is usually accompanied by gall and wormwood and a river of tears. Matthew then states: "and they shall see the Son of man coming in the clouds of heaven with great power and great glory," which is unmistakably the second coming as *idea*. It is the descending idea coming down from God out of heaven, proclaiming man's present perfection as the infinite reflection of the infinite and perfect God. "Coming in clouds" may be a reference to the "idea" seeming at first obscure and abstract, before study makes it clearly understood. (558:10) It is no longer the human Jesus as the impersonation of the divine idea.

Jackie: Another reference to the "second coming" can be found in Mark 13:26, 27: "Then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall *gather* together his elect from the four winds from the uttermost part of the earth to the uttermost part of heaven."

It is a prophecy that God will send His angels, meaning His Word, Science and Health, the spirit of Truth.

Jesus, in his first coming was not able to “gather”; but in his second coming all will be *gathered* together in an unfragmented whole. The Principle of Science is “not to be found in fragmentary ideas” (302:1).

Tina: Regarding this “gathering”, that Mark mentions, does Jesus’ statement: “I and my Father are one,” have any connection with his great desire to gather Jerusalem’s children “together as a hen doth gather her brood . . .”? We remember that “children” are defined as “thoughts,” and “children of Israel” are defined as “. . . ideas.”

Margie: Yes, Tina. Definitely, it does. Explaining the oneness of “I and my Father are one,” Mrs. Eddy said that this oneness is one in quality though not in quantity. It is a qualitative oneness. This means, for example, a oneness like a drop of water is one with the ocean, or a oneness like the ray of light that is one with the sun. In this same way, God and man are one; all are gathered unto God, “as one Father with his universal family, held in the gospel of Love.” The ray of light can’t be separated from the sun, neither can man be separated from God. God and man are one in being “for in Him we live and move and have our being” (361:15-20). The divine Principle includes the universe. By reflection, therefore, man includes the universe.

There is actually only *One*—“Principle and its idea is one, and that one is God.” But this one is a oneness in quality. Therefore everything that *seems* to be a part—as a ray of light is one with the sun, or a drop of water is one with the ocean, or as a man *seems* to be a part—is actually *not* a part but is qualitatively the same as the whole. By reflection man has everything God has. Every idea reflects the whole. Everything lives to bless everything else.

Elsie: Could you explain that?

Margie: It means that every idea has the quality of the infinite. So when we actually realize there is only the oneness of being, we can no longer have isolated ideas. Ideas such as power, action, law, intelligence, faculties, understanding, purity, dominion, consciousness, wholeness, perfection, etc., ad infinitum, are never isolated. Isolation of an idea doesn’t exist, because every idea is qualitatively one with the whole and therefore must reflect all the other qualities. This makes every idea the idea of the infinite One.

Tina: What would that mean?

Margie: It would mean, as Doorly once explained, that the power of an idea is the power of the infinite One; the influence of an idea is the influence of the infinite One; the identity of an idea is the identity of the infinite One; the substance, the dominion, the standard, the fulfilment of an idea is always the substance, dominion, standard, and fulfilment of the infinite One. Every idea reflects every other idea.

Billy: What has this got to do with “*gathering*”— the subject under consideration?

Margie: Well, from what has just been said, we can see that every idea *gathers*. Because it is one with all the other ideas, it gathers to itself more qualities than it would have as an isolated idea. For example a drop of water when it is one with the ocean can float huge tankers, provide a home for whales and other sea life, which an isolated drop could not do.

Where it concerns *idea*, an isolated idea like “action” would not be action at all unless it gathered unto itself all other ideas such as power, intelligence, creative ability, understanding, dominion, etc. So we can see that *true action*, Mind-action, would have to reflect the strength, goodness, reality, order, purity, etc., of Spirit; it would have to reflect the joy, freedom, sinlessness, etc., ad infinitum, of Soul; it would have to reflect the system, structure, government, authority, demonstration, harmony, impersonality, etc., of Principle; it would have to reflect the constructiveness, the inspiration, the flow of Life, Life’s method and consecration, etc; it would have to reflect the consciousness, the dominion, the wholeness, etc., of Truth; and lastly, it would have to reflect the glory, the peace, the design, the plan, the perfection and fulfilment of Love.

An action, to be action, in *Science*—and remember Science is the second coming of the Christ in which it was prophesied the *gathering* would take place—must always reflect every other idea. There are no isolated parts or ideas. When Jesus said, “I and my Father are one” he was pre-glimpsing his second coming in Womanhood when the *gathering-Principle* would be understood. Each part or quality is the self-same as its divine Principle; each reflects the whole, and this is the “gathering” that Jesus so deeply desired the people of his time to understand: “O Jerusalem, Jerusalem, . . . how often would I have *gathered* thy children together as a hen doth *gather* her brood under her wings, and ye would not!” (Luke 13:34)

Jesus wanted them to see that I and the Father are one and the same in quality—one and the same thing in regard to quality. Jesus saw there was only the universe of ideas. But the opening up of that universe of ideas had to await his second coming, when Mary Baker Eddy would teach us how to come down from God with Science, and how to be Truth’s immortal idea that sees only what God sees. This correct view *gathers* beneath its wings the sick and sinning, healing and regenerating them through a divine understanding of the facts of being. In this *gathering* all is gathered into one brotherhood, one Christianity as Jesus said (Matt. 24:31): “They [Science] shall *gather* his elect from the four *winds*, from one end of heaven to the other.”

“Wind” is defined (597:27) as that which indicates the might of omnipotence and the movements of God’s spiritual government,

encompassing all things. The *four* refers to Word, Christ, Christianity and Science, meaning the four which show man as an infinite calculus of spiritual ideas. Mary Baker Eddy's mission in the second coming was an encompassing mission, and showed that the eternal Elohim includes the forever universe (515:16). "The spiritual creation was the outgrowth, the emanation, of His infinite self-containment and immortal wisdom" (519:4).

And because everything is within one's own consciousness, from the uttermost part of the earth to the uttermost part of heaven, "the 'still small voice' of scientific thought reaches over continent and ocean to the globe's remotest bound" (559:8). The one Mind, God, whom man perfectly reflects, sees *all* angles at one glance. In Science our standpoint is always from Principle, so there is nothing but good from the uttermost part of the earth to the uttermost part of heaven. Whosoever beholds Life, Truth, and Love finds Life, Truth, and Love in himself. He knows himself to be the spiritual idea that shows man to be individually and collectively the Son of God—God's image and likeness.

Moderator: Does any one else have a biblical reference to the second coming of Christ?

Sally: In Acts 1:11 we have another reference to the second coming where "two men stood in white apparel." The "white apparel" indicates they had a certain sense of the "seven-hued white, the seven synonyms for God, an understanding of which would come with the descending and encompassing mission of Mary Baker Eddy.

The "*two men*" may indicate that it was not yet a complete understanding with them. There was duality in that they saw both an ascending and a descending mission, whereas when the missions of Christ Jesus and Mary Baker Eddy are *understood* it will be seen as one God-mission wherein God acquaints us with His nature as both masculine and feminine. The true nature of man as the image and likeness of this one infinite Father-Mother Principle, Love, is thus revealed.

These two men say: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven [Jesus, in his *ascending* mission lifted himself out of the belief of being a mortal—out of duality, out of the twoness that says we are both material and spiritual. He found heaven right where he was. It was just a matter of changing from a material viewpoint to a spiritual viewpoint, since "heaven" is a state of mind], this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The ascending and the descending are one unbroken circle: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." The idea, the image and likeness, has no relationship with anything except the Principle, Love, and with

Principle's ideas. Its relationship with Principle's ideas is via the Principle, just as in mathematics, every relationship the individual figures have with each other is always via the principle of mathematics. A three can never get together with a four or five on its own, that is, by ignoring the principle of mathematics.

Moderator: We have heard from Matthew, Mark, and Acts on the subject of the second coming. Does anyone remember what the writer of *Hebrews* has to say on this subject?

Jackie: "And unto them that *look* for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

I think the word "look" is important. When we are looking for something we are receptive, we have faith, and are expecting.

"Appear a second time *without sin*" means that in the second coming it will be a pure idea with no fleshly accompaniment other than the paper and ink necessary for a book. "Unto salvation" means that the second coming, as a Science which can be learned and understood by all, will lead to a full salvation.

This second coming, in his womanhood, is "the Lord from heaven" (I Cor. 15:47). It is natural that the teachings of Jesus in his *first coming* of denying and forsaking sin, crossbearing, etc.—the Christian warfare (see Matt. 10:34-37) all of which was negative in its trend—should be embraced in the teachings of his *second coming*. Mrs. Eddy speaks of the appearing of the spiritual idea first by man, and last by woman. (565:18)

Moderator: Luke (24:13-32) tells of the divine Spirit which identified Jesus to the two disciples on the walk to Emmaus. In the *second coming* this divine Spirit would speak through the *inspired Word* of Science and Health and Mary Baker Eddy's other writings. It would fulfil Jesus' prophetic parable "foretelling the second appearing in the flesh of the Christ, Truth, hidden in sacred secrecy from the visible world" (118:6), and would continue its work until the entire mass of error is destroyed, and this Truth is glorified in man's spiritual freedom.

Florence: Among Mrs. Eddy's notes, preserved in *Collectanea*, is the following entry: "Book just found entitled *The Time of the End*. As early as 1571 A.D. advanced the idea that the reappearing of Christ would occur in 1866" (DCC. 171).

Revelation 1:7 states: "Behold he cometh." Christians are expecting the second coming, but are they looking in the right direction? Isaiah had foretold the *first coming*: "a virgin shall conceive, and bear a son." But was Christ Jesus recognized when he did appear, even though his birth was heralded by angels and a star in the heavens?

Matthew 24:3 tells us "the disciples came unto him privately, saying, Tell us . . . what shall be the sign of thy [second] coming . . . ?"

Among many other signs, Jesus mentions "great tribulation, such as was not since the beginning of the world . . ." (Matt. 24:21).

Luke says, "great earthquakes shall be in divers places." Matthew and Mark also mention earthquakes as a "sign" of the second coming. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" (Matt. 24:29). "Then," says Matthew, "shall appear the sign of the Son of man in heaven." A pamphlet by Doris Grekel, *The Second Coming*, documents the actual happening, literally, of Jesus' prophecies concerning the "signs" of his second coming. It is obtainable from BOOKS and THINGS, Box 128, Awahnee, Ca. 93601.

Jesus also mentions Daniel. Daniel, according to one authority, fixed the year 1866 or 1867 for the return of Christ (see My. 181:27). Jesus said "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet stand in the holy place" (Matt. 24:15), then shall be the time of the second coming, and the time to practise the Truth Mary Baker Eddy revealed. Daniel prophesied the return of the Christ in 1866 or 1877—the return of the spiritual idea to the material earth, the antipode of heaven.

Gift of Christian Science

Marie: What do you think Jesus meant when he said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom"?

Moderator: As we have seen before, once we rid ourselves of the "first degree-depravity" qualities, the *work* is over, and the kingdom of heaven comes as a "*gift*". The dragon, animal magnetism, can only work through the "first degree-depravity" qualities to keep us out of the kingdom of heaven. So, when we *are* Christian Science—when we *be* Christian Science—and say, "I am determined not to know anything among you, save Jesus Christ, and him glorified (200:27), we are making ourselves receptive for the fulfillment of Jesus' promise: "It is your Father's good pleasure to give you the kingdom."

Rocky: Could that be explained more fully?

Margie: I think Mrs. Eddy rent the veil from top to bottom in her wonderful answer to the lady who wrote asking if she was right in referring to herself as an immortal idea of the divine Mind. (See My. 241:19.) Mrs. Eddy replied,

You can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so. 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. Unless you fully perceive that you *are* the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration. By this I do not mean that mortals are the children of God—far from it. In practising Christian Science you must state its Principle correctly, or you forfeit your ability to demonstrate it.

Mrs. Eddy shows we must see and maintain that man is inherently pure and perfect, as perfect as God himself. This is taking part in the descending idea, “the morning meal in the dawn of a new light,” the light of Christian Science. We must maintain the facts, and not keep going back to till the soil. We are in the Science era now, and Mrs. Eddy has lifted Christianity into Science. With the coming of Science, the “tilling of the soil” became *passe*. Science relieves mortals of the condemnation to till the ground. To “improve material belief by thought tending spiritually upward” so as to destroy materiality, is not Science. The descending idea of Science shows us that man—even he whom the human mind considers to be the worst sinner—has always been perfect and has dominion over the whole earth, and has always been, and is now, God’s spiritual image and likeness. There is no evil person. There is no error. This must be learned just as we learned the earth was round, not flat.

The process of descent is a process we will all have to make as we face the world with its claims. Every claim of error has to be reversed. We learn in Science that “a lie takes its pattern from Truth by reversing Truth. So evil and all its forms are inverted good” (Un. 53:1-3).

Rookie: Since the second coming of the Christ is so much concerned with finding God, good, All-in-all by reversing error, could we have a brief review of this reversing-process?

Moderator: Grace, would you like to add to what we have already said on that subject?

Grace: When Mrs. Eddy saw that sin existed as a false claim *before* the human concept of sin was formed (Ret. 67:1) she saw also the remedy for it.

Diane: What was the remedy?

Grace: To destroy sin and reform the sinner, she says, we must silence self (silence that *sense* of a selfhood apart from God) and rise above corporeality. This means we have to regard error as impersonal, as no part of real being. We have to regard error (sin) in the same way a mathematician regards a false calculation. He doesn’t see it as an inherent or innate part of himself or of the student who might have made the mathematical error.

Mrs. Eddy was able to heal all manner of evil and even raise the dead after she saw that it was sin or error that constituted the human or physical concept. When she started her thinking and reasoning from God, from perfection, from the Principle, her calculations were correct and those correct calculations reversed what mortal mind was suggesting with its false calculations.

Tommy: Is this what Mrs. Eddy meant, then, when she said, “the human thought does not constitute sin, but *vice versa*, sin constitutes the human thought”? (ibid)

Grace: Yes, as Eustace once explained, evil in its reversal of good

is as infinite as good because for every correct statement that can possibly be made there is potentially an opposite statement, meaning a lie that can be told about it. This is why it is so important to learn the seven synonymous terms for God and all their ideas. When we know the facts thoroughly we can quickly reject the counterfeit, because we know that if God didn't say it it was never said, and if God didn't do it, it was never done.

Mrs. Eddy showed that error is no part of us, no part of you or of me or anyone when she said "Error comes to you for life and you give it all the life it has." She knew error was impersonal, never a part of man's real identity. Jesus was showing this point in his parable of the "prodigal son." The elder brother made evil personal. He attached evil and error to the younger brother, imputing to him erroneous conduct meriting punishment. He did not impersonalize the error that had victimized his younger brother, and thus detach it from him. Instead he personalized the evil and saw it as an inherent part of his younger brother. But the father in the parable impersonalized the error completely for *both* boys, and to the elder he said, "Son, thou art ever with me and all that I have is thine!"—all that is implied by the seven synonymous terms for God is ours, is ever with us, just as all of the multiplication table is ever with us, is ours and is everyone else's too at the same time. When we know the facts, evil and error are seen as impersonal and as no part of anyone.

To sum this up, Mrs. Eddy writes:

The sinner created neither himself nor sin, but sin created the sinner; that is, error made its man mortal [error made its man corporeal; made its man "born of a woman"; made its man flesh, blood, and bones, subject to discord, sickness, death, subject to all the first degree or depravity qualities] and this mortal was the image and likeness of evil, not of good [a calculus of divine ideas that perfectly reflects its Principle, God]. Therefore the lie was, and *is*, collective as well as individual. It was in no way contingent on Adam's thought [Adam, as the Son of God, was always innately, inherently perfect]... [The lie] is supposititiously self-created. In the words of our Master, it, the "devil" (alias evil), "was a liar, and the father of it" (Ret 67:18).

Marie: The *prodigal son* is just a symbol for every mortal—for everyone who doesn't realize his oneness with the seven synonymous terms for God. We each are the "prodigal son" as long as we believe the evidence of the physical senses and fail to realize that any sense of existence separate from divinity is pure illusion.

Descending Thought Going Out To World

Bill: Another difference we should note between the first and second coming of Christ is that Manhood (the first coming) calls to the world to come unto him: "Come unto me..." (Matt. 11:28). Womanhood, on the other hand, goes to the world, but goes with

the light of Womanhood, namely *idea*, not symbols. Womanhood, Science, goes to the world with the *spiritual idea* by which the world is translated and transformed. Matter transformed by the "ideal" disappears (442:23). Man's way of destroying error is to go forth into the world as a Christian warrior. Man wars for the right, and destroys rather than transforms. Man doesn't take the symbol of form across into *idea* and thus make the lie disappear. Mrs. Eddy translated Bible symbols into divine *ideas*, into timeless, spaceless divine ideas. The divine ideas in Science and Health transform the material with the spiritual. We must understand that we are the divine infinite calculus of being, and understand we are never less than the infinite calculus at this present moment in spite of the wool that has been pulled over our eyes. In reality we are infallible now. Mrs. Eddy explained that when one stands in front of a mirror his "image and likeness" in the mirror isn't something that has to grow up to the original standing in front of the mirror. It is *spontaneously* the full reflection of the original. Our grasping of this fact was made possible when Mrs. Eddy translated symbols into ideas, and showed us man was God's spiritual idea which she defined as "An image in Mind; the immediate object of understanding" (115:17).

Rookie: What do you mean when you say Mrs. Eddy translated symbols into ideas?

Bill: Mrs. Eddy gathered the seven days of creation into the white light of ideas. Ideas superseded Bible symbols. We have seen that Abraham as Bible symbol, is not as great as "fidelity" or *idea*, in Science and Health. Surely Moses, as Bible symbol, is not as great as moral courage in Science and Health, etc. (*As It Is*, p. 48). In *Angelic Overtures to Christ and Christmas*, p. 359, Mrs. Orgain states:

To impersonalize the Bible characters by the translation of history into living factors and qualities (as is done in the *Glossary* of Science and Health) opens the casket of form, removes its jewels—the casket having confined these ideas to the dead past—and turns the activities of these ideas, as the immortal diversification of the Principle of Life, into the channels of each thinking consciousness. . . . When Abel is accepted as "watchfulness" or "self-offering," Abraham as "fidelity," Asher as "hope and faith" or "spiritual compensation," Gad as "Science," and so on through the entire "Glossary," the jewels of ideas have been removed from the casket in which they so idly rested awaiting the time of translation into animate, limitless values.

Proportionately as we express the quality of "watchfulness" we are Abel; as we express fidelity, we are Abraham; as we express hope and faith, we are Asher; as we express moral courage we are Moses, etc. In her *Glossary* (579-599) Mrs. Eddy made the Bible come alive. We see that the Bible characters are ourselves. We are

the Bible characters as we express their qualities.

Grace: Further light regarding the grand and infinite spiritual vista that opened up to mankind when Mrs. Eddy translated Bible symbols into idea is indicated in Alice Orgain's explanation of Ezekiel's prophecy. Mrs. Eddy fulfilled that prophecy when she wrote the fiftieth edition of *Science and Health*. Ezekiel's prophecy reads: "The hand of the Lord was upon me, and carried me out . . . and set me down in the midst of the valley which was full of [dry] bones . . . He said unto me prophesy upon these [dry] bones And as I prophesied, . . . the bones came together, bone to his bone Then He said unto me, Son of man, these bones are the whole house of Israel" (Ezek. 37:1, 4, 7, 11). This coming together of the dry bones prophesied the structural completeness of the Word in the fiftieth edition of *Science and Health*, which presented the city foursquare with its twelve tribal gates in one structural body. Science "breathes through the sacred pages" of Scripture the spiritual sense of life, substance, intelligence.

This structural body needed "sinews" and "flesh," which Ezekial prophesied would follow (and did in the 382 editions which followed the fiftieth edition): "And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above: but [Ezekial added] there was no breath in them. (Ezek. 37:8).

"This 'breath,' " says Mrs. Orgain, "did not come into the Word of *Science and Health* as typing the twelve tribes of Israel (the twelve stars on woman's crown) until the 1907 textual illumination incident to the spiritual descent of the city foursquare [when Mrs. Eddy for the first time had her definition of God in its final form (in the fourth edition) in 1907] as 'the light and glory of divine Science,' whereupon was fulfilled Ezekiel's further prophecy, ' . . . and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army [typing generic man]' (Ezek.37:10)." When Mrs. Eddy finalized her definition of God the entire textbook sprang into life, into one indivisible whole, because of the Science inherent in the seven synonymous terms whose arrangement had just been perfected in the fourth edition of 1907.

Kathleen: If Mrs. Eddy had not first translated everything into ideas—the white light of ideas—she could not have made the statement that "man's harmony is no more to be invaded than the rhythm of the universe" (Ret. 61:10). Here she is referring to generic whole man as a collection of ideas, and each idea harmonizing with the others as emanating from a common Principle. "To discern the rhythm of Spirit and to be holy (whole), thought must be purely spiritual" (510:4).

Bessie: What does that mean?

Moderator: Mrs. Eddy's sixth edition of *Science and Health* contained the Glossary which impersonalized the Bible characters by the translation of history into living factors and qualities. Up to this

time the symbols in the Bible had not been understood and, in any event, had been confined to the dead past. But by impersonalizing these ideas and translating them into living qualities and factors she turned the activities of these ideas (which then became the immortal diversification of the Principle of Life) into the channels of each thinking consciousness. Thus she silenced Old Theology which never discerned the *spiritual* meaning of the Bible.

Recess

Examples of Descending Message

Elsie: Before we proceed I would like to ask a question about our previous discussion. I think we agreed that the Bride descends into the world with Her all-embracing balm of Love. How did Science and Health bring the new descending message, particularly after the withdrawal of Motherhood in 1903?

Tommy: First of all, in 1903 Mrs. Eddy decapitalized Intelligence, Wisdom, and Substance, thus giving to man these qualities which formerly were synonyms for God. With these qualities now belonging to man, man really didn't need a "mother" any longer.

Moderator: Then, in the three hundred and eighty two editions that followed the 50th edition, bridal statements were continually descending into Science and Health. For example such statements as we find on page 442:25-29 where Mrs. Eddy makes salvation a gift instead of the result of labor. Again, "Christian Scientists, be a law unto yourselves that mental malpractice [the dragon] cannot harm you either when asleep or when awake." There were many other bridal additions. Among them, those on page 200:25-29, page 99:13-17, page 103:15-16, page 265:20-22, and page 68:27 to end of chapter. In her interpretation of the Lord's prayer, Mrs. Eddy reinstated, "Thy kingdom is come."

Also in her other writings, we find that her latter teaching and methods were all beyond labor and cross-bearing. For instance in *Miscellany*, page 364, we have her last word on how to handle animal magnetism (the dragon). On page 210 of *Miscellany* we have the wonderful article, *What Our Leader Says*, again on how to handle the dragon or animal magnetism. On pages 241 and 242 of *Miscellany* we are instructed by Mrs. Eddy to know that we are perfect now, where she infers that we are Life, Truth, and Love now, and that if we don't perceive this we haven't any Principle to demonstrate or any rule for its demonstration. By such additions as these we see how the bridal consciousness descended into the writings of Mary Baker Eddy, showing that present perfection is the fact that must be accepted. Should something seemingly negative happen we must go right on as though nothing had happened, or we are not watching with God. Each one must rise to see the allness of good and the nothingness of matter.

Florence: Mrs. Eddy, for the first time in human history, has, through her written word, put the attainment of the Christ consciousness—the bridal consciousness—within reach of all humanity. It is now only a matter of intelligent obedience in laying down the mortal concept and supplanting it with the new concept given in her divinely inspired writings. As we do this we build a completely new structure of consciousness.

FIRST THE CHANNEL OF THE CHURCH

Rookie: If Christian Science has so much to do with intelligence (and with “thinking,” as Mrs. Eddy indicates when she says: “The time for thinkers has come,”) why did she establish it more as a religion and connect it with “Church”? Why didn’t God lead her to establish it in schools and institutions of higher learning?

Moral Requirements

Moderator: Mrs. Eddy *did* wish it to be established in schools of learning (see Mis. 366:1; No. 11:15; 33:5). In her day this was not possible. But the leaven of Truth that has been at work since 1866 makes it increasingly possible to teach it in schools today.

Mrs. Eddy first called it “Moral Science.” She taught that one could only succeed in casting out error by being honest, just, merciful, pure-minded. Where Quimby’s system (see My. 306:22) had been a mental technique, Mary Baker Eddy taught a religious discipline, *moral* as well as metaphysical. “In the soil of an honest and good heart the seed must be sown, else it beareth not much fruit.” In ordinary school subjects the moral requirement was not a necessity. Arithmetic and geography could be learned without regard to one’s moral values. Christian Science was a matter of reforming *the heart*.

Kathleen: Mrs. Eddy saw there was no way to handle animal magnetism except by moral values, by becoming Christlike. It is the carnal “heart” action that has to be supplanted with the heart that beats only for Christ. This is why Mrs. Eddy attached it to religion, and said, “the time cometh when the religious element, or Church of Christ, shall exist alone in the affections and need no organization to express it” (Mis. 145:3).

Florence: She saw that the human mind undisciplined by Science might “become wild with freedom”—with a sense of its own power. Christianity teaches, on the contrary, “not my will, but Thine be done.” Since the carnal mind “is enmity against God,” the Mind of Christ, the religious element, alone could deal with it. It was *moral* regeneration that led to success in healing. The first degree qualities she lists (115:21-24) must yield to Christlikeness, to a whole new structure of consciousness. At Mrs. Eddy’s time, the “Church more than any other institution . . . [was] the cement of society, and it should be the bulwark of civil and religious liberty”

(Mis. 145:1). "The epoch approaches," she said, "when the understanding of the truth of being will be the basis of true religion" (67:32).

Francie: I think Mrs. Eddy also answered the question of why she established it through a church rather than in schools when she said, "Christian Science may absorb the attention of sage and philosopher, but the *Christian alone can fathom it*" (556:13). It requires self-renunciation of all that constitutes a so-called mortal man. It requires that certain unselfing that we do when we study mathematics. There, it never occurs to us not to work according to principle. When we work in mathematics we get ourselves out of the way completely and let the principle operate. In order to demonstrate the principle of mathematics, however, we don't have to overcome self-will, self-justification, self-love, envy, rivalry, hate, self-justification, who shall be greatest, etc. Science demands the evangelization of the human self, because "God demands God." But this statement that God demands God also means that we must realize that we already have a spiritual sense, which is Godlike, "for what man knoweth the things of a man save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God [it is the spirit of God dwelling in us, as *us*, that knows God]" (I Cor. 2:11). So God demands the God in us—that kingdom of heaven within—the Mind of God that is also our Mind. We have to claim the Mind of Christ, or Christian Science is of no value to us. If we don't claim that we have the same consciousness Jesus had, we can't heal a single case.

Tommy: When the Bible and Science and Health eventually do have the place in schools of learning that physiology now occupies, it will revolutionize the world. It must, however, be accompanied by the *Christian* attitude of unselfishness, kindly forbearance—that wonderful spirit of charity Paul speaks of: "Look not every man on his own things, but every man also [should look] on the things [the efforts] of others" (Phil. 2:4). This is paramount. "The letter," Mrs. Eddy says, "plentifully reaches humanity today, but its spirit comes only in small degrees. The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science, pulseless, cold, inanimate."

Johnny: The Christian Scientist has no proof within himself of any true humanity unless he feels moved with compassion for all humanity, no matter in what way they may be held captive by the suggestions of fear or sin. This compassion, or humanity, in our heart is our assurance that the divine Love is entering our thought, and this is what we must culture. The "last call of wisdom cannot come till mortals have already yielded to each lesser call in the growth of Christian character" (291:7). This growth takes place, not in schools, but in the quiet sanctuary of earnest longing—the longing to be better and holier that bends every effort to achieve this

growth in Christian character, this assimilation of the divine character.

Anna: When Mrs. Eddy first discovered Christian Science it was so new, so revolutionary, she knew that in order for it to secure a foothold and gain the goodwill of the people it must in the beginning come in the form of a church organization. This was a wise step because it enabled her to train and accustom her students to new concepts and her completely new interpretation of God and man. Christian Science was the religion of Love, and Mrs. Eddy knew the time would come "when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it.

Mrs. Eddy appealed to that which touches the religious, the good moral sentiment within man. She said, "Let us attach our sense of Science to that which touches the religious sentiment within man. Let us open our affections to the Principle that moves all in harmony, . . ." (Mis. 174:8). We can't open our affections to the Principle that moves all in harmony without the assimilation of the moral qualities, the religious element. (See synonyms for "religious.")

Reaching World's Schools

Moderator: Yes, I am sure you have given the reasons why Mrs. Eddy had to establish her Science through the channel of the Church. Today, however, as we have already said, because Christian Science has been leavening world thought for over a century, great changes have taken place; the general thought has risen, I believe, to where Christian Science could profitably and successfully be taught in schools, even though dropping the mortal seems to be a gradual process. Mrs. Eddy said, "Mortals grow into immortals as babes develop into adults" (C.S. Journal, Vol. 8, p. 13).

Journal Article (1895)

While we are on this subject of growing I would like Billy to read an article he brought to class. It seems as pertinent and vital today as when it was published in the *Christian Science Journal*, August, 1895.

Billy: It's from the EDITOR'S TABLE:

Approximate results of Christianly scientific living must of necessity be a better, higher, and purer humanhood. Unless this be true we misread the Bible, and Science and Health with Key to the Scriptures, as well as all the other writings and admonitions of our Teacher and Leader. We cannot conceive it possible to reach a spiritual state except through improved human conditions as precedent thereto. Honesty, truthfulness, meekness, gentleness, loving kindness, sympathy of the true sort—all these pertain to true humanhood, and where they are lacking, Christianity and spirituality are lacking.

Much of Jesus' teaching was addressed to a better and higher humanity. His injunction to love our neighbor, practically ap-

plied in human life, would assuredly lead to ideal human conditions; although their ultimate goal must be the spiritual estate. But how shall this spiritual estate be attained other than through the gradual processes of development which bring with them improved and constantly improving human conditions? Happier and more harmonious earthly environments must surely be the precursor of the heavenly.

One of the most deplorable states of self-deception, or self-mesmerism, is that which leads to the supposition that by sudden intellectual or mental transformation, or by mere verbal declarations, one can brush aside all material obstacles and leap at a single bound from material trammels to spiritual freedom. Such a one is but piling up wrath against the day of wrath. There is nothing more strongly emphasized in Jesus' teachings and those of Science and Health, than that fact. Soon or late must the victim of this self-deception drop from his falsely erected pinnacle, retrace his steps, and through the suffering of purgation and gradual growth out of sense into Soul, ascend the mountain of spiritual attainment. To fancy that while he is yet in the valley below the mountain's base, he has scaled its grand heights, is indeed a mischievous delusion. This, however, by no means implies that he must not set his spiritual goal high, even the highest—that dazzling height embraced in Jesus' remarkable command, "Be ye perfect, even as the Father which is in heaven is perfect." That perfection is the grand *finale*, not the first step nor the intermediate steps, and is attained only by treading the "thorn-road" which the Master [and Mary Baker Eddy] trod.

A certain coincident of true humanhood must be uniform kindness of demeanor toward, and a careful consideration of, the rights and prerogatives of others. A purient ambition to dictate to others their line of action and duty, is not a legitimate outgrowth of scientific teaching or living. It is rather the fungus growth of disordered conceptions.

The Pauline admonition to "be kindly affectioned one to another," is along the line of true humanhood. While, of course, this admonition, and those of Jesus above referred to, have especial reference to the higher acts of brotherly love, yet they include all the amenities of human life, even to the smallest acts. Christian Science should be the synonym of all that is respectful and courteous in everyday affairs. In social relations, in correspondence, in business dealings, no act of impropriety or breach of courtesy should be thought of, much less practised. We must indeed, as our beloved Leader has so recently said, 'grow from the infinitesimal to the Infinte.'

"Speak gently, it is better far
To rule by love than fear;
Speak gently; let no harsh word mar
The good we may do here.

"Speak gently; 'tis a little thing,
Dropped in the heart's deep well;
The good, the joy that it may bring,
Eternity shall tell."

Anna: I think the whole tenor of that article indicates why Mrs. Eddy established Christian Science through the medium of the

Church rather than in higher institutions of learning.

I believe that article tells us how we lay our foundations in heaven, how we become the purified human consciousness, the Lamb of Love that weds the Bride (Science). The article shows the reason for Mrs. Eddy's statement, "The time for thinkers has come"—it implies the time has come for intelligent obedience to the Golden Rule. "Thinkers" would see the value of the Golden Rule in all human speech and action, for "without this, the letter is but the dead body of Science. Mrs. Eddy counseled, "Have a cell less in the brain and a fiber more in the heart." In *Science of Man* she says, "All feel the need of sympathy, of kind words, and hearts interested for them, as well as for yourself; and they feel the want of these who have them not sevenfold more than those who have them. Therefore be charitable, for the greatest gift is love."

The Natural Healing

Johnny: Elias, as Christian Science, shows the here and now of everything right and good. Mrs. Eddy shows Elias as symbolizing Christian Science with which can be discerned the spiritual fact of whatever the material senses behold. As we have previously seen, Mrs. Eddy indicates that if mortals are instructed in spiritual things, meaning in Science, they will start with God, with Mind, Spirit, Soul, Principle, Life, Truth, and Love, instead of starting with the evidence before the material sense. Then material belief, in all its manifestations, *reversed*, will be found the type and representative of verities, priceless, eternal, and just at hand.

Moderator: Kimball's experience, which I once read in the Rare Literature Department in the Congressional Library, is a fine example of the benefits accruing when error is reversed by the process of starting from God. Kimball had become interested in Christian Science and had experienced a healing. But a relapse set in. One day, suffering intensely, he began to wish he hadn't given his ice-pack to the coachman and wondered if he might still find it. Making his way to the coachman's quarters, he lay down on the bed there. Shortly his wife came looking for him. She said, "Mrs. Smith sent word she is very sick, and wants you to come and help her. (Kimball had only been in Christian Science a few months at this time, but had already gained a reputation as a healer.)

With great difficulty he made it to Mrs. Smith's, rang the bell, and opened the door. He heard Mrs. Smith call from her bedroom, "I'm in here." Feeling he couldn't go another step he sank heavily into a chair by the door, replying: "I'll treat you here."

Then error argued fiercely that he had no business being there; he couldn't heal himself, so how could he heal Mrs. Smith? To this Kimball answered: I can begin by remembering everything I have read in Science and Health and everything I have heard Mrs. Eddy say. (He was starting with God, trusting thus to reverse the

testimony of the material senses.) As he faithfully recalled all he had already learned of Christian Science, he became "lost in the eminence of Mind." Perhaps half an hour had elapsed when he heard Mrs. Smith call from her "sick-bed," "Mr. Kimball, I feel very much improved." To which Kimball answered "So do I." He had healed both Mrs. Smith and himself by starting his thinking from God. Fairly walking on air, he returned home. He reported that he never again had such a severe attack and the difficulty gradually left him completely.

Elsie: I would be interested to hear what the class feels the elements were that brought success in this case.

Rookie: I think Kimball was obedient in responding to the call for help. He showed love and compassion, and his deep desire to do what he could resulted in answered prayer. The deep desire was actually the very substance of the healing that took place.

Tina: Mrs. Smith was expecting a healing. That helped too.

Sally: Kimball showed humility, trust, confidence, and gratitude for past healings when he turned his thought entirely to God and away from the body and tried to remember everything he already knew to be true about God and man. He forgot all about trying to heal either himself or Mrs. Smith and was just busy glorifying God by remembering everything he had recently learned about divine Truth. When he turned completely away from trying to heal a case of sickness and became conscious only of what he already knew to be true in Christian Science, he was presenting God with a clean slate to write on. Kimball was giving the Christ a chance to operate. The Christ always reports: *There is no disease.* "We send our best detectives to whatever locality is reported to be haunted by Disease, but on visiting the spot they learn that Disease was never there" (439:31) because all causation is in God, Spirit, and not in matter or in so-called mortal mind.

Kimball was acknowledging God's power and goodness when he turned away from trying to heal a sick body. Mrs. Eddy tells us: "To be immortal we must forsake the mortal sense of things, turn from the lie of false belief to Truth, and gather the facts of being from the immortal divine Mind" (370:2).

Jackie: I have always loved an incident in John Wesley's diary. Returning from a preaching mission, Wesley felt miserable, and noticed also that his horse was limping badly. As he jogged along he contemplated the beautiful healings of Jesus and the disciples, becoming completely lost in thought. Nearing home he suddenly realized his "sickness" had left, and looking down, he noticed his horse was no longer lame.

Margie: I remember reading that when Mrs. Eddy was asked to what she attributed her momentous healing in February, 1866, she replied it was because she had turned away from the body to the contemplation of God with such absorbed interest she forgot the

body. In actuality she was holding thought steadfastly to the enduring, the good, and the true, and this brought the enduring, the good, and the true into her experience. During those moments she was detaching sense from the body, from matter, which is only a form of human belief, as she later learned. In that breaking away from time and sense and that contemplation of the realities supernal, she rose to the spiritual consciousness of being. Those moments of divine contemplation brought the consciousness that Life and intelligence are purely spiritual. This great spiritual awakening healed her. (See 598:23; 14:12.)

In thinking over her healing on this occasion, Mrs. Eddy said, she recalled former occasions when she had been asked to heal others and success had come when she turned completely away from the physical evidence and contemplated only God's goodness and ever-presence.

Billy: How did Mrs. Eddy heal sin?

Anna: Irving C. Tomlinson tells of a woman in one of Mrs. Eddy's classes who had a strong sense of resentment and condemnation towards her husband who was very immoral. Mrs. Eddy said to her that Jesus healed the Magdalen by condemning the sin, but not the woman. The lady answered, "Yes, but I have not the consciousness that Jesus had." Our Leader instantly rebuked this by saying that she could claim the Christ-consciousness, for otherwise she could not heal a single case of sin or sickness. We all must claim that we have the Christ-consciousness now.

The student's consciousness was so illumined that her state of mind completely changed toward her husband, and when she returned home, she found him healed. (See O. B. Collectanea, p. 130-131.)

Moderator: Why did the lady's "completely changed" state of mind bring about a healing?

Bill: Because the patient—her husband—wasn't something outside of her own thinking. The problem is never "out there." All there ever is to a so-called problem—a sick body, a wayward spouse, or any other tragedy—is aggressive mental suggestion coming to us to adopt as our own thinking. We give that suggestion all the life it has. But when we suddenly become aware that God, good, is the only reality and we begin to ask how does God look at this?—how does Mind, Spirit, Soul, Principle, Life, Truth, and Love look at this?—we are approaching the "problem" from a higher dimension. This new and higher viewpoint wipes out the illusion. When we approach the multiplication table from the way the principle of mathematics looks at it, we wipe out *illusions* regarding the way the multiplication table works.

Mrs. Eddy's explanation brought to light the facts regarding what looked like an immoral husband, and showed the lady that these facts were timeless, spaceless realities that could never be in-

terfered with. Under the impact of this spiritual education the lady's concept of her husband completely changed, and when her thought regarding him was changed she found that all was well. When the image in mortal mind changed, the husband changed too.

Mrs. Eddy, long before physicists became aware of it, knew that all was mental. Time and space were obsolete to her. Even before her great revelation of 1866 she had seen that not only the laws of nature but the whole material universe was but a construction of the human mind. Everything the physical senses cognize is but a mental concept we entertain in consciousness.

Jackie: Aren't there a number of cases on record where Mrs. Eddy restored to life and health those who had succumbed to the belief of death?

Moderator: Yes, Jackie, there are. And there may be more unrecorded instances. One of the more detailed cases is attested to by Adam Dickey in his *Memoirs* concerning the restoration to life of Calvin Frye. Mrs. Eddy at that time was nearing the date of her departure from this world, and the raising of Calvin Frye shows how her oneness with the Christ-consciousness had lost none of its vigor and gave her full authority.

Dickey gives the following account:

One evening, shortly after Mrs. Eddy had retired, Mrs. Sargent came to my door in great trepidation, informing me that she had found Calvin Frye unconscious on the lounge in his room and had been unable to arouse him. I hurriedly accompanied her and found Mr. Frye stretched on the lounge in a most uncomfortable attitude, eyes closed, and apparently breathless and with no pulse or indication of life whatever. We continued our efforts to arouse him but with no success. We called to him, shook him, and used every means at our command. Finally another worker came in and united his efforts with ours, but we could gain no response of any kind in our efforts to call Mr. Frye back. We hesitated about letting our Leader know of his condition, but we saw that inasmuch as we were making no headway, we must inform her of the circumstances.

... Mrs. Eddy was in bed, but hurriedly rang her bell for her maid and started to arise and dress herself, when she was seized with a sudden determination, and dropping back into bed she said, "I cannot wait to dress. Bring him to me." Mrs. Sargent said, "But, Mother, he is unconscious. We cannot rouse him." She said, "Bring him to me at once." On receiving this instruction, the one who had come to our aid lifted the senseless form of Calvin Frye and placed him into a low rocking-chair. Then we dragged him around through the hall, through Mrs. Eddy's study, into her bedroom.

She sat up in bed with a shawl or some kind of robe over her shoulders and we drew Mr. Frye right up to her side where she could both touch and speak to him.

It was an interesting moment.

The workers stood around the room and watched the proceedings. Our Leader reached out her hand and placed it upon

Mr. Frye's shoulder and addressed him in a loud voice:

"Calvin, Calvin, wake up. It is Mother who is calling you. Wake up, Calvin, this Cause needs you, Mother needs you, and you must not leave. Calvin, Calvin, wake up. Disappoint your enemies, Calvin, and awake."

At this time Mr. Frye's head was hanging limp on his shoulder. I had hold of the back of the rocking-chair in which we had placed him to steady him. I placed my hand on his head to lift it up. Mrs. Eddy instantly stopped me and said, "Do not touch him. Leave him entirely to me." Again she repeated her calls to him to arouse himself and remain with her.

It was now something like half an hour since Calvin had first been found, and while those who were looking on at our Leader's efforts to arouse him had not the slightest doubt that she would succeed in awakening him, yet the time seemed to pass without any appreciable response to her work. This did not discourage her. She redoubled her efforts and fairly shouted to Mr. Frye her commands that he awake. [Finally] he raised his head and drew a long, deep breath. After this his respiration became regular and he was restored to consciousness.

The first words he uttered were, "I don't want to stay. I want to go." Mrs. Eddy paused in her efforts and turning her gaze to the workers around the room, said "Just listen to that!" She again turned to Mr. Frye and in her commanding tones insisted that he awake and remain here.

... When Mr. Frye became fully conscious Mrs. Eddy turned him over to one of the workers who remained with him through the night. The next morning he was about his accustomed duties. . . . No questions were asked as we felt it would not be well to recite the experience to him, but the fact remains that Calvin Frye had passed through what mortal mind calls "death," and the grave had been cheated of its victim by our Leader's quick and effective work. (Preserved in O.B. Collectanea, p. 133)

Rocky: Mrs. Eddy demonstrated her conviction that death was an illusion.

Florence: Yes, Rocky. To Mrs. Eddy this appearance of death was but a mortal concept, wholly erroneous; it was only a "mortal shadow flitting across the dial of time" (Mis. 71:27). "Death can never alarm or even appear to him who fully understands Life" (Un. 40:20). In Being, God, everything is reflected as being, and that being is eternal Life; it is the factuality of perfect health, the all-inclusiveness of Love, and this is the solution to every problem, death included.

Mrs. Eddy knew that it isn't the body that lives. Calvin Frye's body as matter had never lived, had never in reality had life abiding in it—there is no life in matter—so it could never die because matter has no life to surrender. (426:30) In restoring Calvin Frye, Mrs. Eddy's first and only resort was to Spirit. She went immediately to Life in and of Spirit. She would not allow Adam Dickey to adjust Calvin Frye's head; she instinctively sensed his gesture as a tacit admission that there was something "out of joint" and "Adam" could straighten it out. She said, "Leave him entirely to me!" That is,

leave him entirely to the seven synonymous terms for God—leave him in the care of Mind, Spirit, Soul, Principle, Life, Truth, and Love. They, and they alone, will sound the “trumpet-word of Truth, ‘There is no death, no inaction, diseased action, overaction, nor reaction’ ” (427:32).

In order to “catch this trumpet-word of Truth” Mrs. Eddy had to start with God, with Life in and of Spirit, and totally consecrate herself to that Life which mortal sense cannot impair nor mortal belief destroy. This consecration to the facts of being included the understanding that death is nothing but a mortal dream. It is not a happening; it is pure illusion.

The Glory of Obedience

Bill: Such instances of healing show the power of obedience, obedience to divine Principle. Obedience is not the mark of a slave; it is an important quality in leadership in all professions. The great leaders of this world have not been their own masters; they rose and followed something higher up, and thereby became the greater. Obedience is a gateway to power. Mrs. Eddy said there are no bleeding footprints in willingness and obedience. Strength of character issues from obedience to the decree of conscience. If we are to have a commanding hold on life, we must be subject to a Will higher than our own.

Kimball showed this obedience and willingness when he answered the call of his neighbor, Mrs. Smith. Wesley showed willingness and obedience when he turned from contemplating his own wretched physical condition and that of his horse, to the contemplation of the Christ-spirit that animated Jesus and the disciples. Mrs. Eddy supremely showed this quality of willingness and obedience.

Moderator: These healings show that when the “bridegroom,” Truth, has done its work, the Bride, Love, spontaneously says: All is well, all is perfect and always has been. You only needed to awaken from your Adam-dream of life in matter to find that in reality Life is always in and of Spirit. It is interesting to note that the “footsteps of Truth” in the human consciousness, alone permanently silence the seeming cause of human ills. Mrs. Eddy states: “The Science of Mind . . . heals with *Truth* [not Love]” (318:22).

The Healing of Sin

Tina: But doesn’t Mrs. Eddy say that if the Scientist reaches his patient through divine Love the healing work will be accomplished at one visit? (365:15)

Johnny: Yes. However this is *vicarious* spiritual healing outside of the patient’s own consciousness and may accomplish little in turning the patient’s feet into the pathway of Truth. Mrs. Eddy says the emphatic purpose of Christian Science is the healing of sin.

(Rud. 2:25) Sin-healing is on a different basis. The difference between the healing of sin and the healing of sickness is that sin must be *uncovered* before it can be destroyed. (Mis. 352:29) Only Truth can uncover sin.

Truth uncovers sin by the law of opposites, which means that the more we know correctly of any subject, the more the error stands out and so can be annihilated. The more we know of music, for instance, the more an inharmonious or discordant note stands out, and is automatically replaced (healed) with the right note.

Tommy: At the moment of her discovery, Mrs. Eddy says she knew that the last Adam, namely the true image and likeness of God, was the first, the only man, and this knowledge did become to her “a quickening spirit,” for she then understood Jesus’ statement, “The last shall be first, and the first last” (Mis. 188:28).

When we accept the divine Principle and rule of being as unfolded in divine Science, the interpretation therein becomes the Comforter that leads into all truth. (ibid 189:4) This is the work of *Science*, the Comforter, that is signified by the five stars on Woman’s crown. Science reveals man’s present perfection and oneness with God. This is what the five stars symbolize.

Moderator: If we accept Science, we will feel the divine energy of Spirit bringing us into newness of life. (249) This would mean our “work” or labor was finished. The nineteenth century had been the Mother and man child regime. (559:32-2) In the twentieth century, Science and Health proclaimed salvation as a gift. (442:27) This glorified Jesus, and fulfilled his prophecy in John 16:14. The glorification of Jesus was Science. Thus Science with one final stroke eliminated every footstep of Christianity below the point of crucifixion as the epitomy of Christianity, and eliminated every footstep of Christianity below the point of the glorification of manhood in Science. When Mrs. Eddy glorified her “man child” the work was done. She had taken the labor out of Christianity. When there is no longer a claim of separation between the masculine and feminine element, then Principle and its idea is one. Then we are back to the basic oneness when “in the beginning was the Word, and the Word was God which had no need of either ascension or descension.

Before we leave, who would like to sum up for us in just a sentence of two what the main point of all these Sessions on Mary Baker Eddy has been?

Grace: I think it is the point mentioned in the Foreword, namely, Mrs. Eddy’s words to Kimball in 1893:

For the world to understand me in my true light, and life [as the fulfilment of the prophecy concerning the woman of the Apocalypse, and other scriptural prophecies concerning the “second coming” of Christ] would do more for our Cause than aught else could. This I learn from the fact that the enemy tries

harder to hide these two things from the world than to win any other points. Also Jesus' life and character in their first appearing were treated in like manner. And I regret to see that loyal students are not more awake to this great demand in their measure to meet the enemies' tactics.

Also to Judge Hanna who asked her for advice when he began lecturing, she wrote (see DCC 109):

I can do most good by pointing the path—showing the scenes behind the curtain. The united plan of the evildoers is to . . . keep Mrs. Eddy as she *is* (what God knows of her and revealed to Christ Jesus) out of sight, and to keep her as she is *not* (just another white-haired old lady) constantly before the public. This kills two birds with one stone. It darkens the spiritual sense of students and misguides the public. Why? Because it misstates the idea of divine Principle that you are trying to demonstrate and hides it from the sense of the people.

Keeping the truth of her character before the public will help the students, and do more than all else for the Cause. Christianity in its purity was lost by defaming and killing its defenders. Do not let this period repeat this mistake. The truth in regard to your Leader heals the sick and saves the sinner. The lie has just the opposite effect, and the evil one that leads all evil in this matter knows this more clearly than do Christian Scientists in general.

“All that the people need, to live and adopt Christian Science, is a true sense of its founder. In proportion as they have it will our Cause advance” (Mary Baker Eddy, 1899). This is so true, because if the people really saw what Mrs. Eddy was and what she has revealed they would be motivated to seek and find their true God-being—their oneness with divine Love.

Moderator: That is right, Grace, and we know too that Mrs. Eddy's living presence, as Bride, Word (from which she personally is inseparable), is an *active* factor in the spiritual advancement of our Cause, and she is vitally concerned therewith. Mrs. Eddy was the channel for Science, and what she was the channel for she will have to remain with to the end of its fulfilment. Jesus said to his disciples under a like necessity: “Lo, I am with you always, even unto the end of the world.”

Love breathes deep and long
to accomplish its divine purpose.
—Mary Baker Eddy

APPENDIX

The Stone The Builders Rejected

Moderator: On December 1, 1910, Mrs. Eddy went for her last drive. When she returned she asked for her writing pad. On it she wrote what would be her last written message to the world.

Sally, I understand Dorothy Napkie loaned you a book by Fernand E. d'Humy, *Mary Baker Eddy Fulfills Prophecy*, in which he records how through divine inspiration he was led to see a deep meaning in those last four words. Would you give us a brief review of what d'Humy tells, which is so remarkable since he knew nothing of the "system" of Christian Science, and was actually not a Christian Scientist, but was a physical scientist of international reputation. He was Research director for the Western Union Telegraph Company.

God is my life (d'Humy's Explanation)

Sally: Regarding "God is my life," d'Humy says, substantially:

These were significant words which she could have uttered orally had she chosen to do so; but no, their importance was too great to trust them to the memory of her hearers. These words were to be preserved for future generations. They expressed a precise statement. An oral expression of her four words might be regarded as an incidental remark and not register on its hearers any more seriously than would casual conversation.

Never before had Mary made a direct statement about herself which intimately united her with the Supreme Power and in a manner which denoted the verity of the work which was wrought through this association. We have seen how she consistently shrank from personal credit for her work and always emphasized that the truth she gave to the world came direct from God—divine Mind. But here was a statement which would make clear for all time the impersonal verity of Christian Science and its divine ordination.

. . . . The work she had performed was God's and His alone. She was only the medium through whom He worked. It was important that the world remember this truth in all future generations because to do so would strengthen faith in the Source and purpose of her divine accomplishment.

With these thoughts in mind, how could Mary have helped being impelled to leave a final word which would prove to the world that what she had delivered was unmistakably an important part of an over-all pattern in which the Holy Scriptures held the central place? Clearly it was essential that irrefutable evidence be given.

Asking for a writing pad, in itself, gave evidence of a definite purpose, that Mary desired to write down something for future reference The message was concise, composed of four short

words having a total of eleven letters in all. These numbers had a purpose of their own and this purpose would be revealed in later years. [Remember Mrs. Eddy's illustrated poem, *Christ and Christmas*, has eleven pictures, the first seven corresponding to Mind, Spirit, Soul, Principle, Life Truth, and Love; the last four corresponding to Word, Christ, Christianity, and Science. Also those of us who are familiar with the system in the textbook know that the Science in it rests on the seven synonymous terms for God, and the four mediums—Word, Christ, Christianity, and Science—through which the seven synonyms or elements of God are expressed. The Bible too when seen in the light of Christian Science is entirely composed of these eleven elements.]

Because of the brevity of the message there was danger of its importance being overlooked. To insure against this, these four words should stand alone on a single sheet with nothing to distract from them.

At no time must it be overlooked that Mary's writings were divinely revealed to her. This she repeatedly emphasized so that there be no misunderstanding. Therefore, it is certain that her four last written words were also written through divine revelation.

. . . . All through Science and Health with Key to the Scriptures there radiates the significance of this memorable sentence, *God is my life*. Its meaning is woven into page after page. It is there for everyone to see who reads understandingly. [Mrs. Eddy could also have said, God is my God, or God is my Truth, or any other truthful statement, but they would not have had the chosen number of letters, nor would they have conveyed exactly what she wanted to convey.]

. . . . The word "is" implies an ever-presence with no beginning and no ending. [God had always been her life, was now her life, and forever would be her life.] Mary was God's expression on earth and this expression led to the unfoldment of Christian Science. This Science always was, just as the law of mathematics always existed and will always exist in the ever-present *is*. Like all else, it had no beginning and will have no ending. Through this two-letter word, Mary denoted the permanency of Christian Science.

Like Jesus, Mrs. Eddy could have comforted them with, "For I have given unto them the words which Thou gavest me: and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send me" (John 17:8).

But Mrs. Eddy reduced her last message to the simplest expression which contained an all-comprehensive meaning of her life's work The absence of a period at the end of *God is my life* may be interpreted as denoting that the four words, while complete in their meaning, shall be considered in the broadest sense, namely, without limitations, without termination, eternal. Like the law of mathematics, its meaning was always there and always will be in

the future.

. . . . From the foregoing we see how the legacy by which she endowed the world was concisely expressed in four short words having a total of no more and no less than eleven letters.

What do these numbers point to? [d'Humy gave a long explanation of the meaning of each word showing how carefully Mrs. Eddy had chosen it and no other for this last message.] . . . Every word carries weight, even the absence of punctuation is significant. The use of four words, no more no less, and eleven letters to make up the four words, could not be without purpose. These words were the last to be written and like all that Mary wrote were written through divine revelation. They must be so regarded, and therefore carefully examined.

. . . . Mary truly was an apostle of God. In her consciousness of this she desired that it be made known and proved to future generations that Christian Science was authentically given by God. Therefore let us seek for a further and final proof of this divine authority, a proof supported by the Scriptures. None other will convince the world!

. . . . Why should these four words containing eleven letters be given attention and serious thought? Because they are Mary's last written words which were divinely revealed to her. We must seek and find; knock and the door will open. There can be only one door through which to enter—the one which leads to the pages of the Holy Scriptures.

. . . . Because all through her life Mary emphasized Love, it is logical that we search the New Testament for the secret unfolded in the two sets of divine numbers This work of hers clearly was an act of an Apostle. Accordingly, we should look for the disclosure we seek in that noble book of the New Testament—The Acts of the Apostles. Therein is revealed in Chapter 4 (four words), Verse 11 (eleven letters):

"This is the stone which was set at nought of you builders, which is become the head of the corner."

Now, in the year 1953 A.D. it is revealed that Mary Baker Eddy, by the number of words and the numbers of letters contained in her divine sentence:

God is my life

pointed to:

The Acts of the Apostles
Chapter 4 (four words), Verse 11 (eleven letters).

The soundness of the reasoning which leads to The Acts of The Apostles is plainly confirmed by the product obtained from the two numbers of the cryptogram. This product, *forty-four*, gives the sequential position of the book, The Acts of The Apostles, in the

King James version of the Holy Bible. Thus the decoding of the cryptogram is complete and indisputable. . . .

THE CAPSTONE OF THE GREAT PYRAMID AND THE STONE THE BUILDERS REJECTED

This illuminating disclosure led d'Humy to see that the capstone of the Great Pyramid was a symbol for "the stone which the builders rejected"—the stone which Mary Baker Eddy did not reject.

He feels that in this disclosure we have Biblical evidence that Science and Health with Key to the Scriptures is authentically given by God. All evidence, all history, all scientific research relating to the divine meaning and purpose of the Great Pyramid, compel the acceptance of this truth. The Holy Scriptures came to us as the Word of God. This has been unqualifiedly accepted by all who believe in Deity, in the one God—Mind who created and governs all, the same one—God who caused to be erected a great monument in stone ["the great pyramid of Egypt—a miracle in stone" (Hea. 11:12)] which would endure through the centuries so future generations would find an enduring confirmation of the authenticity of the Holy Scriptures. That is why the Great Pyramid of Gizeh has reverently been named the "Bible in Stone." Its incomparable construction was divinely inspired and there were no details from its foundations up, or as to its location in Egypt and orientation on this earth's globe, which came with the learning or capabilities of man alone to evolve except by the guidance of a Supreme Power.

. . . . Of this Pyramid Jeremiah (32:19, 20) writes: "Great in counsel . . . which hast set signs and wonders in the land of Egypt, even unto this day, . . . and hast made Thee a name, as at this day."

The Great Monument Without a Capstone

The great Monument, for nearly five thousand years, has stood without a headstone—the "head of the corner," silently and symbolically awaiting the completion or crowning of the Holy Scriptures. The Bible like the Pyramid, would not be complete until a textbook was added which would unify its pages into a comprehensive lesson which would aid man in overcoming his many vicissitudes. [The stone which the builders rejected is referred to seven times in the Bible. Mrs. Eddy also refers to it many times.] It was to her textbook Mrs. Eddy was pointing in the cryptogram she wrote two days before she departed this mortal world. That this cryptogram was divinely revealed to her there cannot be any question or doubt. A message of such import could have come in no other way.

The Pyramid with its headstone suspended above it in a halo of glory symbolizes the crowning of the Scriptures with the Christian Science textbook



Divine prophecy was perfectly fulfilled when the biblical Headstone was symbolically placed on the Holy Scriptures by Mary Baker Eddy. Thus we can truly say, "Despise not prophecy."

"*God is my life*" is telling us that we can never rise from the temporal *debris* of error, belief in sin, sickness, and death until we learn that God is the only Life. Spirit will have overcome the flesh when the belief that life and sensation are in the body is overcome by the understanding of what constitutes man as the image of God. (See 289:2.)

With the coming of *Science and Health* which placed the capstone on the Bible, a material life-basis has been seen to be a misapprehension of existence. The sacred and true knowledge the textbook contains transforms the material with the ideal, and human thought frees itself from self-imposed materiality and bondage.

Margie: As material history draws to a close, we see the spiritual, in every direction, urging its highest demands on mortals. (No. 45:25) As these demands are accepted and implemented "the whole earth will be transformed by Truth on its pinions of light, chasing away the darkness of error" (191:13).

Moderator: In Pulpit and Press (10:16) Mrs. Eddy asks us if we have planted our "standard on the rock of Christ, the true, the spiritual idea—the chief cornerstone in the house of our God" and then assures us that, as Jesus prophesied, "*The stone which the builders rejected, the same is become the head of the corner*" . . . Let us rejoice that the chill vicissitudes have not withheld the timely shelter of this house, which *descended* like day-spring *from on high*."

What comes "from on high"—the capstone—is *Love*, the descending city foursquare, or consciousness where we start every thought from God. Then "How is man, seen through the lens of Spirit, enlarged, and how counterpoised his origin from dust [remember the belief in human birth is the murderer, the lie about man's origin], and how he presses toward his original, never severed from Spirit! O ye who leap disdainfully from this rock of ages, return and plant [your] steps in Christ, Truth, '*the stone which the builders rejected*!' Then will angels administer grace, do thy errands, and be thy dearest allies" (My. 129:15).

Oneness of Manhood and Womanhood

Francie: Mary Baker Eddy's presentation of womanhood, Love, and the founding of it in human consciousness, was the "capstone." Mrs. Eddy brought from on high the stone which the builders had rejected; she lowered it into place on the foundations laid by Jesus, his apostles and the holy men of the Bible. These foundations Mrs. Eddy presents in the first twelve chapters of Science and Health in fulfilment of Jeremiah's prophecy (31:22), "A woman shall compass a man."

Tina: Isn't it a fact that the stone which the builders rejected could not become the headstone of the corner until manhood and womanhood had become one, as qualities—as two individual natures in one compound spiritual individuality?

Margie: Yes, the true capstone is spiritual divinely scientific consciousness in which manhood and womanhood are one as the image and likeness of the *one* God. There can be but one whole complete image and likeness of *one* God. This the "builders" have always rejected. Mrs. Eddy has now revealed the capstone as the oneness of manhood and womanhood, and it is accepted by spiritually minded students the world over. This true sense of Love—Love wedded to its own spiritual idea—will destroy forever the physical plagues imposed by material sense. (575:3)

Billy: Could someone put in very simple terms what this analogy is concerning the Great Pyramid and its rejected capstone, and the Bible with its rejected "cornerstone"?

Francie: The Great Pyramid referred to as the Bible in Stone had its foundation completed, but its capstone was rejected. In a similar way, allegorically speaking, the Bible had its foundation well laid but as in the case of the Great Pyramid, its headstone or capstone had been rejected.

Billy: What specifically was it that "the builders" rejected?

Francie: They rejected their divine Principle, Love. This means they rejected man's divine origin, his oneness with his divine Principle, Love, which in essence means manhood and womanhood one, in a divinely united spiritual consciousness.

Billy: Why do you think they rejected it?

Cross: Surrender of Mortality

Francie: Because in order to understand our incorporeal divinity we must lay down the mortal. Without the cross of *giving up the mortal* there can be no crown, no capstone. Love, the capstone, is won only through the cross. "All have the cup of sorrowful effort to drink in proportion to their demonstration of His Love till all are redeemed through divine Love" (26:7). This deep note of sorrowful effort sounds again and again beneath the triumphant affirmations of Science. Mrs. Eddy's own "gracious preparation" was a series of disasters, humanly seen. The "builders" want to escape the laying

down of the mortal.

Mrs. Eddy chose the cross and crown as the emblem for Christian Science because it symbolizes that without the crucifixion of the mortal viewpoint there can be no crown, no capstone. The crown can be won in no other way than through continuing to “pour in truth through floodtides of Love”—love for the spiritual. Everything Mrs. Eddy wrote or spoke revealed her commitment to the Christian ethic of love—love for her fellowman and love for her enemies. Since the publication of *Science and Health* the world’s commitment to the Christian ethic of love for one’s fellowman has steadily grown, “for the world feels the alterative effect of truth through every pore” (224:2).

Grace: So the Bible writers took the Great Pyramid whose capstone had been rejected as a symbol of the Holy Scriptures which were also incomplete and were awaiting the second coming of Jesus, in his femininity, in order that God might be represented in His fulness, i.e. in both his masculine and his feminine nature.

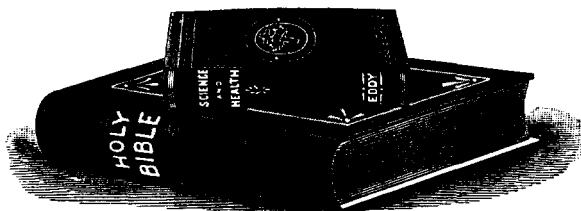
Bessie: Could you repeat very simply what the capstone symbolizes?

Left for Mrs. Eddy to Position

Grace: Yes, it symbolizes Mrs. Eddy encompassing mission. Hers was a “descending” mission. This simply means that she showed us how to start every thought *from* God. She did this by explaining the Principle of man’s being, the same divine Principle Jesus was using to calculate with when he fed the five thousand, raised the dead, walked on the water—the same Principle and rule he was using in the tomb when he effected “his mighty, crowning, unparalleled, and triumphant exit from the flesh” (117:21).

Moderator: d’Humy says, “Enter the home of any Christian Scientist and there upon the table you will see the Bible, and upon that Holy Book there will rest *Science and Health with Key to the Scriptures*.”

“For other foundation can no man lay than that is laid, which is Jesus Christ.”—1st Cor., III. 11.



“What a reminder this is of the ‘rejected stone’ at long last finding its resting place on the ‘Bible in stone’—the Great Pyramid and its divine prophetic message.”

The Consciousness of Love

The holy city—that spiritual divinely scientific consciousness—the “capstone,” comes “down from God out of heaven” (Rev. 21:2) as an ever-present divine Principle with which we can calculate; and this assures us that our foundations too have been laid in heaven, for like produces like. We lay our foundation in heaven when we start with Mind, Spirit, Soul, Principle, Life Truth, and Love. Other foundations there are none, since the starting point of divine Science is that God, Spirit, is All-in-all, . . . that God is Love, and therefore He is divine Principle” (275:6). Love is a circle that has no starting-point. Thus Christ is one whole body, “in whom all the building fitly framed together groweth into an holy temple in the Lord” (Eph. 2:21). This “holy temple in the Lord” is the consciousness of Love, and is why Mrs. Eddy like Jesus could say, “Lo, I am with you always.”

Love is the capstone Mary Baker Eddy lowered onto biblical foundations.

Judge Hanna's Article

Note to Reader: As the centuries roll on it may be of interest to readers to know of the great respect Mary Baker Eddy had for Judge Hanna. Judge Hanna's confidence, trust, and affection for Mrs. Eddy never wavered. He felt from the very beginning that Mrs. Eddy was the woman of the Apocalypse—the visible idea, as prophesied in St. John's Revelation. Paster Gardiner's vision and prophecy, which follows *Judge Hanna's Article*, was, in Judge Hanna's mind, unquestionably a vision and prophecy of Mary Baker Eddy's mission. That Mrs. Eddy also regarded Paster Gardiner's vision as a prophecy of her coming can be inferred from her three separate letters of approval of Judge Hanna's article which follows:

(Copied from the *Reminiscences of Mary Baker Eddy* by Judge Septimus J. Hanna, C.S.D.)

In 1898 when work had accumulated to such an extent that I wrote Mrs. Eddy for permission to resign some of my places she asked me to adopt a method of relief by taking certain hours each day for self-work, during which I was not to be interrupted by any one for any purpose. She said that had she not adopted such a course she never could have accomplished her work. I did this, and betook myself to the tower of her Commonwealth Avenue residence in Boston, No. 385, which we occupied while I was First Reader of The Mother Church. I called this tower room the "upper chamber". While working here I read as a part of my Bible study the 53rd and 54th chapters of Isaiah. As I read the latter it came to me almost as a voice speaking that this chapter was as distinctly and literally a prophecy of Mrs. Eddy as was the 53rd chapter a prophecy of Jesus. I continued from day to day to study this chapter in this new light. The more I studied the more firm became the conviction that I was not mistaken in my view of it. I was not, as I then felt and as I now see, emotional or ecstatic on this question, but was governed by a deep spiritual sense of the meaning of the prophecy.

Shortly before I began this study a student had sent in to us a little book entitled "Fragments from the study of a Pastor," written by the Rev. Gardiner Spring, pastor of the Brick Presbyterian Church of New York City, to which reference is made in an article copied further along. This prophecy of Mr. Spring impressed me as being so in line with the prophecy of Isaiah that I read and studied them together. (See Appendix for *Fragments From the Study of a Pastor*, by the Rev. Gardiner Spring.)

As a result, I became so imbued with the sense that they both prophesied so distinctly of the Christian Science movement and of Mrs. Eddy that I concluded to prepare an article for publication in our Journal setting forth my convictions, and publishing the "Church in the Wilderness" in connection with the prophecies of

Isaiah. I did so and had it set in galley proof, but, of course, would not have published my views without submitting them to Mrs. Eddy and having her approval. In the letter above quoted she wrote immediately before the quoted part, these words: "Yes, the prophesy was wonderful;" then she proceeded to relate her own vision as stated in the letter which I have above quoted. I will now quote from the letters from her in which she referred to my article and the vision of Mr. Spring:

(The vision of Mr. Spring was published in full in *The Christian Science Journal* of July, 1898, Vol. 16, p. 230.)

First Letter of Approval

In a letter dated June 10, 1898, Mrs. Eddy said: I have not the time to read your article before Laura returns but have seen it enough to say you may have the Vision and the accompanying circumstances at your control. I would make it a *leader* not editorial.

To this she added:

I have read your article 'tis wonderful, *sound*, lawyer-like in argument. Please if you cast this bread on the water add the bit enclosed after fixing it to your liking. God be with us both and He will, *is*.

The following is what Mrs. Eddy added to my article as mentioned in her letter:

We know there is but one God, one Christ Jesus, and one mother of Jesus. But we deem it no infringement to regard the fulfilment of Scripture as indicated at the present period, and named therein, a self-evident proof thereof—not confined to personality but the works which declare the Word.

Second Letter of Approval

The next letter I received relating to the article was dated June 18, 1898, which was as follows:

My beloved Student:

The time has not yet come in which to say the wonderful things you have written in proof read by me today, unless you qualify it. Now you may hold your ground as therein, but do not say blandly that I represent the *second appearing of Christ*. That assertion will array mortal mind against us, and M.A.M. has been putting it into your mind to say it, and the infinite Love has *inspired you to say it*. Now be wiser than a serpent. Throw out your truths not as affirmations or protestations, but as suggestions. Then you catch your fish, and make the wrath of man praise Him.

(signed)

With deep love,
Mother

Third Letter of Approval

June 22nd she again wrote:

Your vision article is too grand, *true*, to be tampered with. I ventured to send for it to see if it cannot be held together and be the leader, I want it where all will catch sight of it. I write this before Laura will get here. I am so bothered then to get time. Will add all else I wish to tell you after she brings proofs.

Although the last letter indicated permission to proceed with the publication of the entire article (that is the one I wrote and the Vision of Mr. Spring) I concluded it best to publish only that of Mr. Spring and the more general part of what I said of the prophecy of Isaiah, deferring the other until a future time and make it a separate article. After this, events in connection with the work and the Woodbury suit, came so thick and fast that there seemed no opportune time to again bring the matter to Mrs. Eddy's attention (which I felt I must do before publishing it), and there it rested. My own conception of the whole matter, however, has not changed and I see it today just as I saw it then, but I see also that neither our own people, as a whole, nor the outside world were ready for the interpretation of Isaiah then made; and I do not know that they are yet ready.

I here quote the article in full:

EDITOR'S TABLE

It has ever been a peculiarity of human nature to relegate prophecy and prophets to the past. It is as much a truism that a prophet is not without honor save in his own age and generation, as that he is not without honor save in his own country. When the great Prophet of Nazareth appeared on the world's arena, teaching as no prophet had taught before him and proving the efficacy of his teaching by the performance of works that no prophet had performed before him, his age and generation rejected him and his teachings, and refused to believe in the divinity of his works, although compelled to admit that they were wonderful and above all human understanding.

It was easy for that age and generation to believe that Moses, Elijah, and many others who had flourished in previous times, were prophets. Their teachings were unquestionably accepted by the Jews as of divine authority. But to believe that there was actually then amongst them a prophet greater than any who had preceded him was more than the blindness of that age and generation was ready for. Only a few would believe and accept. Yet Jesus' coming had long and repeatedly been foretold, and a Messianic appearing was generally expected among the Jews, the people who, more than any other, refused to receive him.

A **second-coming** is as clearly prophesied as was the first coming. The Old Testament writers foretold it, Jesus plainly prophesied it, and the apostles reiterated these prophecies. The only question among believers in the Bible has been as to the time and manner of the coming. In respect to this there has been and yet is, much disputation, speculation, and controversy. A personal coming is generally believed in, and the only personality that will at present meet the general expectancy of Christendom is the identical personality of Jesus as he appeared nineteen hundred years ago.

Only, as yet, a comparatively small part of mankind are ready to accept the larger coming comprehended in a re-establishment of the religious *regime* which Jesus inaugurated. This small part of mankind are satisfied that the second coming has commenced and is now manifesting itself in the works which Jesus taught and should be the evidence of the fact that the Kingdom of Heaven was at hand. While this coming is, in a sense, general, presaging a universal Kingdom, it is in another sense, individual. There can be no general or universal Kingdom that does not include, first and foremost, the individual. As units make millions and trillions, so individuals make an aggregate. Individuality, therefore, leads to universality. Individuality, in its best sense, includes personality. Not the false personality of mortal sense, but the true personality, which, in its individuality, reflects the Divine character. From this point of view Christian Scientists believe in a personal second-coming.

God has ever manifested himself, in large measure, through persons or individuals. Through the Biblical writers, and through Moses, Elijah, Abraham, Isaac, Jacob, and many others, he manifested himself in a sense above and beyond that of the average of their contemporaries or the generality of those who preceded them. In Christ Jesus he manifested himself in the largest sense of all and in ways apart from all. Yet, as we have said, notwithstanding the wonderful and striking character of such manifestations, the material perception of that age and generation could not accept them as of God. The "remnant" only could see and accept. It has been so in a relative sense ever since.

Christian Scientists see in the non-acceptance of the God-manifestations of today an almost literal repetition of early history. They see a blindness to the signs of the times which compares well with the ancient blindness. So long has the world been adrift from the moorings of a genuinely spiritual Christianity that it is not strange it should continue in its self-mesmerized condition until aroused therefrom by special circumstances or proofs of a higher Christianity brought home to individuals in signs and wonders of healing, and other impressive ways. Until so awakened, the great majority are indifferent to, and incredulous of, the tokens of the second-coming. That thousands are being awakened and are ac-

tually accepting the tokens is, nevertheless, indubitable proof that convincing circumstances are constantly taking place.

Jesus' saying, "By their fruits ye shall know them," is becoming more and more a verity.

Must the "Spirit of Truth," or the "Comforter," that Jesus said should come be personalized or individualized? Undoubtedly. There could be no fulfilment of prophecy otherwise.

What, then, in the Christian Science estimate, is the second-coming?

First appeared the person or individual. Then followed the works.

Who is the personality or individuality manifesting the second-coming?

The answer of every true Christian Scientist will be: The person or individual who has done, and is doing, the works, in a sense above and beyond that of the average of those, even, who are addressing themselves to the task of regenerating the race.

Is there one such?

Christian Scientists unhesitatingly answer, Yes: The Reverend Mary Baker Eddy.

Where is the proof?

We will produce it. First we go to the Bible. We find our proof in Genesis and Revelation and uniformly between those books.

In the declaration in Genesis that God created man in his own image, male and female, we recognize the divine Fatherhood and Motherhood. That Fatherhood and Motherhood must logically express itself in the male and female. Otherwise there were no true, full "image and likeness." That would not be a complete second-coming which did not express the "fulness of the Godhead bodily." In other words, there must be a personalized or individualized expression of the male and female of God's creation before there is a full revelation of God to mankind. How could such an expression reach human conception unless it were manifested in human form?

By common belief of all Christians, Christ Jesus represented the spiritual malehood of God. Is it not reasonable to assume that a full or completed revelation includes God's spiritual female-hood? If God is male only, it seems that he would embrace within himself but a half of Being or Individuality; and it would be impossible to reconcile such a conception with his own declaration in Genesis that out of his self-hood he created "male and female."

Christian Scientists believe in a *full* Godhead; and thus believing they believe also in a *full* manifestation of that Godhead to humanity. (Therefore they see in Genesis a prophecy of the second-coming in female form. In Revelation they see the finality of prophecy.) To their understanding the Woman of the Apocalypse stands in type for the female of God's creation spoken of in Genesis. they see in spiritual vision or perception the "Spiritual ideal as a woman clothed in (reflecting) light, a bride coming down from Heaven, wedded

to the Lamb of Love." (Science and Health with Key to the Scriptures) The Apocalypse is indeed a "revelation" to their thought, and in it they see a "new heaven and a new earth," as the new tongue referred to in the gospel.

Must the Woman of the Apocalypse be personalized or individualized to mankind? By every principle of logical sequence in Biblical prophecy, Yes.

Without undertaking to speak for any but ourself (the writer hereof), we read in the 54th chapter of Isaiah a distinct prophecy of the personalized or individualized woman spoken of in Genesis and revealed in the Apocalypse. All Bible commentators and students agree that the 53rd chapter of Isaiah is directly prophetic of Jesus in his distinctly personal character. We see in the 54th chapter quite as distinct and direct a prophecy of a Woman. Is there not much significance in the fact that the female representing the second-coming should be thus placed in juxtaposition with the male who represented the first coming?

Let us look at the 54th chapter of Isaiah:—"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord."

Mary Baker Eddy had only one son born to her of the flesh, and in his early infancy he was surreptitiously taken from her and for years concealed. He has always lived away from her, and yet so lives, although it was her intense desire that he should be with her and be her child in every sense of the word. What mortal sense would call a strange and unaccountable fate has decreed otherwise, and neither son nor mother seems able to control the conditions which have separated them. She is, therefore, to all intents and purposes, without a child of the flesh. But what of her other children,—her spiritual children? They are now numbered by the thousands, and their numbers are being augmented with amazing rapidity; and how spontaneously and unanimously have they arisen and called her "Mother!" Long ere the writer had read the 54th chapter of Isaiah as he now reads it, scarcely knowing why, and like unto a little child, he lisped the word "Mother" when he spoke of her. Thousands of others have done so and thousands more are daily doing so. Among the most touching sights that have ever come within our observation has been the childlike simplicity with which full-grown men—great strong men, physically and mentally, have addressed this delicate, sensitive little woman as "Mother". Not in mockery or jest, but in the seriousness of profound conviction. Yea, her adherents call her their Mother and themselves her children as if by common impulsion and that impulsion is known to them to be above the human.

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and

strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

The text-book of Christian Science, "Science and Health with Key to the Scriptures," is but a systematized amplification of the Mosaic Decalogue and the Sermon on the Mount. The teachings of these constitute the groundwork of Christianity. Were they fully understood and practised the Kingdom of Christ would have fully come. To the extent that they are being understood and practiced the Kingdom is coming into human consciousness, and the receiving of the Christ-spirit into human consciousness is the true coming of His Kingdom. Let it always be borne in mind by believers in the Bible that Jesus declared the evidence of the presence of the Kingdom to be the healing of the sick, the casting out of devils, the cleansing of lepers, and the raising of the dead. Certainly these must be the evidences, for, carried to their ultimate effect, they comprehend the complete redemption of the human race.

In so far as these evidences are being now brought into view through Christian Science, may it not be consistently claimed that the second-coming is here; and in so far as a single Woman has been the instrument of bringing these evidences into view, may it not be consistently claimed that she is the personal representative of that second-coming? Is there anything far-fetched or unreasonable in this?

Spiritualization of thought and action is love of God, and love of God is love of the brother. The cords of this love are being rapidly lengthened through Christian Science; the stakes (solid foundation) of this love are being daily strengthened through practical works; literally are the demonstrators of this Science breaking forth on the right hand and on the left, and it requires not the eye of prophecy to see as the necessary result of this breaking forth that the seed "shall inherit the Gentiles (unbelievers), and make the desolate cities (barren aggregates of human thought) to be inhabited." If Christian Science is at all what it claims to be, this prophecy of Isaiah is even now in process of distinct fulfilment. For the verity of its claims its adherents point with confidence to its works.

"Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thy husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called."

When we recall the reproaches cast upon Mrs. Eddy because of her widowhood, especially by certain of the clergy, and think upon the irrepressible energy with which the tongue of slander has wagged against her, without any known or apparent reason, it is not

strange that we read in the tender words of this prophecy God's purpose to protect his child.

Those who are in position to know of the inner life of Mrs. Eddy can most deeply appreciate the last of the above verses. They know that she walks constantly with God, looking to Him for guidance in her every step, and relying upon Him alone for direction in the great religious movement of which she is the head. Deeply was the writer impressed while sitting with her at her dining table in Concord not long since, when in childlike simplicity, yet with deepest seriousness, she said: "I am learning more and more to take God with me into every detail of my life."

If it be possible for "a widow," still living on this plane of existence, to make her "Maker her husband," surely that widow is Mrs. Eddy.

"For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God."

To those familiar with Mrs. Eddy's life and career this is indeed literal prophecy. None could be more so. Alone, and often, in most trying times, forsaken by all but God, she trod the wine-press of her mighty endeavor, and undismayedly yet with "bleeding footsteps," fighting and wrestling and praying against the opposition of the world. A "woman forsaken and grieved in spirit" at times, but rallying quickly in the majesty and might of the Maker who is her husband. And well she might, for, whether she then knew it or not, God had said to her in explicit words,—

"For a small moment have I forsaken thee; but with great mercies will I gather thee."

To those who know, has there not been a startling fulfillment of this prophecy? How often by some has that "small moment" been witnessed, and how quickly have they seen the gathering with great mercies.

Not less literally have they witnessed the verification of this prophecy:—

"In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

Again:—"For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I should not be wroth with thee nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

"If one who constantly walks with God, who lives the precepts of the Decalogue and the Sermon on the Mount, and who is giving her whole life to the work of enabling others so to live, does not come within these tender assurances, where shall we find any who do?"

“O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come to thee . . . No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.”

Could there be a more explicit fulfilment of this prophecy than the following, written by Mrs. Eddy to the writer, but with no reference whatever to the use we are now making of it, and not intended for publication at all, until by special request consent was obtained?

“Twenty-one years ago, when the first revolt took place in our church, I had a vision and uttered it. We then had no funds, I no salary, and Christian Science few followers. In that vision I prophesied great prosperity, plenty of money, blessings un-numbered, and the utterance was to the ‘Daughter of Zion; she shall sit under her own vine and fig-tree, and all peoples shall hear her gladly.’ That was when I had but one or two loyal students, all had deserted in the darkest hour, the people scorned my teaching, and even those I raised instantly from the door of death would shun me on the street. In 1898 that dear verse in my hall at Concord was suggested to my thought which, for fifty years, had been forgotten:—

Daughter of Zion, awake from thy sadness;
Awake! for thy foes shall oppress thee no more
Bright o’er thy hills dawns the day-star of gladness;
Arise! for the night of thy sorrow is o’er.

She closes her letter with these words:—

Oh, the goodness and loving kindness of our God, who
can tell it?
Oh, the Love that never faileth!”

Millions are now hearing the “Daughter of Zion” gladly. She is sitting under her own vine and fig-tree; God has prospered her and her Cause most bounteously in the financial and every other rightful way; she who was “afflicted, tossed with tempest, and (for a small moment) not comforted,” has literally witnessed the rich fulfilment of God’s promise to her: “I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant

stones." Literally enough has this promise been redeemed in the material sense, but with overflowing abundance in the spiritual—present and prospective.

But what of this material abundance? To no selfish end is it being appropriated. It is fast being converted into the Lord's treasury. Such use is being made of it as would be expected of one who in prophetic vision foresaw "prosperity, plenty of money, and blessings unnumbered," for a sacred Cause.

In the April, 1898, *Journal*, Mrs. Eddy, speaking of the financial problem as she experienced it, says:—

"After four years from my discovery of Christian Science, while taking no remuneration for my labors, and healing all manner of diseases, I was confronted with the fact of no monetary means left wherewith to hire a hall in which to speak, or to establish a *Christian Science Home* for indigent students (which I yearned to do), or even to meet my own current expenses, and halted from necessity.

"I had cast my all into the treasury of Truth, but where were the means with which to carry on a Cause? To desert the Cause never occurred to me, but nobody then wanted Christian Science, nor gave it a half penny. Though sorely oppressed I was above begging, and knew well the priceless worth of what had been bestowed without money or price. Just then God stretched forth His hand. He it was that bade me do what I did, and it prospered at every step . . . It was thus that I earned the means wherewith to start a *Christian Science Home* for the poor worthy student, to establish a *Metaphysical College*, to plant our first magazine, to purchase the site for a church edifice, to give my church the *Christian Science Journal*, and to keep the 'wolves in sheep's clothing,' from preying upon my pearls, from clogging the wheels of Christian Science."

The donation of the valuable lot of ground to The Mother Church in Boston, liberal aid to the erection of the church building, countless contributions to indigent students and to charitable purposes outside our ranks, a score of contributions to branch churches and societies for building and other purposes, the transfer *en toto* of the Publishing Society with all its property, prerequisites, and prospects, as well as her valuable residence on Commonwealth Avenue, to The Mother Church in perpetuity, and her latest donation in trust of four thousand dollars to the children of Scientists or "Busy Bees,"—these are *some* of the evidences of the sense in which this Daughter of Zion is sitting under her own vine and fig-tree and dispensing the wine of life and the figs of Love to hungering and thirsting humanity.

The God-fearing, God-loving, and God-reflecting woman truly is witnessing the re-assuring and unmistakable evidences that her children are being "taught of the Lord." She can easily foresee that when they shall have imbibed and practised the fulness of such

teaching "great will be the peace" of her "children."

Has not this Daughter of Zion also witnessed the fulfilment of this promise of God: "No weapon that is formed against thee shall prosper"?

Every form of opposition has been made against her and her teaching possible to humanity, saving only attempts to murder her in the ordinary or physical sense. The mental assassin has exhausted his ingenuity and resources in his vain efforts. But no weapon raised against her has prospered. Grandly and majestically has her work gone on, and mightily has it prospered. So much so that it is challenging the wonder and awe of the millions.

We shall not stop to enlarge upon the "mighty works." They are becoming well-known and widely recognized. Read of some of them in the *Journal*, and in the newspapers and magazines of the country. Hear of them in the weekly testimonial meetings. Hear how thousands have been raised from beds of sorrow, sickness, and pain, to joy, and health, and hope; how despairing sinners have been aroused from the lethargy of hades to a sense of their manhood in Christ Jesus and their childhood in God; how agnostics have become unquestioning believers in the Divine power to heal and save; how atheists have come to *know* that God *is*, and that in Him they live, and move, and have their being; how infidels have been reclaimed from all unbelief; how sceptics have become convinced by proof they could no longer dispute; how drunkards have been redeemed from hells of woe and made to rejoice in freedom from their dread tormentor; how licentiates and libertines have been made to blush for their sins and turned toward abstinence and purity; how dishonesty is being made to quail and cringe before the majesty of Truth and Right; how hate and selfishness are being supplanted by self-sacrifice and love; how all the blighting and damning qualities of human thought are being uprooted and destroyed to the purification and spiritualization of such thought; and how those who have only recently been the unhappy victims of some or all of these death-dealing trammels are now proving their disenfranchisement by healing their neighbors of sickness and pointing the way to their salvation from sin, whilst healer and healed, saver and saved, are alike coming into the temple of the New Jerusalem, literally "leaping and shouting, and praising God."

Observe too, how rapidly beautiful and stately church edifices, reared in the name of, and dedicated to, the God of the living, not of the dead, are springing into existence all over our land; how one common sermon, compiled from the Eternal Word, is preached in more than five hundred places in this country, England, and the Continental Countries each recurring Sabbath, while the number is being almost weekly added to; how reading, and hearing these sermons read, are healing sickness and awakening sinners every Sabbath day; how the reading of the Bible and the books whose writing

was divinely entrusted to the "Woman's" hand, is daily healing sickness and saving sinners; how the Spirit of God, through these manifold instrumentalities, is indeed moving upon the face of the troubled waters of mortal discord to the calming thereof, and how the Light whereof God said, Let it *be*, and it *was*, is shining athwart the world's horizon and glinting into the darkest recesses of mortal thought,—observe and think upon all this, and say: Is not "this the heritage of the Lord," and is not "their righteousness" of him?

While, in the foregoing, we plainly see the Woman, as in other Scripture we see the Man, we look beyond all personality and as plainly see the Male and Female,—the universal Manhood and Womanhood comprehended in the Divine scheme,—and know that the ideal Manhood and Womanhood of God's Word personally typified as we have shown, is,—must in the Divine order be,—the heritage of every son and daughter of God's creating; and He created *all*.

Hence we recognize personality in type only that we may thereby understand the unified Individuality of Father and Son, and Mother and Daughter, in the fulness of that Godhead whose second-coming is upon us, wherein we see "a new Heaven and a new earth." We see the man who was "despised and rejected of men; a man of sorrows, and acquainted with grief . . . oppressed and afflicted;" and we see also the Man of whom God said: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors" (Isaiah, 53).

We see also the woman of travail, spoken of in Isaiah, as before shown, and of whom God further spake in Jeremiah, 4: "For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me *now!* for my soul (*italics are ours*) is wearied because of murderers;" and we see also the Woman of whom God said: "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in a day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children" (Isaiah, 66). "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh" (Isaiah, 62). And we read of the man and woman: "For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their hand shall they possess the double: everlasting joy shall be unto them . . . And I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are

the seed which the Lord hath blessed" (Isaiah, 61).

By way of epilogue to this effort to "render tribute where tribute is due," and, in some small part, meet the imperative demands of the history of our times, we present herewith what seems to us a remarkable prophecy; a prophecy in direct line with the Scripture prophecies to which we have above referred. Nor let us sneer at the author's claim that this prophecy came to him as a vision and by apparently supernatural means. Until we know more of God and His methods let us withhold our feeble, finite judgement.—unless we are ready to acknowledge that God does, in these latter days, speak to His faithful ones through vision and voice as He did of old. We refer to an article entitled, "The Church in the Wilderness," contained in a little book written in 1838 by the Rev. Gardiner Spring, Pastor of the Brick Presbyterian Church of New York, the work itself being entitled "Fragments from the Study of a Pastor."

We should like to make some comments on this, to us wonderful, production, but space will not permit. Let it be observed, however, that some of the Scriptural quotations are from the 54th of Isaiah.

It may be interesting to know how this somewhat ancient little book came to light at this *particular time*, and we will mention how.

A Faithful student of Mrs. Eddy's sent it us, saying:—

"I would like to tell you how the book came into my hands. It is interesting to know how it came to light. Two years ago last winter I was living in a furnished house which I rented of a dear friend. There was in the house a large number of books which once belonged to an old uncle. I used to sit by a window when reading; close to this window stood a small bookcase filled mostly with small old books. Two or three times, perhaps oftener, when sitting there the thought came I wonder if there is not something among those books that would give light on the Bible, or explain its truth, and would say, Sometime I will look the books over. One morning I was sorely tempted; after the morning's work was finished I sat down with Science and Health to dispel the seeming error. I had read but a short time when the thought again came that there might be something in the book-case of value. I looked at the books, took one out; the first or second—I cannot remember which—was 'The Church in the Wilderness.' I commenced reading in the middle of the Chapter, but the little I read healed me. The next day as soon as I returned from church I read the whole chapter. I then invited the students up to read it. When I read it a year from that time I saw far more than at first.

"I am filled with gratitude that I reflected God sufficiently to bring to light this marvelous history of the appearing Truth. It helped me to realize what our Mother is, as never before, for I knew I was reading of her experiences. Also those of The Mother Church."

The "Mother Church" is the material expression of that church universal implied in the second-coming; but we ask, in all sincerity,

could that Church have been thus expressed but for the labor, toil, and self-sacrificing devotion of the Daughter of Zion to whom its building was entrusted?

The prophet Isaiah clearly saw the personalized Woman. The Bible commentators, not discerning the fact of a female appearing as the type of the second-coming, naturally enough saw in Isaiah's prophecy only the Church of Christ, apart from any particular person.

Christian Scientists recognize in the material structure, called "The Mother Church"—The First Church of Christ, Scientist, in Boston, Mass., with its branches throughout the world, the type of the second-coming of the Christ, or the final and universal application of the Christ-Principle. They also recognize in the Founder of this Church the typical embodiment in human form of the female of God's creation prophesied in Scripture.

These are evidences presented to mortal sense of the universal idea of the Church and of the Woman embraced in Revelation.

Our latter-day prophet, the Rev. Gardiner Spring, saw also both the Church, and the Woman typifying the Church. Hence its impressiveness from the standpoint of scientific prophecy.

It is interesting to note that the place of Mr. Spring's revelation was on *Mont Viso* (Mount of Vision) of the Alpine range, at a point whereon the persecuted *Vaudois* or Waldenses, found an asylum. It will be remembered that this sect arose in the south of France about A.D. 1170. They were the first to protest, as a body, against the corruption of the Roman church, and as a consequence were, of course, bitterly persecuted. Persecution, however, (as it always does), gave vitality to their doctrines, which passed on to Wycliffe and Huss, and through them produced the Reformation in Germany and England. This sect was distinguished from the Franciscans in that they taught the *doctrine* of Christ, while the latter taught the *person* of Christ, or Jesus. They had no *official priesthood*. They regarded the sacraments as merely symbolical, and with them ceremonies gradually disappeared. They became merged in the general Protestant movement in Germany and England.

As will be readily seen by Christian Scientists, they were among the forerunners of the larger Protestantism which is finding its expression in a general protest against all forms and conditions of erroneous doctrine,—in the churches and out of them.

The following was added by Mrs. Eddy:—"We know there is but one God, one Christ Jesus, and one mother of Jesus. But we deem it no infringement to regard the fulfilment of Scripture as indicated at the present period, and named therein, a self-evident proof thereof—not confined to personality but the works which declare the Word."

Pastor Gardiner's Vision and Prophecy

We herewith publish what seems to us an interesting prophecy.

The article is entitled, "The Church in the *Wilderness*," and is contained in a little book written in 1838 by the Rev. Gardiner Spring, Pastor of the Brick Presbyterian Church of New York, the work itself being entitled, "Fragments from the Study of a Pastor."

Following is the prophecy:—

The Church in the Wilderness

I was crossing a narrow strip of land which lies upon the frontiers of France and Italy, where the Alps, without losing their loftiness and sublimity, begin to incline toward the Mediterranean, and occasionally put on an appearance of freshness and verdure. I had resolved, if possible, to ascend *Mont Viso*. Though not so high as *Mont Blanc*, yet from its solitary and isolated position, it presents a more imposing appearance of grandeur. It stands almost alone; and, like a colossal pyramid, rises high above the various crests, and peaks, and ridges which surround its base. It presented to my mind the aspect of some huge beacon towering amid the storm; and the strange irregularity of the scenery gave strength to the impression. It seemed as though the heaving, angry ocean had been here arrested in the extreme fury of its tempest, and as if the power which had caused, had suddenly stilled, its terrors, and bound it in solid and enduring chains. Inconstancy and change seemed strongly represented in constant and unchanging forms—the very emblem of mutability fixed as it might seem immutable.

Already had I ascended far up the mountain, and all the beautiful plain of Italy was spread out before me. That immense reservoir of waters, that well-known extent of gardens and cities, of wealth and splendor, which the heroes of ancient and modern times pointed out to their soldiers as the reward of perseverance and victory, glittered upon my eye. At the foot of the mountain, on the one side, had once stood the elephants of Hannibal and the armies of Francis the First; on the other, the forces of Caesar, Charlemagne, and Napoleon. So vivid was my fancy, it almost seemed that I could hear the sullen tramp of their legions; and the rushing of the streams around me seemed disturbed by the fording of their thronging cavalry, and all the tumult of a hurried march. I looked almost to see the Roman eagle hovering over their steps, or the lilies of France trembling to the mountain air.

The continued and almost unbroken stillness of the scene recalled me from this vision of the past. All this glory and greatness had departed. Sooner will the first drops which issued from these torrents, come back from the vast ocean in which they are mingled, and flow again from their source, than aught of all this life and renown return, to trouble or astonish the scene on which they once

played so conspicuous and interesting a part. Yet I dwelt long, and with singular pleasure, on the names of those illustrious heroes. And who does not, as he crosses the Alps?

It was with a feeling of self-reproach that I turned at last to think of others. The glory and splendor of this world had first taken possession of my mind, while true worth and piety had also their monuments near me. I was standing in the retreat of the *ancient Vaudois*.

Few remember them. They lived unknown,
Till persecution dragged them into fame,
And chased them up to heaven.

From the eminence from which I surveyed them, four beautiful valleys spread themselves before me something in the form of a *fan*, converging from the distance, and terminating almost in a point near the spot where I stood. I had heard of this asylum of the faithful as the region of barrenness and ice. I had read of it as a desert environed with frightful precipices, and protected by eternal snows. But such was not the scene on which I gazed. A beautiful sky spread its blue arch above. The verdure was springing from the sides of the mountain, scantily, it is true, but for that the more welcome. The valley below seemed spread with a carpet of rich emerald, wrought in with the brightest flowers. Nor were the light and life of civilization wanting to complete the picture. Scattered villages and villas were seen at intervals, and everywhere the vine and the fig-tree enriched the plain. The Po and the Dora too, with their almost innumerable branches, were wildly urging their waters down the rocks and through the crevices of the mountains, till you might see them quietly stealing to the valleys and mingling with the streams below.

I stood gazing, sometimes at the naked and barren cliffs of some distant promontory; sometimes at mountains that lifted their snowy summits where the eagle is never seen to soar; and sometimes at the enchanting plain beneath. *And are these the rocks*, said I, *which looked down upon those sanguinary persecutions? Are these the mountains whence vibrated those songs of salvation that indicated to the foe the retreat of the faithful? Are these the streams once stained with the blood of the saints? Are these the valleys from which ascended in many a mingled column the flames of the fagot, the supplications and sighs of the martyrs, and the fiend-like exultation of their destroyers?* I felt as though I were surveying the monuments of deeds in which one scarce knows which had the pre-eminence,—the faith and constancy of the victims, or the fury of their fierce persecutors. Here once dwelt a small, poor, forgotten people; a people, weak indeed, but full of that faith which *wrought righteousness, obtained promises, stopped the mouths of lions, escaped the edge of the sword*. Here dwelt a people whose glory

shone brightest in their tribulations, and to whom it was entrusted to preserve the purity of the faith through centuries of darkness, when barbarous nations ravaged and destroyed all around them, making no distinction between what was sacred and what was profane. And here still dwelt the descendants of that same people, in all the peculiarity of their language, habits, and manners, as well as in all the integrity of that faith which has survived the revolution of empires, and which is still destined to travel down the descent of time, and as successive ages roll on, exert a reforming and purifying influence over the world.

And can this be the place, thought I, where the Woman, described in the Apocalypse, *hath a place prepared of God, where she is nourished for a time, and times, and half a time, from the face of the Serpent?* While this inquiry was passing through my mind, I was lost in contemplation. My thoughts became irregular and wild. My imagination wandered, I knew not whither. Whether it were that sleep overtook me on the mountain, and what followed was the fancy of a dream, or whether a waking vision occupied my senses, I am unable to tell. I seemed raised in spirit above the world; and yet my hopes and fears were strangely connected with its spiritual welfare and prosperity. A subject upon which I had thought, and read, and conversed often, weighed upon my bosom, and filled it with deep and serious reflection. My anxious mind brooded over it, as some busy, restless fancy, waking to the roar of the tempest, pictures to itself evils which nothing can remedy or relieve.

I trembled for the Ark of God. Errors, deeply ruinous in doctrine and practice, were inducing desolation and decay. A smooth theology had taken the place of those wholesome truths which have in every age been the wisdom of God, and the power of God to salvation. The *meekness of wisdom* was superceded by a vaunting and arrogant spirit; and means and measures were making progress in the church, which threatened to burn over her fairest borders, and leave them like a land that could not be tilled, or sown, or eared, or harvested for generations to come. I saw collisions of sentiment distracting the minds and dividing the counsels of those who were once *joined together in the same mind and the same judgment*. I saw also chilling alienations among those who once loved as brethren; while the peaceful spirit who had so long hovered over this fair land, was just about to spread his pinions and fly away. Already, *the ways of Zion mourned because few came to her solemn feasts*. Already the streams of mercy seemed to be drying up, which have for so long a period been refreshing our heritage and bearing on their bosom the blessings of salvation to distant lands. *From the daughter of Zion all her beauty was departed. Her princes were become like harts that find no pasture; and they were gone without strength before the pursuer*. I thought of her in the days of her captivity and reproach, when she hung her harp upon the

willows, and wept. I remembered, and could not forbear uttering aloud, that affecting lamentation of the Prophet, *How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto earth the beauty of Israel, and remembered not his footstool in the day of his anger.*

Such were the thoughts which occupied me in my reverie. And they were not without close connection and sympathy with those which had often disturbed me in my hours of waking reflection. The day seemed dark and gloomy like one in November. The sun was enveloped in clouds, and the rough north wind roared around me. I was by the side of a lofty, weather-beaten mountain. Its top seemed to support the heavens, and its brow frowned over a deep, expansive wilderness, impervious to the eye, and immeasurable in extent. It appeared at first view as one vast desert, where was no trace of human footsteps, and where no man dwelt.

As I was walking to and fro with a mind almost as cheerless as the rugged cliffs around me, suddenly a chorus of superhuman voices filled the air. The words of their song fell distinctly upon my ear, clear and sweet as from instruments of silver. They chanted, *Who is this that cometh up from the wilderness, leaning upon her Beloved? As I turned to look toward the desert, I beheld a female form of distinguished attractions and beauty, leaning on One like unto the Son of Man.* Her countenance was expressive of intelligence and sweetness. Her mien was humble, yet a peculiar dignity shone in her every action, and her entire appearance seemed pre-eminently fitted to please and captivate. I had heard of One dwelling in the wilderness, whom the tongues of inspired men and angels had represented as clothed with celestial comeliness and decked with beauty from the skies—a wanderer in the desert, but not alone; hand in hand with One more powerful than herself, she had her course through its strife and temptations. As my eye rested upon her for the purpose of scanning her person more carefully, that I might satisfy myself if this were indeed she of whom I had heard, I saw that she was enveloped in a dense and hazy atmosphere, through which a pale light beamed from her countenance and clothed her form, and seemed everywhere struggling to dart forth its rays. For the moment it seemed doubtful whether she would not be merged in the obscurity; but the mist was soon dissipated, and she looked forth like *the moon walking in her brightness*, luminous in her entire form, and like *the angel standing in the sun*, conspicuous to the world.

I observed that her features were in part covered with a veil. She had an humble, lowly spirit, and though in the full power of youth and beauty, seemed utterly unconscious of her attractions. She had no desire of superiority or distinction; no undue assumption of dignity; no spirit of ambition or rivalry. She did not court applause, nor was she offended at rebuke. She sought not the eye of the

world, neither delighted in its bustle and confusion; but rather in the shade and stillness of some beloved retreat, open only to the observation, and consecrated only by the presence, of her Lord and Husband. At times she instinctively shrunk from his inspection, and hid her face in confusion. Nor was there in this any affection of modesty, but a deep and ingenuous impression of her unworthiness that oppressed her, and often indeed found its way to her lips. *Look not upon me*, she would exclaim, *Look not upon me, because the Sun hath looked upon me!* One of her loveliest characteristics as it seemed to me, was this humble, meek, and retiring spirit. Her progress was often rapid, yet was it noiseless and silent as the dew of heaven. Wherever she took a false step, she herself was the first to detect it, and prompt and faithful in her self-reproach. Rather than feel that she was worthy to be the object of admiration, many a time would she lay her hand upon her mouth and exclaim *Behold I am vile!* There was a lowliness of demeanor exemplified in her progress that reminded me of the spirit of genuine piety. She seemed at such a remove from the haughty, overbearing temper of the world, that I concluded she belonged to another race of beings. For nothing did I envy her so much as for this unearthly spirit.

And can this be she, thought I, of whom I have so often read, that was *cast out into the open field to the loathing of her person in the day that she was born?* If so, nothing could be more striking than the contrast between her original condition, her debased parentage, and her present elevation and prospects. She was like one who had sustained a moral transformation, and had been, as it were, re-created and born anew. Once *poor and miserable, and blind, and naked*, she was now *clothed with embroidered work, girded about with fine linen, covered with silk, and decked with ornaments.* Though *her birth and nativity were of the land of Canaan;* though *her father was an Amorite and her mother a Hittite;* yet she was now allied to a family that participates in the riches and royalty of a nobler world, and *her renown went forth among the nations for her beauty.* She was the child of God—the adopted daughter of the king of heaven. Her second birth traced her lineage to the skies; *born not of blood, nor of the will of the flesh, nor of the will of man, but of God.* She had no unborrowed splendor, yet was she *covered with righteousness as with a garment and prepared as a bride adorned for her husband.* Though once soiled and blemished by her native servitude; though abject in her occupation and associates; yet was she now *as the wings of a dove covered with silver and her feathers with yellow gold.* My own impressions of her loveliness were confirmed by what I distinctly heard from the lips of her royal husband. *Behold*, said he, *thou art fair, my love, behold thou art fair. My dove, my undefiled is but one; she is the only one of her mother; she is the choice one of her that bare her.* Sometimes he spoke of

the tenderness of her attachment; sometimes of her purity and faithfulness; and sometimes, breaking forth in the language of gratified joy, he exclaimed, *Thou art all fair, my love, there is no spot in thee!*

Filled with admiration, I could not but again exclaim, *Who is this?*—so depraved in her nativity and yet so exalted in her adoption—so impure in her original, and yet so pure in her transformation—so heaven born, so acknowledged and endeared to higher worlds, and yet in her own view so worthless? The answer was quickly upon my lips. Who but the *church of the First Born!*—the spiritual Jerusalem from God out of heaven—*the Bride, the Lamb's Wife!* Who but that complex, ornate, and lovely Personage, who is a lively emblem, a typical designation of the virtuous of every age and name, here embodied and personified by the daughter of Zion *travelling in the greatness of her strength.*

This amiable and fair being I beheld far from the abodes of men, in the waste, howling desert. *She had no continuing city.* She was away from home, often *afflicted, tossed with tempest, and not comforted.* The place where she sojourned was a place of vicissitude and woe. There were *no sorrows like her sorrows,* and a stranger did not intermeddle with her joy. Here she *stretched forth her hands unto God, and her soul thirsted for him, as a thirsty land* for the grateful and ever welcome rain. Here she met with delays, hindrances, and vexations. The powers of darkness were leagued against her, combining their strength and subtlety to perplex and embitter her mind, to retard her progress, and effect her destruction. She was passing through an enemy's land, and had *put on the whole armor of God. Without were fightings, and within were fears.* External foes, and indwelling sins, distracting cares, painful bereavements, and a subtle adversary often filled her with despondency, and spoiled her every earth-born hope.

I observed that she did not always know how to explore her path, and that she sometimes forsook her guide and wandered from the way. Then she was depressed and discouraged, and instead of going cheerfully forward, would stray up and down in the wilderness. And then her courage faltered, her strength languished, and her beauty withered. Many a time, at such seasons, would she sit down and weep with abundant sorrow, and exclaim as though all hope had deserted her, *My heart is overwhelmed within me! All thy waves and billows are gone over my soul!* The wilderness too was long, and she was often wearied by the length of the way. Sometimes she trembled, and seemed on the point of fainting or falling; and then again she would press forward, now with a bold, and now with a doubtful step.

Here she wandered amid the gloom and darkness of the desert. Here she had a *place prepared for her by God.* With his own hands, he spread a table for her. The rock supplied her, and the manna

descended. She fed on angels' food, and ate the bread of life. The pillar and the cloud moved before her. The God of Israel himself was with her,—a friend in need, a refuge in times of trouble. In his mercy and care, in his power and faithfulness, she had resources which never failed. She sometimes grieved him, but he never abandoned her. He seemed to have no employment so delightful to his heart, as to care for her. He would watch her every step. He would often throw around her the arms of his protection to save her even from imaginary harm. He would spread his banner of love over her, and support her from step to step in all her course. I heard him say to her, *I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, I have loved thee; therefore will I give men for thee, and people for thy life.* It seemed to me that he would blot out all the nations, that he would crush a thousand worlds, before one hair of her head should fall to the ground.

And yet there were sensible alternations in her spirit and condition. Sometimes she *looked for light, and behold darkness, and for good, and behold trouble and vexation;* and then again, her most chilling fears were turned into hopes, and her deepest sorrows into joy. Sometimes her prospect was gilded by all the varied tints of Spring, and all the rich maturity of Autumn; while sometimes the snows of Winter swept along her path, and night enshrouded it with gloom. At times, the skies above her were soft and serene; at times, they were black and heavy,—lowering with tempest, and dark with indignation. Her path now lay through beds of spices, and along the fruits of the valley, which the forest enriched with its softest foliage; where the murmur of the running streams, and the light breezes cheered and refreshed her, and every odor, charged with fragrance, brought pleasure to her senses; and again she was constrained, amid the wildness of the precipices and the roar of the tempest, to pass along the *lions' dens and the mountains of the leopards.*

As I was attentively observing her, a beam of light fell on her path, at a moment when the darkness had increased around her, and when despondency seemed almost to overwhelm her soul. All at once her countenance became bright, and though still pensive, she pursued her course with revived strength and freshness. Something had roused her from her depression and put new courage into her heart. It was *the voice of her Beloved.* A multitude of conflicting emotions seemed for a moment to agitate her bosom. They were emotions of surprise, of joy, and of grief. *Rise up, my love, my fair One, said he, and come away! For lo, the Winter is past, the rain is over and gone. The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land! Arise, my love, my fair one, and come away!* At this well-known voice, a tear stood in her eye. She *looked on him whom she had pierced and mourned.* I heard her confessions of

folly, and promises of faithfulness, and felt that I could make them my own. My soul melted within me, and flowed forth in her every tear. Never shall I forget when she hid herself from sight, as though fearful of his reproaches, and bewailed her departures from *him whom her soul loved*. Then it was that I heard him say, *O my dove, that art in the clefts of the rock; let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely!* Then it was that he *allured her and spake comfortably unto her, and gave her the valley of Achor for a door of hope, and she sang there as in the days of her youth*. There did he wipe away the tears from her cheeks, and cheer her with the promise of his favor; while she, animated and buoyant with warm affection and eager hopes, was once more *like a roe, or young hart upon the mountains of Bether*. For the moment, she forgot that she was in the wilderness. She remembered not that she was far from her destined home, so much did the presence of him she thus loved smooth her path along the desert, and render her sojourn amid its wilds a season of happiness and security.

This endured not long. Dark clouds again enfolded her, the scene put off its charms, and the way before her was curtained with its wonted gloom. There was nothing here to allure her stay, nothing suited to her large desires, nothing that could become the source of her blessedness, or the place of her repose. Nor was she either alarmed or surprised by the oft-repeated admonition, *Arise, and depart hence, for this is not your rest, because it is polluted;* for as often did she herself respond, *O that I had wings like a dove, for then would I fly away and be at rest!* To her hallowed mind, the place of her pilgrimage presented nothing but a wilderness, which she longed to leave behind her. Communion with her Lord had rendered it at times a place of delightful remembrance; but she well knew that a higher abode was awaiting her, where she should enjoy his presence uninterruptedly and forever. There was her treasure, and there her heart. Her conversation was there. Her ardent desires, her highest good was there. Heaven absorbed her attention, awakened her highest affections and passions, and exhausted the vigor of her mind. Her very sorrows and griefs indicated its aspirations and tendencies. Like the magnetic needle, amid all the variations of a transient conflict, or passing storm, her heart exhibited a trembling agitation till it reposed in one unchanging point of rest. There were moments when her faith, with more than ordinary vividness, realized the unseen world, when a hope full of immortality shed its fragrance over her spirits, and made her long for the promised land. And then, habitually watchful of the pillar and the cloud, regardless of obstacles and fearless of danger, onward she went from conquering to conquer. The circuities and vicissitudes of her path might at times bewilder her; the grandeur of the scenery, or its softness and beauty might for a moment allure her; but her aim

was fixed,—the object single to which she aspired. *Forgetting the things that were behind, and reaching forth to those which were before, she pressed toward the mark for the prize of the high calling of God in Jesus Christ.* It was the way to the Heavenly City, and she could not turn back. It was the only way, and she could not forego the expectation of that imperishable inheritance.

I stood a while wondering at her zeal and steadfastness, but my wonder ceased when I recollected that she was not alone. She leaned on One who seemed more than mortal.

In his side he bore,
And in his hands and feet the cruel scars.

He it was who *bore her griefs, carried sorrows,* and even made her sins his own. It was her Lord—her Husband—her Life—her Sacrifice. It was *he who liveth and was dead, and is alive for evermore,* to succor and bless his church when all the nations die. I saw the secret of her strength. *Her life was hid with Christ in God.* Though she was perfect weakness, she had omnipotence to lean upon. Experience had taught her her own insufficiency, and *she lived by faith in him who loved her, and gave himself for her.* I was not a little interested in this view of her progress. Literally did she come *up from the wilderness, leaning upon her Beloved.* She did not move a step without him. She did not wait for him to lead her, but went forward *leaning upon him.* When she stood still, she always stood alone. Once I saw her so depressed and weary, that she sank to the earth; and then he took her up in his arms and carried her like a lamb in his bosom. Thus she pursued her way—for the most part wakeful, active, persevering—and yet ever *leaning upon him.* The influence under which she acted, seemed a sort of charm upon her will, and *drew her with the cords of love as with the bands of a man.* It was her joy, as well as her strength. It gave buoyancy to her hopes, and inspired her with the confidence that he would keep her from falling and bear her safely through. When by some strong temptation, she lost sight of her dependence, most bitterly was she made to repent of her self-confidence and folly. Then it was that her time was spent in retracing and recovering the ground she had lost, and bemoaning her sad condition. Many a time has she then exclaimed, *O that it were with me as in months past when the candle of the Lord shone upon my head!* But these seasons of self-reproach and pensiveness were comparatively few. Habitually she looked beyond all created things, felt herself to be his creature and child, subject to his guidance and control, dependent on his strength and grace. Never did she delight in her dependence more than during the seasons of her greatest vigor, her most rapid progress. Never could she say with a more comforted confidence, than in her most successful victories, *My soul, wait thou upon God, for my expectation is from him!*

I thought I saw the heavenly axiom verified, *I love them that love me*. By nothing was her guide and patron more distinguished than his love for her, and by nothing was she more distinguished than her love to him. In strains sweet as angels use, I often heard her sing, *My beloved is the chief among ten thousands! Yea, he is altogether lovely!* On him she placed her fondest affection, and reposed her every hope. Her love was confiding and unsuspecting; her confidence filial and even childlike. Sometimes you might see her reclining under the shadow of his favor with great delight; sometimes lamenting his absence and watching for his return; sometimes traversing with him the loftiest mountains and sometimes exploring the vineyards *to see if the vine flourish and the tender grape appear*. If difficulties opposed, or dangers threatened, or enemies stood ready to devour, *his grace was sufficient for her, his strength was made perfect in her weakness*, his presence was her chief joy. Leaning on him, she escaped the dangers of the wilderness, ascended the steepest mountains, stood safe on the brink of the angry precipice, penetrated hideous forests, resisted and overcame the fiercest beasts of prey. With her eye on him and all her trust in him, she continued her course. And while *the youth became faint and were weary and the young men had utterly fallen*, she *renewed her strength*; in heavenly contemplation, she mounted up with wings as an eagle, and through all her course of duty and of trial, she *ran and was not weary, and walked and did not faint*. While others were intimidated by dangers, or discouraged by difficulty, or lost sight of their Leader, she pressed forward, because her courage was inspired from above, and her exertion had a spring, a source, an energy not her own. The dangers and trials of the wilderness were gradually left behind her, and remembered only to enhance her gratitude and perpetuate her praise.

I observed, that in leaning upon her Beloved, she was often *led in a way that she knew not, and in paths that she had not known*. She seemed to be under a sort of discipline, designed to subdue her will to an unconditional acquiescence in his; to chastise her self-confidence, and teach her to walk *by faith and not by sight*. Like the Father of the faithful, she *went forth not knowing whither she went*. She knew not whither she was going the next hour, the next moment, the next step. It was her province to follow, not to lead; to obey, not to dictate. Her hopes and fears were both subject to disappointment. She was journeying in a weary land, and beheld the way stretching out almost immeasurably before her and lengthening as she proceeded. Often was she conducted by a very diversified course—sometimes amid scenes of mercy, and sometimes amid scenes of judgment—now amid well watered meadows, and now over dry and barren lands—now to mountains whence she caught a glimpse of her promised inheritance, and now

to some low valley where the light of heaven scarcely penetrated. Her path was checkered and variable, like the path of human life. It was perpetually changing—rousing her attention when she was careless—reminding her of her obligations when she was ungrateful—recalling her confidence when she had placed it upon creatures. Her disposition was thus tried, and her character formed. Many a time what she thought her best seasons, proved her worse; and what she thought her worst, proved her best; till, by an alternately painful and joyful experience she learned to repose all her confidence in her Redeemer, and to have no will but his. I had not seen such a spirit among men. The storms of life had driven her to this wilderness; there to live eminently above the world and walk with God. There was a tenderness, a meekness and submission, a love, a gratitude, a cheerfulness which was not of this world.

I could not help exclaiming. *What a glorious object is this which I behold!* The church of the First Born struggling through this world—this moral wilderness—is a *spectacle to God, to angels and men*. This humble and lovely Personage, thought I, may well be the object of concern, of solicitude, of admiration. While this reflection was passing in my mind, a multitude of voices, issuing I knew not whence, repeated the song, *Who is this that cometh up from the wilderness, leaning upon her Beloved?* I turned to ascertain whom they were that spoke, and it seemed to me that the atmosphere around and above her was filled with living beings. They were of various descriptions and orders, very dissimilar in their appearance, but all deeply interested in the progress and condition of this daughter of Zion. There was a peculiarity about her person, her professions, her claims, her prospects, that attracted the attention of the inhabitants of this lower world. She disclaimed the authority of its maxims and usages. She declined its pleasures, and all participation in its unhallowed amusements. And she would not needlessly, even intermingle with its society. She **came out and was separate**, that all might know what immunities she challenged, and of what inheritance she was the expectant.

She was like a *city set on an hill*. None could help seeing her; none could view her with indifference. Good men beheld her, as identified with the glory of the Redeemer, as identifying their own happiness and glory with hers, as embodying the best interests of mankind in this world and that which is to come. Though now depressed, they saw that soon she was to be triumphant, soon to behold *her sons coming from far, and her daughters from the end of the world*; and though still bearing the marks of imperfection and servitude, e'er long to share the kingdoms of this world with her Prince, and wear a diadem of gold.

Bad men beheld her, sometimes to wonder at the peculiarity of her condition—a feeble woman coming up from the wilderness, leaning upon her beloved! Sometimes to admire her beauty, for she

was comely as Jerusalem, and the fairest among women; sometimes to acknowledge her influence and power, for she was terrible as an army with banners; sometimes to feel the reproach of her example, for though shining in borrowed splendor, yet was she the light of the world; sometimes to be envious at her allotment, for the smile of heaven played upon her countenance, and *the solitary place was glad for her*: And sometimes to hate her with perfect hatred, to vex and injure her, to persecute, and if possible destroy her.

I saw also a multitude of living spirits hovering over her path and near her person. They were messengers from a higher world—an exalted order of beings, and seemed to have come from the presence of God. Their countenances were like lightning, and their raiment white as snow. They possessed wonderful power and activity, and moved with the swiftness of the wind. They were beautiful also beyond a parallel—clothed with unfading and immortal youth, and glowing with the energy and ardor of truth and love. I saw them lifting up their hands—spreading forth their wings and apparently in sweet discourse with one another as they watched her progress. Now, they would stoop down and bend their faces towards the ground to observe her. Again, they would fly through the air and return, as though from some unknown region whither they had gone to tell of her conquests. At times, they would range themselves in throngs and companies, and strike their lyres and tune their hymns of praise. One particularly, I observed, of elevated mien and resplendent countenance, who hovered around her head, so near indeed that the vivid light that enveloped her colored and tinged his form, covering both as with a mantle of celestial splendor. With his finger he pointed towards Heaven and said, *Eye hath not seen, nor ear heard, nor hath entered into the heart of man the things that God hath prepared for them that love him!*

I saw, too, dark and benighted spirits, irritated with malignity, corroded with envy, and scarred by God's indignation, come up as it were out of the earth, and alight about her. I trembled for her safety, for it seemed to me they came with great wrath, as though they knew they had but a short time. I was re-assured however by the calm and confident mien with which she looked around, as though certain of protection from One mightier than they. And then I heard the clashing of arms, and saw the rushing of battle. In the tumultuous conflict which ensued, I could distinguish voices of fiend-like rage and despair, the answer of exulting indignant courage mingled together, and at times the startling cry of some wounded, fallen combatant, resounding faint and fainter, as though borne and hurried down to earth's very centre. With what deep interest did I await the result! Yet I did not fear for it. Soon the noise of strife gave place to shouts of victory. And from the sweet notes of praise—praise to him who is seated upon the throne—I knew

they were from the victorious company who are *ministering spirits to them that shall be heirs of salvation*, and to whom the church was the object of unremitting care.

I saw also, that God, her mighty Maker, regarded her. More than all things else, did she illustrate his ineffable glory. He beheld her clothed with his own loveliness. *He rejoiced over her with joy; he joyed over her with singing. As a bridegroom rejoiceth over his bride, so did her God rejoice over her.* God her Redeemer was with her his Temple; while the ever blessed and glorious Trinity, through her, made impressive and augmenting discoveries of his own excellence.

Next to her glorious Lord, no object so well deserved, or might so well attract attention, as this pilgrim in the desert. I looked upon her with more than admiration. And while I gazed on her, as in her beauty and her might she pursued her course, I could not help repeating the vow I had made in my youth,—*If I forget thee, O Jerusalem, let my right hand forget her cunning!—let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy!*

Inexpressibly happy, thought I, is the Church of God! Where is there in the world so amiable and lovely a character—where a community so favored as this! Many a time, when she has had no resting place, and has been hunted like a partridge upon the mountains, has the Shepherd and Stone of Israel provided safety and repose for her, and kept her as the apple of his eye. Often when she has been driven from among men, and perdition like a flood has chased her, has he himself been her dwelling place, and nourished and brought her up as an only child. Her ignorance he has instructed; her languor and depression he has changed into hope and rejoicing; her solitude he has sweetened by his presence; her danger he has driven far away. He has been *her refuge and her strength*. To the multiplied mischiefs that have passed through the earth, he has said, *Touch not mine anointed and do my people no harm!* He has beautified and enlarged her. He has caused her to look forth like the morning. He has *made her head like Carmel, and the hair of her head like Lebanon*. He has *set her as a seal upon his heart, as a seal upon his arm*. Nor will his purposes of love toward her be accomplished, till he has purified her from all her imperfection, decked her with majesty and excellency, and in the day of her celestial espousals, *presented her to himself a glorious church, not having spot, or wrinkle, or any such thing.*

While this train of thought was passing through my mind, I cast my eyes once more towards the wilderness. No longer was it a desert, but rather an expanse of cultivated fields, and gardens of richest shrubbery, everywhere interspersed with beautiful villages,

towering palaces, lofty turrets, and living men. The corn, and the vine, the olive and the palm flourished. *Instead of the thorn, was the fir tree, and instead of the briar, the myrtle and the rose. Waters broke out in the desert.* The way through this verdant territory seemed a highway. No tedious, intricate pilgrimage was it now. Enemies had disappeared. *No lion was there, neither any ravenous beast went up thereon, it was not found there.* And the pilgrim had now thrown aside that veil which obscured her, and put on her most splendid attire. A voice reached her from the heavens, *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.* She looked forth now as the effulgence of the world. She seemed as it were, *clothed with the Sun; the moon was under her feet, and upon her head was a crown of twelve stars.* There was a halo of glory encircling her, that reminded me of the *Shekinah* that stood over the ancient tabernacle. She was near to the Deity, encompassed with glory, and living within the comprehension of his smile. Kings and princes were allured by her brightness, and the wondering people came bending to her. *The Kings of Tarshish and the isles brought her presents; the kings of Sheba and Seba offered her gifts.* No longer did she falter in her course, or turn her eye backward. She was clothed with a divine panoply, and went forth *more than conqueror through him that loved her.* A banner waved over her of the purest gold, on one side of which was set in rich enamel, THE LORD KNOWETH THEM THAT ARE HIS; and on the other, LET EVERY ONE THAT NAMETH THE NAME OF CHRIST DEPART FROM INIQUITY. At her approach, every false system of religion was arrested in its progress; all mist and darkness, error and delusion, sin, shame and woe fled before her. Streams of light and salvation flowed everywhere around her, and sent forth their blessings to every land. In her hand she carried a scroll, or parchment, which she unfolded before the nations, and by which she *turned them from darkness unto light, and from the power of Satan unto God.* Wonderful was the transformation that attended and followed her brilliant career. Iniquity fell before her. Tyranny and oppression and unrighteousness were blasted by her breath. Misery and despair were together chased away by the light of her countenance. *Every valley was exalted, and every mountain and hill was made low; the crooked was made straight, and the rough places plain; and the glory of the Lord was revealed, and all flesh saw it together.*

O scenes surpassing fable and yet true;
Scenes of accomplished bliss, which who can see
Though but in distant prospect, and not feel
His soul refresh'd with foretastes of the joy!

The mountains and the hills broke forth before her into singing and all the trees of the field clapped their hands. The Spirit was poured from on high, and the world appeared to be turning to the service

and favor of the true God. Every revolution of this diurnal sphere beheld her triumphs *from the rising of the Sun to his going down.*

Distant, barbarous climes,
Rivers unknown to song, where first the sun
Gilds Indian mountains, or his setting beam
Flames on the Atlantic isles,

alternately became the scenes of her perpetuated victories. Distant continents and islands, wandering tribes and collected empires, though once shrouded in deepest gloom, now beheld and reflected the brightness of her rising.

One song employs all nations, and all cry
Worthy the Lamb, for he was slain for us!
The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy.
Till nation after nation taught the strain,
Earth rolls the rapt'rous hosannah round.

My reverie continued, but the gloom and depression which at first pervaded it passed away. Instead of a dark day in November, it appeared to my gratified imagination like the loveliest in May. Brown autumn had fled. Winter had been chased away by the softness and beauty of Spring. The sun was just descending in his gayest chariot, and throwing his light from pole to pole. The rough north wind had yielded to the fragrant zephyr. The rugged mountain had become like the verdant lawn. The unclouded sky, the balmy air, the rich foliage of the forest, the fragrant flowers were but faintly emblematical of the unbroken serenity I felt within. The birds were chanting their songs of joy, and all nature was vocal with praise and blossoming with hope. The bow of promise threw its arch over the eastern sky, and as the sun went down, he cast forth the signals of a still brighter day.

“DEFINITIONS”—STUDY AIDS

The following partial explanations of symbolic terms used by Mrs. Eddy may prove helpful:

Ascending: As we ascend we are laying off mortality, separating ourselves from materiality, gaining a little each day in the right direction. Jesus' mission was an ascending mission. His ascending “manhood” steps involved labor, cross-bearing, forsaking a matter point of view, denials, persecution for righteousness' sake, crucifixion—the whole struggle to achieve oneness with God.

In his *second* coming the “ascending” steps are *woman's manhood* steps which Mary Baker Eddy took in fulfilment of Jesus' prophecy (John 14:26) that the Comforter, Divine Science, would “bring to your remembrance whatsoever I have said unto you.” Since the “Bride,” the teaching of Mary Baker Eddy, was the compound of the masculine and feminine nature of God, she had to lay her own foundations (manhood). When the city foursquare came down from heaven, as Bride, she brought her foundations (her manhood—intelligence, logic, divine reasoning) with her. Her ascending manhood steps had been the gradual relinquishing of all materiality in accordance with Science and Health p. 353:18-19.

Branch: A symbol for the Bride, or for “Principle and its idea is one.” Branch-idea stands for that which is self-existent and self-expressed. The Branch or Branch Church symbolizes man as God's idea—God and man as one, indivisible. The five extra stars on woman's crown represent this concept.

The Branch is a symbol for the Bride-consciousness where every thought starts from God, descendingly, and conceives man in the idea of God.

The Branch is also called “the Lamb's wife,” which Mrs. Eddy interprets as presenting the unity of male and female, as two individual natures in one consciousness. This means each one of us must include both the masculine teaching of Jesus and the masculine-feminine teaching of Science and Health; in no other way can the law of Love be fulfilled. The Branch symbolizes the fact that Science must encompass Christianity (manhood) in fulfilment of Jeremiah's prophecy (31:22), “A woman shall compass a man.”

The BRANCH represents all the God-crowned woman stands for.

Bride: “Purity and innocence, conceiving man in the idea of God . . .” (582:14). Bride is a symbol for Principle when it includes the other six synonymous terms (see My. 225:30).

Bride, the Lamb's wife, presents the unity of male and female as two individual natures in one. (577:4). Bride symbolizes our compound spiritual individuality in which there is no impediment to eternal bliss. (ibid)

Bride is equated with “the Lord God Almighty” (576:8-11).

The Bride-consciousness is Science understood spiritually; it is our spiritual divinely scientific consciousness. (See definition of *Branch*.)

The Bride as the Branch-idea, as “the man whose name is the BRANCH,” alone conceives, for Mrs. Eddy defines “Bride” as conceiving [generic] man in the idea of God (582:14). Since Bride as the heavenly God-crowned woman is “the spiritual idea of God” (561:22), she conceives (expands or unfolds) within her own consciousness and thus “includes the forever universe” (515:16).

The Bride is the written Word. “The written Word was necessary for the *generic* Bride who represents Love which Mrs. Eddy calls ‘ . . . the light and glory of divine Science’ (575:9). Divine Science so illumines the earth with its presence as to dissipate the symbols of sense” (Minnie Mallabar, *A Student’s Introduction to Christ and Christmas*, p. 20).

Bridegroom: “Spiritual understanding; the pure consciousness that God, the divine Principle, creates man as His own spiritual idea and that God is the only creative power” (582:17).

Jesus called himself the “bridegroom” (Matt. 9:15). There are twenty-four references to bridegroom in the Bible.

Bridegroom refers to the ascending thought, to that which is responsible for separating ourselves from the mortal viewpoint, and laying down the mortal in preparation for our wedding with God. Mrs. Eddy’s wilderness-woman phase was her manhood or *bridegroom* aspect. Under the regime of the bridegroom all things material continue to disappear until perfection appears and reality is reached. Compare “*ascending*” mission of Jesus.

Descending: Refers to the Bride state which starts every thought from God. We can only *descend* when the structure of our consciousness is identical with the structure of God’s consciousness. When we descend we experience “the Word and the wedding of that Word to all human thought and action” (My. 153:28). The descent requires a spiritual understanding of Mary Baker Eddy’s seven synonymous terms for God and how they operate on the four levels of spiritual consciousness.

Extension: The Extension (to The Mother Church) symbolized the end of human motherhood, and the realization that man is the reflection of the incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, and Love.

The Extension represents catching a glimpse of the oneness of manhood and womanhood as two individual natures in one compounded spiritual individuality, where there is no impediment to eternal bliss.

The Extension stands for the crown of Christian endeavor (see

583:14-19). It is that which is always unfolding the highway of hope, faith, understanding.

God-crowned Woman (Rev. 12:1) signifies the complete and ever-present perfection of man which was revealed to Mary Baker Eddy.

Lamb: “The spiritual idea of Love; self-immolation; innocence and purity; sacrifice” (590:9). The Lamb of God is that which has totally sacrificed the mortal sense of life. The Lamb stands for the purified human consciousness.

Mrs. Eddy explained that the “Lamb *slain* from the foundation of the world” refers to the sex act, or “the spiritual sense of Love that is slain from the foundation of a material sense of sexuality” (DCC. 101). The Lamb *slain* is the Pandora box from which stem all of humanity’s ills.

Man Child: The man child is actually understanding. It is TRUTH. It is sometimes called divine Science. Mrs. Eddy’s mental and spiritual conception of Jesus—of what Jesus was as God knows Jesus—is called the “man child.” It is also called the Lamb of God, Lamb of Love, Bridegroom, purified human consciousness. In the system of Science it is the calculus of Spirit and Truth.

The Tree of the knowledge of good and evil has only been Adam’s labored human demonstration of Eve’s higher and higher human conceptions until woman, as the Bride, divine Motherhood (see 582:14-16 and 592:16-17; Rev. chapters 21 and 22) brought forth *THE* man child—the Tree of Life, the generic form of human good, instead of *A* man child, human wilderness-Motherhood conception (Rev. 12th chapter). The former was Bride’s conception “conceiving man [generic man, the whole of Jesus’ teaching] in the idea of God” (582:14). The Bride includes Truth, the man child.

Mortal Mind: is defined in the Glossary (591:25) as “nothing *claiming* to be something . . . ; mythology; error creating other errors; a suppositional material sense, alias the belief that sensation is in matter, which is sensationless; a *belief* that life, substance and intelligence are in and of matter; the opposite of Spirit and therefore the opposite of God or good; the belief that life has a beginning and therefore an end; the *belief* that man is the offspring of mortals; the belief that there can be more than one creator . . . ”

Mortal mind is all those false *beliefs* coming to the surface, all that ancient mythology, those universal and collective, conscious and subconscious beliefs that make up the mortal mentality. Jesus termed these beliefs the “liar,” and “a murderer from the beginning,” because believing in a flesh, blood, and bones creation always ends in death. It is “idolatry; the subjective states of error; material senses; that which neither exists in Science nor can be recognized by the spiritual sense; sin; sickness; death.”

Only Science can free us from the domination of mortal mind.

Time, Times, and Half A Time: (Rev. 12:14) *Time* refers to the establishment of the Branch-idea (the Bride concept; Mrs. Eddy established the Branch church-idea thirteen years before the institution of The Mother Church.) The Branch is a symbol for the Bride or Principle (God) and idea (man) one. (465:17)

Times (plural) was the part of the prophecy that was fulfilled in the Mother and man child phase of Mrs. Eddy's mission, the "wilderness-Mother" phase.

Half a time: Mrs. Eddy's "half a time" began with the twentieth century after her Motherhood in the Word and "church" had been fulfilled. She was then no longer involved in the affairs of the church in any way other than through her written and published rules (My. 359:8). In the twentieth century there was a short period of Leadership after which both Motherhood and Leadership yielded to the other "half a time"—to the descending Bride, her Word.

Wilderness Woman and Wilderness Mother are the same. They symbolize the *manhood* phase of Mrs. Eddy's mission, the *ascending* phase where the separation from all materiality takes place. Each one must go through this motherhood travail of separating himself from materiality, where we continually detach mortal thought from all material conceptions—from the belief of a selfhood apart from God. Much of what was set forth in Mrs. Eddy's 432 editions of the textbook was devoted to her manhood phase of detaching mortal thought from all material conceptions even though hers was a descending mission.

While the God-crowned woman sees only flawless perfection, the *wilderness woman* had to uncover error and show it to be pure illusion. Mrs. Eddy could uncover error only because the structure of her consciousness was the same as the structure of God's consciousness. She looked out from immaculate being and started every thought from God.

Woman: The Bride-consciousness. Mrs. Eddy's marvelous revelation in the Key to the Scriptures was her only message as *Woman*. No one before Mrs. Eddy had even faintly discerned these glorious revelations. In this "Key," Genesis is again manhood and the Apocalypse is Womanhood. However, as Woman must encompass man, she compassed, in her founding, the teaching of the Bible. Woman corresponds to Life and to Love which encompass Truth. The manhood of Woman revealed itself in her wilderness-Mother role. Woman is a symbol for Science.

Books Referred To In These Sessions

Most of the following books are obtainable from

Rare Book Company
P.O. Box 957
Freehold, N.J. 07728
Tel. (201)780-1393

Bach, Richard. *Illusions, The Adventures of a Reluctant Messiah*. Delacorte Press/Eleanor Friede. 1977.

Bancroft, Samuel Putnam. *Mrs. Eddy as I Knew Her in 1870*.

Brook, Peggy M. *John W. Doorly and the Scientific Evolution of Christian Science*.

Brown, W. Gordon. *Civilization Lieth Foursquare*.

Carpenter, Gilbert C. C.S.B., and Carpenter, Gilbert C., Jr. C.S.B. *Mary Baker Eddy, Her Spiritual Footsteps*.

Mary Baker Eddy, Her Spiritual Precepts.

Carpenter, Gilbert C., Jr., C.S.B. *Fragments Gathered from Unpublished Items Ascribed to Mary Baker Eddy*.

Miscellaneous Documents to Christian Science and Mary Baker Eddy.

Doorly, John W. *The Pure Science of Christian Science*.

Eddy, Mary Baker. *Science and Health with Key to the Scriptures. Prose Works Other than Science and Health*.

Christ and Christmas.

432 Editions of *Science and Health with Key to the Scriptures*.

Church Manual of The First Church of Christ Scientist, in Boston, Mass.

Science of Man, 1870

Eustace, Herbert W. *Christian Science "Its Clear Correct Teaching" and Complete Writings*.

Fitzpatrick, Lida, C.S.D. *Notes on the Course in Divinity Given by Mary Baker Eddy*.

Gilman, James F. *Recollections of Mary Baker Eddy, Diary Records*. With an *Introductory Critique* by Gilbert C. Carpenter, C.S.B. (Sometime Assistant Secretary to Mrs. Eddy) and Gilbert C. Carpenter, Jr., C.S.B.

Joel Jessen. *The Physical, The Mental, The Spiritual*.

Kappeler, Dr. Max. *The Structure of the Christian Science Textbook*. A catalog of books and tape recordings by Max Kappeler is obtainable from Mrs. Elizabeth Robinson, 2235 Seventh Street, East Meadow, New York, 11554.

Mallabar, Minnie. *A Student's Introduction to Christ and Christmas*.

Oakes, Richard. *Divinity Course and General Collectanea*. Reproduced by kind permission of Gilbert C. Carpenter, Jr., C.S.B. *Essays and Other Footprints*. Reproduced by kind permission of Gilbert Carpenter, Jr., C.S.B.

- Orcutt, William Dana. *Mary Baker Eddy and Her Books.*
- Orgain, Alice. *Angelic Overtures of Mary Baker Eddy's "Christ and Christmas."*
As It Is.
Distinguishing Characteristics of Mary Baker Eddy's Progressive Revisions of Science and Health.
Footsteps of Mary Baker Eddy's Progressive Interpretation of The Lord's Prayer.
Story of the Christian Science Church Manual.
The Detached Branch, The Olive Branch of Peace.
- Powell, Lyman P. *Mary Baker Eddy, A Life Size Portrait.*
- Smith, Clifford P. *Historical Sketches.*
- Stetson, Augusta, C.S.D. *Sermons.*
- Tomlinson, Irving C. *The Revelation of St. John an Open Book.*
We Knew Mary Baker Eddy, Series I, II, and III. The Christian Science Publishing Society, 1943. Obtainable in C.S. Reading Rooms.
- Wilbur, Sibyl. *The Life of Mary Baker Eddy.*